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2. 9/1 6. 18. 1857

THE
CHRISTIAN OBSERVER.

CONDUCTED BY
Members of the Established Church.

FOR
THE YEAR 1857.

LONDON:
THOMAS HATCHARD, PICCADILLY.

M.DCCC.LVII.



LONDON :
PRINTED BY C. F. HODGSON
GOUGH SQUARE, FLEET STREET

PREFACE.

IN a world in which the wheel of events rolls on so rapidly ; in which men and events pass swiftly by us, as the figures in a great procession ; and in which constitutions are dissolved and dynasties displaced in a moment,—it is something to say of the “Christian Observer,” that it has lasted, with little change of circumstances, for more than half a century. Books are by no means exempted from the general law of change or dissolution ; and during this period it is probable that five hundred Periodicals, of various classes, have been born and have perished. But here is the old book, in its quaint old cover, presenting itself, with a sort of green old age, and, as far as we can see, likely to live on through the rest of the century. During its existence, the fluctuations of opinion have been many and great ; but the waves have dashed against it without apparently doing it any real injury.—Is it asked, whence comes this durability ? The answer is, we believe, to be found in the fact, that the first fathers of the Work having based it on thoroughly sound principles, its succeeding managers, editors, and contributors have, more or less, been enabled, by the blessing of God, tenaciously to cling to those principles. In sitting down to produce a Preface for the Annual Volume, now arrived at its last Number, we have been led to cast our eyes on the first Preface to the Work in the year 1802 ; and we were delighted to find that, allowing for human imperfections, the principles, objects, spirit, and temper of the Work have sustained little or no change. Its originators proposed to themselves a strict adherence to the simple Word of God ; — to recal the attention of the Church to the teaching of the Reformers, and especially those of our own Church, as the best human exposition of the Sacred Volume ;—to seek truth rather than victory ;—to steer clear of immoderate extremes ;—to vindicate the truth in a temper of mind which would not dishonour it. And it is not presumptuous to

say, that such are precisely the objects which are earnestly prosecuted, however imperfectly attained, by the "Christian Observer," as it presents itself to the public from day to day.

One difference, however, we perceive in reading the early Prefaces: that whereas the Work shot up into a sudden popularity, the present circumstances of the "Christian Observer," though substantially good, are, perhaps, of a somewhat less triumphant character than in the years of its youth. But we think it not difficult to account for this difference.

In the first place, who will dispute the power of novelty? At that time, the attempt was new to sustain the great truths of Protestantism in a Periodical, and many flocked to see what was the novel object now proposed to them. All that is new seems to exercise a mysterious power over the multitude—"dulcis novitas," as the poet calls it.

Then, again, persons of the very highest distinction as thinkers, orators, writers and laborers, at that time, found or made leisure to contribute to its pages; and the result of this was, on the whole,—though, when we consider some, both of the Miscellaneous Papers and the Reviews in this very Volume, we hesitate to say so—that of producing a higher class of contributions than we have often now to acknowledge. Whence is this? Are devout men of the highest intellectual class more rare; or are they more occupied, or less disposed to spend their strength on works the contents of which are in a measure evanescent?

In the next place, there were, in the infant days of this Work, many battles which it was necessary to fight; and controversy is sure both to sharpen the edge of the intellectual powers, and to enlist the sympathies of a large number of bystanders. Even the worst faults of controversy have strong attractions for the more pugnacious part of the creation. The present age is less controversial. It is milder in its language, more charitable in its judgment, and labours rather to mend holes in the garment of truth, than to find or to make them. Besides, the victory, as to many points, is won, and there is really nothing to fight for.

Then, also, the class of mere *inquirers* after Truth was more numerous in those days. The Church had scarcely at all emerged out of the theological darkness consequent on the Restoration, and had settled down, in the days of Queen Anne and the Georges, into a state either of half infidelity or of heartless indifference. But when hearts began to awake under the touch of the Divine Spirit, men made haste to search out for Truth, and they found it, first in the Sacred Writings; next, in the Formularies of the Church;

and lastly, we may venture to say, in the pages of the "Christian Observer." And such persons became naturally warm advocates and champions for the work. But these truths are now no longer a *terra incognita*; but are so stamped on the national mind as, we trust, never more to be erased or forgotten.—To these observations others might be added of the same character; but these may serve to account for the earnestness of the first supporters of the Work. It was new. It was conspicuously able. It was controversial. It was a depository of truths hitherto unrecognised, or wholly forgotten. To this let it be added, that the Work then stood almost alone as a popular contender for the Truth. Now, it has rivals of all sizes, shapes, and characters;—some of them so Scriptural and efficient, that we are content to suffer a little for their sake.

Now, some of these juvenile advantages of the "Christian Observer" cannot be recalled. Novelty cannot last. Those early friends, not easily replaced, have, for the most part, passed into the world of happy spirits. The bitterness of controversy we should be sorry to resuscitate. Nor could we wish to have the world ignorant, only that we might have the satisfaction of giving them instruction.

What, then, are the legitimate means, under the Divine blessing, of our re-awaking some of the ancient enthusiasm about the Work?

First, then, we would beg to remind our readers, that what was once valuable because it was new, is now valuable because it is old. The truths which then, in a sense, first rose on the horizon, are just as precious when they have reached the brightness of the meridian day. The principles of this Work have now stood the test of half a century; and they have not failed men in life or in death.

Next, if old friends are dead, new ones must present themselves to be "baptized for the dead," to fill up the gaps in the ranks which death or desertion has created. The "Christian Observer" greatly needs the contributions of first-rate men, who will put their whole force into what they write, instead of despatching to the Editor, as is sometimes the case, the crude effusions of a few careless hours. The Evangelical body abounds, we cannot doubt, with men capable of a very high order of periodical literature. But it is very difficult to drag them from the cloistered cells, or those busy wheels of life, where they are mainly to be found.

Is it presumptuous for us to say, that the "Christian Observer" has strong claims on the religious part of the community? Let a Newspaper be as good as it will, it has no leisure to wait for events, and to survey them in solitude and silence. It must, to a

considerable extent, live upon impulses. And we are persuaded that Truth would be a considerable sufferer by the withdrawal of a Work which follows at a slower pace, indeed, but has time to contemplate men and things on all sides, and give, not the first impression, but a deliberate judgment on what is passing around us.

In the mean time, an Editor has, no doubt, a difficult duty to discharge. If he writes gravely, he is apt to be charged with dulness; if in a more sprightly manner—with levity; if he is strong, the charge of bigotry rings in his ears; if gentle, he catches the opprobrious epithets of weak—pusillanimous—compromising—milk and water. What is to be done? We answer, in a word—to sit light to conflicting opinions—to commit ourselves to our Great Master—to follow the law of our conscience—and, as far as we are able, to speak the truth in love.

And such, God helping us, is the course which we hope to pursue during the coming year. In the mean time, we have strong reason for acknowledging with gratitude the habitual and telling assistance of many friends, both old and new; and we are often cheered by the voice of encouragement from those whose praise cannot be dear at any price. "*Laudari a laudato viro,*" is an honor never to be despised.

Many highly important subjects and objects either present themselves on the horizon, or are already darkening the heavens. The Tractarians are only half dispersed, and continue now and then to push a half-blind follower into the gulf of Popery.—The Broad Church—a far more formidable body, because striking at the very foundation of Christian truth—have hitherto scoured the sacred field with far too little systematic or organised opposition.—The privileges of Christian teaching are to be asserted for the one hundred and eighty millions of India.—Wide and numerous openings for Truth also present themselves in Turkey and China. University Reform is calling for wise and temperate counsellors. New corruptions in society—mercantile dishonesty—intense greediness of gain—new extravagances in dress and dissipation—all present themselves as so many armed men to be encountered with the sword of the Spirit. If we should be permitted to contend as soldiers in these fields of warfare, and to win one battle for our Lord and Saviour, it will not repent us to have risen early and late taken rest—to have consumed, not merely the midnight oil, but the last flickerings of the lamp of life, in the service of a Master who will recognise the meanest gift cast into His treasury by the humblest of His disciples.

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THE CHRISTIAN OBSERVER.

NEW
SERIES. } No. 229.

JANUARY.

[1857.]

MISCELLANEOUS ARTICLES.

[The Editor desires to be considered as not responsible except for the general tone and character of the Papers in the "Miscellaneous" department of this Work.]

THE NEW YEAR.

WE pass the portals of another year, and shall soon find ourselves in the current of its movements and in the heart of its events. For the last two years your prefatory correspondent has had to speak, first with pain of the progress of war, then with anxiety of the chances of peace. My first impulse is to acknowledge and adore the mercy of God, who has, for the present at least, given us respite from such thoughts. We no longer "see the standard and hear the sound of the trumpet." Armies and diplomatists no longer crowd the foreground of our landscape, diverting our eyes from more congenial objects. There are still, however, obvious causes for anxiety, and abundant materials for speculation. What will the rolling year bring round? What will it leave behind it? What will be the result of those differences of interpretation, which threaten to nullify the Peace of Paris? What will prove to be the actual relation between the late Allies? or what will become of that relation? Will the league with France hold on? and if it does, will it work for good? How will that Empire dispose of its internal difficulties, daily becoming more evident and complicated? How will it fare with its retrograde government, which stands by the dread of anarchy and has no foundations of its own? Will the Empire of Austria hold together its disjointed fragments, destitute as it is of moral influence in its government, and destitute of the sympathy of its subjects? What will come of the unnatural state of irritated and miserable Italy? In what form, and in what direction, will the new influences which shake the United States of America develop their power? Questions like these crowd upon the mind; but perhaps no immediate pressure of interests compels us now to adopt them. Such speculations would, at the present moment, be rather voluntary than necessary. As

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subjects of discussion, I leave them to more fitting hands. As suggestions for prayer, I commend them to the children of God "who cry day and night unto Him." Let them observe the position of their country, and remember the confusions of the world, and fulfil their duty as priests unto their God, by intercessions before the Throne of grace for England and mankind.

At home, the public mind is occupied by no special interest, and manifests no particular tendency. It has therefore neither heroes nor enemies, and exhales neither enthusiasm nor indignation. It is a lull which cannot long endure: no doubt the breeze will freshen, but from what quarter none can tell. Meantime we are fairly provided. Our Ministry suits the hour, and is perhaps as good as can be got. Its adroit leader, by spirited sayings and singular tact, has secured the sympathy of the people rather than the confidence of the House. Thoughtful and Conservative minds may be well pleased to see that place occupied by one who has been placed there rather by Providential circumstances than by personal efforts, whose liberalism is not prolific of adventurous schemes, and whose Conservatism will provoke no public irritation. The great want, it seems to me, is that of *men*, qualified to fill the high places and sway the destinies of the country—leading minds, on whose clear judgment and strength of character a nation, or even a party, could repose. In past years we have watched for their appearance, but they are slow in emerging into light. Let us remember that, even in this sense, "the spirit of counsel and might" is a gift of God, and that it is at His hand we have to ask for counsellors, rulers, and guides.

When I turn to things which have a more immediate bearing on the interests of religion, and on its outward system of means and appliances, the New Year suggests its own causes for anxiety, and its own grounds for hope.

Educational schemes are ready to re-appear; and the Church-Rate question must be settled, or make some advance towards a settlement. Both questions include some inevitable and obvious evils, and some possible mischiefs, which time only can develop. In regard to such matters, we may be thankful for the generally tardy and reluctant character of English legislation; which gives time for theories to be tested and convictions to be matured, and the supposed necessities of a case to be reduced to their actual amount, and in that amount to make themselves felt and understood. It is one great Providential condition for the fulfilment of our prayer for the Parliament, "that all things may be so ordered and settled by their endeavours upon the *best and surest foundations*, that peace and happiness, truth and justice, religion and piety may be *established among us for all generations*." In treating such subjects as those alluded to, the hand of the Legislature is descending into a vast network of religious interests, national feelings, and moral influences, with which it is too heavy-

handed to deal, except with the utmost care, tenderness, and patience. Where such things are concerned, a dashing legislation must be a crushing legislation. It is our peculiar happiness, that on the whole, and in the long run, the English mind understands this. Instead of tearing up the old to substitute the new, it prefers that the new should be grafted upon the old, and have the benefit of its roots, already spread, and of its life, already vigorous. Instead of superseding labours already in possession of the field, it asks that they should be expanded and directed; and would rather bear the inconvenience of a slight *détour* than demolish the landmarks which occasion it. Nowhere, perhaps, is there at once a more liberal interpretation and a more profound appreciation of those words of poetry and of wisdom,—

“ The way of ancient ordinance, though it winds,
Is yet no devious way. Straight forward goes
The Lightning’s path, and straight the fearful path
Of the cannon ball. Direct it flies and rapid,
Shattering that it may reach, and shattering what it reaches.
My Son ! the road the human being travels,
That on which blessing comes and goes, doth follow
The river’s course, the valley’s playful windings,
Curves round the corn field and the hill of vines,
Honouring the holy bounds of property ;
And thus secure, though late, leads to its end.”

Turning from legislation to other influences which affect the Church, I cannot but call on your readers to observe with thankfulness the increased solidity of its Protestant and Evangelical character. I do not allude only to the late Ecclesiastical appointments and to the Judgments of Spiritual Courts, but to the more settled public feeling which recognises and supports them, and to the evident discouragement and diminution of doctrines of an opposite character. I think, too, that many of us must have perceived, even within our own spheres of observation, first that there has been a greater softening of spirit, and tendency to union, among the members of parties polemically hostile to each other; and secondly, that the bias of that tendency has been in the direction of evangelical truth. The special dangers of the day have in some measure drawn people together on the ground of those very doctrines—of the authority of Holy Scripture and the atoning efficacy of the blood of Christ—which have been long the rallying points of Evangelical teaching, and are now the objects of Rationalistic assault.

Of those dangers themselves, one can hardly speak too seriously. These doctrines, or rather (for it does not consolidate into *doctrines*) this *character of thought*, is plainly in accordance with the general temper of the age; and especially is it congenial to that large class of more youthful minds, in which intellectual ability, or at least intellectual activity, is either coldly secular or warmed by a vague and unformed spirituality. In these minds, the Rationalistic turn

of thought obtains, not merely single conquests, but centres, from which its influence will radiate over popular literature and through the popular mind. On this pressing and important subject I will only venture one suggestion. It is, that there is but one way of really meeting and finally overcoming the rising danger. Particular occasions may perhaps call for protests and demonstrations, prosecutions and deprivations; but the real victory depends upon means which lie within the proper sphere of every minister and every follower of Christ. It depends on the living and practical proof that *the spiritual life*, in its reality, its vigour, its genuine holiness, its efficiency for the good of man and the glory of God, is the growth, not of vague speculations coloured with religious sentiment, but of the plain and *definite* doctrines of the Gospel. The Word of God proves its origin, and sustains its character, by "*effectually working* in those that believe." May it please the Lord Jesus Christ to grant unto His Church, in the year on which we are now entering, a large increase of this living evidence to His truth! And may all to whom that truth is dear, be labourers together with Him for this great end; shewing in ourselves, and bringing to light in others, not merely what can be *said* for the Gospel, but what the Gospel can *do*!

There remain two other topics, to which I will ask leave shortly to advert.

One is the improvement which is observable in regard to the Episcopate. I do not mean only in the fact that pious and earnest men have been appointed, drawn from that section of the Church of England to which you and your Correspondents belong. I believe that we have here matter for thankfulness and hope; but I would not forget that we have reason for caution too; for if Evangelical Religion is to be fitted with "silver slippers," she has cause to look to her own position, and to its influence on her followers. If the day should come when it should be understood that a strong profession of that kind had power to conduct to Deaneries and Palaces, I think it not unlikely that we should have reason to regret the time when it subjected those who made it to a very different treatment.—I meant to speak of the change now plainly taking place in the Episcopate itself, which gives every promise that it will become far more efficient than it has been. The situation is no longer treated merely as a dignity or a prize. Its labours and responsibilities are coming more and more into view. Working men are chosen, men in the prime of life, and who are supposed to have already proved their capacity for efficient work. The step which has been taken by the Bishops of London and Durham will inevitably become a precedent for new arrangements, which will in time be methodized and fixed, so that the post will be recognised as an office, of which the essential part is the fulfilment of its duties. We enter upon this year with a clearer hope than has been given us before, that the Episcopate is making nearer approaches to the form which it ought to wear.

The other topic to which I wish to solicit attention, is the supply of men for the ministry of the Church. I do not know how the Bishops find it, or what the statistics of the case may be; but I do know that the present state of feeling among young men, and especially in the Universities themselves, has been setting in a way which must both diminish and deteriorate the supply. The unsettled state of their religious opinions, and their secret want of confidence in the doctrines which they would undertake to preach, have turned many, who would naturally have entered the ministry, into other paths of life, and even decided some who had almost fixed their purpose, to abandon their intended destination. And this effect has most operated on those minds which, by natural powers and a conscientious spirit, seemed most qualified for future usefulness. It is surely one of the most painful sights to see men thus turned aside from the noblest office and most blessed work in the world—that of ministering to the Lord Jesus Christ for the glory of God in the salvation of souls. The very thought is a call to prayer to Him in whose hand are all hearts, “Pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest.” But whatever may be the case in regard to numbers, I am convinced that something ought to be done in regard to preparation. I believe it to be, at the present time, extremely needed. Some time since theological study was in great favour: it is not so now: and, partly from unsettled convictions on some of its foundations, partly from scanty knowledge of theology itself, it is to be feared that candidates admitted to Holy Orders often commence their work with but a poor provision for its fulfilment. Some institutions exist which aim to remedy the evil; but they go but a little way to meet it, and are not such as can at all satisfy those whom I address through your pages. May I not ask, what training of this kind is provided to meet the wants of the Evangelical body in the Church? Cuddesden, Wells, and Chichester cannot be said to do so. There are more than one man on the Episcopal bench who are well fitted to undertake the case; and what has been done, in one spirit, in the Diocese of Oxford, might be done, in another spirit, in a Diocese not far distant.

But perhaps I have said too much. I have nothing to do with persons, or places, or definite plans. I do but take the general survey of our situation which a new period of time suggests; and would now end it with the prayer, that the opening year may be prolific of wise designs, of righteous efforts, of solid successes for the cause and kingdom of God; and that those who fill these pages, and every member of the Church in his vocation and ministry, may more perfectly fulfil the Apostle's charge: “If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.”

"TAKE NO THOUGHT FOR THE MORROW."

To the Editor of the Christian Observer.

SIR,—In the Editor's well-timed and able Preface to his readers in the December Number of the "Christian Observer," anticipating the New Year, the remark occurs, that the "Observer's" pages are intended for the instruction "of the drawing-room of the mansion or parsonage, as well as of the library and study;" which, though it may, perhaps, as is there added, "affix to it the charges both of dulness and shallowness" from one or another, is, to my own mind, one great feature of its excellence, and one great reason for its continuance. It has struck me that perhaps the few words of Scripture which head this Paper might be made the starting-point for some useful observations with reference to the classes of the community to which the Editor alludes, and who, being raised above the urgency of want, are inclined to appropriate them to "the poor of this world," as at once the needy man's legacy and his peculiar obligation. Many, nursed in the lap of comfort, soon succeed to the possession of hereditary wealth, and seem to have only the duty of common prudence laid on them to retain the portion of their ancestors; and whose daily abundance mocks the idea of anxiety about food and raiment. It is less so, indeed, with the merchant princes and the professional men of this laborious country, where, in the one case, the failure of a tropic harvest, and, in the other, six months' broken health, may cast them upon the sympathies of their fellow-men as beggars. And yet, to the moneyed classes of the community, this thought must often present itself: "These clauses of the Sermon on the Mount do not belong to us." The well-stocked wardrobe can scarcely understand the significant query, "Shall He not much more clothe you, O ye of little faith?" Nor does it seem probable, with a constantly-maintained balance of thousands at the banker's, that the supplies of life should be so curtailed as to render the inquiry needful, "What shall we eat, or what shall we drink?"

A close investigation of the passage of which the sentence above forms part, will give it a wider application, and embrace the wealthy and substantial within its circle, as well as the destitute, the unbefriended, and the needy. Indeed, our Lord's thrilling preface seems to point at a golden idol, raised to the same level as Jehovah in the homage of the heart. "Ye cannot serve God and Mammon." Mammon-worship is scarcely the characteristic of the struggling poor. Other forms of care are apt to haunt the homes of the circumscribed in income and of the decayed, who have not learnt in the school of Christ to live in the sunny atmosphere of His immediate presence. It is, therefore, those who have the golden wedge of Ophir that are here as much bidden not to worship it,

as those whose lot is narrow and confined, are called not to distrust God's wise and well-ordered appointments.

"Take no thought for the morrow." What is the advice conveyed to us in this? To live, *in spirit*, above the worldly conveniences by which we are surrounded. If poverty is oftentimes a weight upon the heart, which fastens it down to earth, saddened and soiled, no less so are a well-stored house and abundant comforts. In this case, if we would be wholly the Lord's, we must *take up* our cross, for our circumstances seldom thrust it upon us. Our light must then come from above, where so many mists rise from the surface around us: and that light must be sought for, and a habit of watchfulness, which makes us long for and enjoy the Sun of Righteousness, maintained.

The circle of acquaintanceship becomes widely extended among persons of this description; their houses are centres of Christian hospitality; their table is more bountifully spread than among those who are either lower in station, or whose purse is more contracted. Their situation demands a greater prominence; as, if rightly used, it leads to wider usefulness. "Take no thought," seems, here, to be invested with a deep and striking meaning. "Let not my heart be fascinated and spell-bound by my position on earth; let me not be anxious for to-morrow's reputation, or solicitous for my worldly position to be appreciated and set store by; but let all see, that I use this world—in its many-colored phases as it is presented to *me*—as not abusing it; that the Great King reigns in this comfortable home, and that every high thought which exalts itself against Him is cast down and buried."

How beautifully Rutherford, in his quaint rich letters to the higher circles of Scotch society, sets forth this spirit! "My Lady Kenmare is advised that she may, having trampled under her feet all the rotten pleasures that are under sun and moon, and having rejoiced as though she rejoiced not, and having bought as though she possessed not, like an 'old crazy ship arrive at her Lord's harbour, and be made welcome, as one of those that have ever had one foot loose upon earth.'" And to the Laird of Cally, writing in 1637, he breaks out into this passionate strain of expressive desire:—"O, blessed are they who can deny themselves, and put Christ in the room of themselves! O would to the Lord I had not a 'myself,' but Christ; not a 'my lust,' but Christ; not a 'my ease,' but Christ; not a 'my honour,' but Christ! O sweet word! 'Yet not I, but Christ liveth in me.' O if every one would put away himself, his own ease, his own credit, and his own twenty things, his own hundred things, that 'he setteth up as idols above Christ!'"

Underneath this prohibition of the Great Captain of our Salvation, then, lies the spirit to be prayed for and cultivated, of setting up Christ before us in house and home, above the comforts of the present, and the uncertainties of the future, as our all in all.

Certain particulars, however, are alluded to in the chapter, with reference to which a few additional remarks may be useful. "Take no thought, saying, What shall we eat, or what shall we drink, or wherewithal shall we be clothed."

Simplicity in dress, and, in the midst of abundance, a studied carelessness about the provision of the table, seem to fall strictly within the exhortation. Persons who are always accustomed to dress well, it may be argued, think very little about it; much less than those to whom a bright-colored ribbon is a variety. But there is too much time spent on the toilet, and too much thought on the arrangement of the materials, and far too little in the chamber of prayer with God. Much forgotten are those striking words of the Apostle, that the adorning of Christian women ought to be, "not the plaiting the hair, and wearing of gold, or of *putting on* of apparel, but in the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." (1 Pet. iii. 8, 4.)

And if we feel that we are called to live above this temptation, the influence of our example on our dependants, our servants, and the poor around, ought to be ever kept in view. Simplicity is soon seen, and its influence keenly felt, by those who are brought into contact with us; and for this influence we are deeply responsible before God. And ought it not especially to be so in the pleasures of the table, as they have been unhappily called? If required to show abundant hospitality, let others see that we dress not out our entertainment to pamper the appetite, to draw forth an encomium upon the antiquity of the port or the lusciousness of the fruit, but that we are denying ourselves in the midst of plenty, and abstemious amongst the richest fare. The celebrated philanthropist, Howard, in the midst of entertainments given in his honour on the Continent by emperors and princes, managed to retain the simplicity of his "twopenny roll daily; a little milk and cheese, dried fruits, and a little tea." Luxuries soon become part of our being, and require many a hard wrench before we can give them up; and this conviction ought to lead us with tenfold earnestness to seek fresh grace from the Spirit, and to trim our lamp anew, as pilgrims upon the road to Zion.

Shall we not add to this, the duty of keeping the heart free from any absorbing care as to our property or success in life?

If our property is already acquired, and the duties of its superintendence in estate and tenantry devolve upon us, lawful and right as the employment is, let it have only its proper place, that of subordination to our spiritual interests. Be not unduly solicitous about to-morrow's success, and to-day's well-concerted plans. Many men are saying, 'Come, Lord Jesus, but not quickly; not till this project is completed and bears its fruit, or till I have finished the employment which lies before me.' Both the good of to-morrow as well as its evil, must be kept from eating out the

life of our religion, by being always present with our thoughts. And he is the most ready to welcome Christ who, while he has not been slothful in his business, has maintained his fervency of spirit, and his lively service. How much do men in business need our prayers,—those whose money *is being* earned, and their life necessarily spent, in hard and continuous labour! Perhaps, there, the chief snare to be watched against is a spirit of *speculation*, and a love of *money-getting*. The former seems to absorb everything within its reach which is excellent, lovely, or of good report, and, like a tropical storm, to hurry along with it every energy of the man, until he looks back and sees a desolate wilderness, where seemed to be, just before, the Garden of Eden.—The latter is more slow, but more subtle. Like that terrible disease of the heart, which turns the pliant membrane into rigid and lifeless bone, and at last closes the orifice of life, the spirit of money-getting, the deep and constant thought of the morrow's fees and expectancies and gains, settles down upon the elasticity of the believer's life, and at last destroys its sensibility and stops its motion. Constant ought to be the professional man's supplication,—

"Oh may no *earth-born* cloud arise
To hide Thee from thy servant's eyes!"

Persons may ask, What remedy do you propose for the classes now referred to?—a perplexing question, and one to which men will give different replies.

I should be inclined to say, in addition to what has been said with regard to cultivating the spirit of an unworldly temperance,—make it your habit, even if occasionally interrupted, to retire in the day for a few moments of private prayer. Always have in the *inner circle* of your friendship one spiritually-minded man at least, with whom you are intimate enough to tell him your difficulties, whom you love enough to receive from him a caution or rebuke without offence. And lastly, never be without some directly spiritual book, into which you dip for half-an-hour day by day; either a Christian biography, or a manual of contemplation, or a journal of the heart,—the essence of which is rather devotion than controversy. Oh! to be kept thus waiting upon the Lord,—to have the eagle's wing, strong to rise and powerful to continue in our flight! Oh! to have our feet shod with the preparation of the Gospel of peace for earth's every-day duties, that we may run and not be weary, and walk and not faint!

O. C. O.

PREVAILING HINDERANCES TO SPIRITUALITY OF MIND.

ST. PAUL places two states of mind in diametrical opposition, when he says, "To be carnally-minded is death, but to be spiritual is life." CHRIST. OBSERV. No. 223.

C

tually-minded is life and peace." The true Christian knows well—too well—what it is to be carnally minded; he knows something—though far less than he desires to know—of what it is to be spiritually minded. The one is natural to him, the other is the gift of grace; and these two conflicting principles within him are, like the house of Saul and David, engaged in a long and implacable contest for the possession of the throne. As grace advances, nature declines; the house of David waxes "stronger and stronger, and the house of Saul becomes weaker and weaker."

So long as the real tendency of the mind is in this direction, there is everything to encourage the soul to diligent exertion and to lively hope, though the progress may be much slower, and the difficulties of the course much greater, than had been anticipated during the earlier period of the Christian life. Character becomes developed, good principles are strengthened, experience is gained, and all the blessed fruits of this experience are produced and ripened under the sanctified operation of trials from which our fallen nature shrinks. These are the means which the providence of God employs, under the mighty influence of His Holy Spirit, to withdraw the affections from earthly things, and to fix them on objects which alone can give real and everlasting satisfaction. To be spiritually minded, is to have our tastes refined and purified from the debasing affections which cling to the world and its pursuits, so that they may find pleasure in the sacred duties of religion. It is to live in the Spirit and walk in the Spirit, to have holy communion with the Father and the Son, through the power of the Holy Ghost. It is to be frequent and earnest in prayer, constant in attendance to those means of religious improvement which the providence of God has placed within our reach, "fervent in spirit, serving the Lord." It is to live in the habit of humble dependance upon Christ for the perpetual application of the blood of sprinkling to our conscience, not only for the forgiveness of our sins, but for the strengthening of our souls to resist temptation, to overcome the world, and to proceed with patient perseverance in the path of life.

In a course like this, we must expect to meet with great and manifold hinderances from the world, the flesh, and the devil. Of these every sincere Christian is painfully conscious—the more painfully conscious, when he is more than usually earnest in contending with them. It would be beside my present purpose to enter on the wide field which this subject opens out to view. I only desire to point out some of those impediments to spirituality of mind, which especially characterize the **PRESENT TIMES**.

1. One of the most obvious features of the age, is eagerness in the pursuit of earthly advantages. To whatever phase of human life we turn our attention, all seems astir. There is no repose, no calmness, no cool deliberation. The commercial world, the literary world, the fashionable world, the religious world, are all in a fever of excitement. It is probable there were, in other days, men

as avaricious, as earnest in pursuit of fame, as ambitious of distinction, as entirely absorbed in the vanities or vices of the world, as there are now. But there was less apparent vehemence, less steam power called into action; and the evil was not so widely and so generally diffused. Now, the whole mass of society is in motion, some in one direction, some in another, but all going at the top of their speed. Hence the madness of speculation, which is the disgrace of the age, and which has led to those wholesale frauds and complicated villanies which are almost daily chronicled in our public journals. The reader has scarcely ceased to be startled by the details of one series of frauds, before he is stunned by another still more fearful; and all involving an amount of chicanery, dishonesty, and recklessness, of which we seek almost in vain for precedent in the annals of our country. Much of this is, undoubtedly, due to the over-excitement of commercial speculation and adventure. And it would be well if we were able to say, that the religious portion of the community had escaped the contamination of this speculating mania. Into how many hearts has it eaten as a canker! A piously disposed youth, brought up amidst all the advantages of a religious education, and of religious family connexions, is established in business under favourable auspices. At first, his conscience tells him to beware of the evil influence of example; he fears lest he should go too fast and too far; he thinks he will be content with moderate profits; but he sees one and another apparently becoming very rich; they had ventured more than he, and had succeeded; he must do as they do, or retire from active life: he falls by degrees into the very habits his conscience had condemned; he gets, at length, into the vortex which had swallowed up many before him; and finds himself not only bankrupt in fortune, but also in character, and has unhappily shaken off every sentiment of a religious kind, except that very questionable one—*remorse*.

But even in minds on which religion has taken a much deeper hold, and whose Christian experience is of a much more decided complexion, it is certain that the whirl and turmoil of commercial occupations—as at present conducted—have a very injurious effect. Not only do they engage too much time, so as to leave scarcely any opportunity for due attention to spiritual religion, but they carry away the thoughts and alienate them from spiritual objects. The principle of speculation is one of anxious care, and, when speculation runs high, the solicitude becomes excessive and bewildering; the mind is no longer master of itself; and whether at church, or in the closet, or over the Bible, the heart is gone, the care of the soul is lost sight of; no sense of the Divine presence gilds the cloud of care which overhangs the spirit. All is cold and dark, and cheerless as the grave!

Oh! how great is the necessity of guarding against this hinderance to spiritual religion! Preachers should lift up their voice

against it, and Christian people should watch and pray lest they enter into this temptation.

2. The present times seem to urge men of intellect especially, to tax their mental powers beyond their strength.

We perceive this in the fields of literature. It is true that what is called the light literature of the day, is light enough for anything, and may be supposed to furnish an exception to the above statement. But it does not do so, in fact. For perhaps there are few writers who subject their minds to the wear and tear of composition more lavishly than the popular authors of light literature. What is wanting in sterling thought and quality, they have to make up in quantity; and to them, not less than to the pursuers of graver topics, "much study becomes a weariness to the flesh."

It is clear that the age in which we live is far more studious than that which preceded it; learning is more profound, criticism more acute, the spirit of inquiry and investigation more deep and penetrating. Now, it is from no wish to say a word in condemnation of this advance in knowledge and in intelligent observation, that I would here offer a caution to men of studious habits. It is well that all possible helps to science and literature should be used. But in this, as in everything, the spirit of moderation requires to be enforced. We see how easily profound critics, exploring, perhaps conscientiously, the Word of God, may be misled, and mislead others, on great and even vital points of Christianity, which are so plain that the wayfaring man, though a fool, need not err therein.

It is nothing uncommon for a Christian minister so to addict himself to study that he loses his power to preach with effect. He allows his intellect to wear out his strength; he permits questions of minute criticism to draw away his mind from those essential truths, and from that happy mode of inculcating them, without which it is impossible to give due effect to the ministry of reconciliation. Meanwhile, his own soul is in danger of losing its high tone of spirituality; he becomes more anxious about the *words* of Scripture than about the *things* they signify; and deadness and barrenness, and perhaps peevishness, steal in imperceptibly upon his mind; the grey hairs of a premature old age are here and there upon him, and he knoweth it not.

8. The temptation to seek relaxation in worldly pleasures is greater now to the Christian than in former times.

It is not unnatural that the dangers to which we have before adverted should be followed by this. The mind cannot bear continual *tension*; it must have relief from high excitement, from severe study, from intense labour. But the point specially deserving of observation is, that excess in one direction leads, by a natural reaction, to excess in the other. If you overtax your mind by hard labour, you are tempted to relax it by too great self-indulgence.

Hence it is that the most active spirits are often found to live in a perpetual interchange of extremes. Moderate repose, moderate enjoyments, temperate relaxations, are too insipid for men absorbed in speculative schemes which, by the slightest turn of political affairs, or by the mere rumour of changes which never actually occur, or by a few days of fine or tempestuous weather, may issue in incalculable gains or in bankruptcy. The pressure of circumstances involving such risks is not to be removed from the mind, even for a short time, by any ordinary methods of relaxation. And therefore recourse is had to violent stimulants, to excessive indulgence in pleasure, or to anything which produces a temporary oblivion of topics which cannot be endured without serious mental and even bodily injury, but which must, at any rate, be resumed when the bent bow has been relaxed.

And may not studious men fall into the same snare? The mind, jaded with poring over books, with solving difficult problems, with unraveling the intricacies of an argument, or with verifying emendations of criticism, is not always satisfied with the tranquil interchange of sober thought in conversation with a friend; and is not always disposed to adopt the only adequate relief which devotion and searching of the Scriptures for personal edification will supply. It is to be feared, that even well-instructed students indulge too freely their taste for severe study, to find themselves at its close in a state to enjoy communion with God, or to renew their spiritual strength by refreshing draughts from the Fountain of living waters. Whenever this is the case, even the most lawful pursuits become no longer a help, but a hinderance to the Christian in running the race set before him; and he has need to return with humiliation to the Throne of grace for renewed forgiveness, and for strength to resist the Enemy of souls, even when, in the garb of an angel of light, he would divert the soul from the one great Object of trust and love.

The Minister of Christ should always be alive to his danger from this quarter. He must study, if he desires to be permanently useful; he must make himself acquainted with the various prevalent errors and delusions of the day; he must prepare himself for keeping up, in some good degree, with the intelligence of the age, that he may not even seem to his hearers to be deficient in that kind of information with which they are conversant; while, in his own line of thought and study, he must keep far in advance of the foremost among them. All this cannot be done without labour. And yet it must be done, amidst occupations in his parish far more numerous than required the attention of clergymen in former times. Hence, even his ministerial duties, unless he is watchful over his spirit, and careful in the due apportionment of his time to his several employments both in his study and in his parish, may easily become an occasion of hinderance to his own growth in true spiritual-mindedness.

The remedy for all this, is not to attempt a slovenly or superficial discharge of any of these duties, but rather to carry the spirit of prayer into them all; to aim at holding converse with God while going from one to another, and thus intermingling holy thoughts and heavenly desires and affections with the most ordinary employments of the ministry, and indeed with all employments, domestic or otherwise, in which a Christian Minister can be engaged.

And here Christian hearers, as well as Ministers, need "the word of exhortation." There was a time, in the recollection of some among us, when the preaching of the Gospel was limited within a comparatively narrow circle. "The Word of God was precious in those days, there was no open vision." And then it was that truly Christian people valued the word, and treasured it up in their memory, and prayed the Lord of the harvest to send forth more labourers into his harvest. The prayer has been heard, and great, in comparison, has been the company of the preachers. But is the Gospel of Christ now loved as it was then? By many we hope it is; but not generally. Abundance has produced, in some, satiety; in others, a captious and criticizing spirit; in others, languor and indifference. And now there has arisen a demand for novelties to excite attention; for adventitious aids to render religious services more engaging; for variations from the old mode of presenting the great cardinal truths of religion in plain yet forcible language, in words coming warm from the speaker's heart to that of his hearer—by raising doubtful questions of science, solving intricate problems, questioning generally received opinions, carrying Scriptural criticism into the very region of scepticism, till the Bible itself ceases to be regarded as a book of authority, and begins to be treated with a familiarity which borders on contempt.

Surely this evil ought to be resisted in its beginning, or it will rise to giant magnitude, and put forth giant strength in prostrating the spiritual religion of the land. Let Christian people guard against a fastidious disposition as hearers of God's word; let them pray much for their ministers; let them sit as learners, not as judges, at the feet of those who are over them in the Lord; let parents and masters of families be careful not to encourage in their children or dependents the habit of finding fault with the sermons they hear; let all unite in breathing the spirit of holy love to Christ, and of earnest prayer for the outpouring of His Holy Spirit; and thus, by a vigorous and combined effort, may those obstructions which have impeded the progress of the work of God among us be swept away, and may pure and undefiled religion not only gain a wider diffusion through the earth, but also become more deeply rooted in the hearts of all who profess and call themselves Christians, so that the Church may shine in her Redeemer's glory, and the name of the Lord Jesus Christ may be magnified.

K.

REVIEW OF NEW PUBLICATIONS.

1. *The Nature of Christ's Presence in the Eucharist; or, the True Doctrine of the Real Presence Vindicated, &c.* By WILLIAM GOODE, M.A., F.S.A. Hatchards. 1856.
2. *Sermons on the Real Presence.* By ARCHDEACON DENISON.

WHEN our Lord, at the Last Supper, uttered those expressive words,—“This is my body, which is given for you: do this in remembrance of me,”—the whole future history of the Church may be said to have been included in that one sentence. Not only the inner life of believers, in every age, has been largely supported through this gracious ordinance, but the outward constitution of the Church, and the great organic changes it has undergone, have been equally dependent upon it. So long as the spiritual life remained in vigorous exercise, this ordinance was held in honour, and retained its true character, as a means to strengthen the communion of a living faith with the once crucified, and now glorified, Redeemer of mankind. When the visible Church declined into superstition and idolatry, the *sursum corda* of hearts lifted up by faith to the Lord in heaven, was replaced by the notion of a magical incantation, effected by the priest, and the dogma of transubstantiation, attended with those twin monsters, the unbloody sacrifice of the Mass, and the literal, oral manducation of the body of Christ. But as soon as the Gospel was recovered, at the Reformation, from the mire of those corruptions under which it had been buried, the doctrine of the sacraments became the central subject of the whole controversy. All the Reformers agreed in the conviction, that the propitiatory sacrifice of the Mass, the pretended daily repetition of that offering of Christ which was made once for all on the Cross, was the keystone to the arch of Romish corruptions, and the culminating point in the great predicted apostasy from the true faith. But while they agreed in rejecting it with hearty indignation, they diverged from each other in their views of the ordinance itself. Luther still clung to the notion of a physical change, effected in the act of consecration, by which the very substance of the Lord's body and blood was united with the elements, and became one with them. But the other Reformed Churches, of Switzerland, France, Holland, England and Scotland, rejected this notion, to which they traced all the grosser corruptions of the Mass, as their true and natural source. They maintained, indeed, that the sacraments are no barren and naked signs, but effectual pledges of a Divine gift, really conferred on the faithful receiver. But they contended

with equal earnestness, that the reception was spiritual, and by faith alone; that the natural body of Christ is absent in heaven, and hence that it cannot possibly be substituted for the elements, or received by local union along with them, into the mouth of the unbelieving and profane. It must be spiritually received, by the heart, and not by the mouth; and such a reception is possible to the faithful alone.

In the reign of Mary, the public disputation which ushered in the revival of Popery turned almost entirely on this one question. The same was the case with the later disputations at Oxford, which were the sorrowful preface to the martyrdoms of Cranmer, Latimer, and Ridley. The candle which these worthies of the Cross lighted at the stake was a clear and firm protest against degrading the spiritual presence of Christ, to the faithful, into a physical presence in the mouth of every worshipper who receives a consecrated wafer at the hand of the priest. When the brief hour of sorrow and blood was ended, and the English Reformation rose once more out of its grave, there was naturally no one point which impressed itself more strongly on the minds of its leaders, or which was more prominent in their renewed protest against the corruptions of the Church of Rome. Other errors are noted in the Articles, once or twice at the most; but this falsehood, that the body and blood of Christ are received by the unbelieving communicant in virtue of the consecration alone, is singled out for a fourfold condemnation. Three times the participation is affirmed to be only by faith, after a spiritual and heavenly manner; while a separate Article condemns the doctrine, that the wicked, who are void of a lively faith, are "in any wise" partakers of Christ.

When the Tract writers announced their deliberate purpose to "unprotestantize the Church of England," it was to be expected that the doctrine of these Articles would be one main object of their settled and bitter hostility. Their plan could never be accomplished while this bulwark of the Protestant faith stood in their way. Yet it was not easy to oppose it openly, and still to justify their own continuance in the bosom of a Church, where subscription to the Articles is the chief term of ministerial communion. The subtle attempt of Tract 90 to garble and distort them, and the bolder avowal of Mr. Ward, that he flung back the fraud of their compilers on themselves by taking them in a non-natural sense, were soon followed by the open secession of these two redoubtable champions to the Church of Rome. Other clergymen, imbued with the teaching of the Tracts, followed them in quick succession. The grave assertion of the then Bishop of Oxford, that he had no fear of Romish tendencies in the leaders of the movement, received from the event that stamp of utter folly which it bore from the first in the mind of every person of common discernment. The fishers of the Vatican cast their net amidst a

shoal prepared to their hand, and obtained no common booty. The Papal counsellors were even deceived by their partial success among the Clergy; and made a great move in advance, which shewed how far the general mind of the country was from keeping pace with the new developments of Anglo-Catholic theology. A burst of Protestant feeling swept through the land, and all, except the boldest of the Tractarians, shrank and quailed before it. Some were restored, under the lessons of experience, to a sounder faith; and others learned the wisdom of concealing the Romish side of their own opinions, if they would not damage the cause which was still dear to their hearts. This partial repression of the grosser exhibitions of Tractarianism, resulting from the Papal Bull of partition, and the apostasy of its own leaders, with the increased danger which has begun to appear from a rationalizing theology, have led many to suppose too easily that all peril from Romish teaching in the English Church has nearly passed away, and that only some feeble remains of the poisonous leaven have been left behind.

We seem now to have entered on a second stage of this vital controversy. Yet its connexion with the first is very close. The same Bishop, who fondled and petted the movement when it first arose in his Diocese, until it shook the Church to its foundations, and brought on it a disgrace unknown since the Reformation, in the secession to Rome of some three hundred clergy—was translated from Oxford to Bath and Wells. He there devolved his work upon a Chaplain, well fitted by his boldness, if not by his learning, to be the new leader of the Tractarian party, when its former champions, Newman, Oakley, Henry Wilberforce, Ward, Manning, Maskell, and Robert Wilberforce, had passed over to their natural home. A further step in advance was to be taken. The hour was come, and the man. The earliest wish of the Tract writers, for a model Diocese, was in a fair way to be fulfilled. That doctrine of the Real Presence in the elements, which Cranmer, Ridley, and Latimer laid down their lives to oppose—that doctrine which, ever since the Reformed Church arose from their ashes, it has singled out above every other Romish falsehood for more emphatic condemnation—was actually imposed by this Examining Chaplain as the test of orthodoxy upon every candidate for ordination. The audacity, for no gentler term will describe it, was carried a step further. The Bishop, superannuated in every sense, had to devolve the ordination upon another. Upon this, the ordaining Bishop was required by the Chaplain to abdicate his own responsibility. He was simply to endorse, like a passive tool, the Chaplain's decisions; and thus to consummate the iniquity of shutting out from Orders the only parties who, if the Articles were not a mockery, had any right whatever to receive them.

There is a limit to the patience of even the most patient of men. There is a degree of forbearance which ceases to be forbearance,

and is downright folly. And this limit had now been reached, through the flagrant iniquity and abuse of power of which the Archdeacon had been guilty. Quiet lovers of ease at a distance might look on with philosophical calmness, and hope that the evil would cure itself, and the Church outlive this gross scandal, as it has done so many others. But men of principle and feeling, who were on the spot, and saw this foul wrong practised before their eyes, could not be expected to see law and truth turned upside down, without some attempt to remedy the evil. It was, at least, worth an effort to see whether the Articles were to be a dead letter, or still worse, a snare and delusion; and whether there was no remedy for the oppression the Chaplain had practised on candidates sounder than himself in the faith. The former Bishop had failed, grievously and grossly, in the discharge of his own duty; his successor followed in the same steps, and strove to throw his shield over the double offence which had been committed against public morals and Church of England doctrine. Even the Archbishop, with a characteristic love of peace, carried to excess, and which was confirmed by the expense and complexity of our ecclesiastical laws, shrank from the painful task of a judicial investigation. But the public principle and straightforward English honesty of Mr. Ditcher, the promoter of the trial, prevailed. A Commission reported *primâ facie* grounds for inquiry. After many legal delays and curious subterfuges, which contrasted strangely with the previous tone of the Archdeacon, the publication of the obnoxious Sermons was proved. The contradiction to the Articles was express, clear, undeniable, except by those partisans who would call black white to serve a theory. The Judges entered on the cause with evident reluctance. Once on the judgment-seat, however, no choice was left them, as honest men, but to mete out to the Archdeacon the same measure he had meted out to all those candidates who were luckless enough to have a sounder faith than his own. They have pronounced him, therefore, to have forfeited his preferments, by an open contradiction of the tenure under which alone they are legally held; and an attempt to appeal from the Archbishop himself to his own official in the Court of Arches, has also resulted in a total failure.

Such is the present state of this controversy. We believe that nineteen laymen out of twenty are fully satisfied of the justice of the decision. Like the "Times," they do not perplex themselves with the clouds of dust raised by the Tractarians, out of which there issue such loud outcries of party-spirit and persecution. They fix their eyes on two plain facts; that the Archdeacon has contradicted the Articles he has subscribed, as flatly as it is possible for words to do; and that he has abused his office of Chaplain, to force Candidates for Orders to do the same, under the penalty of exclusion from the ministry of the Church of England. One of two things, they conclude, must follow. He must be visited by some public censure and condemnation; or else

the Articles, from this hour, become a heap of lumber. Instead of serving for any test of doctrine, they will be a nose of wax, which may be twisted into any shape, and would be better consigned at once to the limbo of fools. The Tractarian party, and all the secularists and infidels in the land, though for different reasons, would rejoice equally in such a result, and their organs of the press agree to bewail the recent decision. In the eyes of one party, it would be a clear gain that the Church of England should cease to be Protestant; and the other would be no less delighted to see her testimony to doctrine of every kind destroyed altogether. But the great body of the Christian laity, who have some care for Christian truth and public morals, must take an opposite view. They sincerely regret the Archdeacon's position for his own sake, and would rejoice to see him extricated from it by returning to a sounder mind. But they cannot carry their personal good-will so far, as to desire that he should be screened from the natural result of his own indiscretion and tyranny, at the price of reducing the doctrinal standards of the Church to a mass of shapeless and unsightly ruins.

The real facts of the case being so plain, and so fatal to the Archdeacon's cause, it is natural that the Tractarian party, and all those neutrals who side with them against our martyred Reformers, should strive to distract the attention from them by a cloud of false alarms, and theological subtleties and evasions. The chief of these consists in a loud assertion, that the Archdeacon is backed by a large consensus of Anglican Divines; so that the doctrine, whatever the Articles may appear to say, must have been left an open question. Mr. Goode's Work is devoted to the examination of this plea, and convicts it, by the fullest evidence, of utter falsehood. Viewed simply as an historical inquiry, his able and laborious treatise seems nearly to exhaust the whole subject. In patience, in clearness, and, so far as we have tested it, in accuracy of description, it leaves nothing to be desired. It is only to be feared that its massive completeness, extending as it does to a thousand pages, may repel many from studying it with the care which the importance of the subject deserves. He begins by unfolding the view of the Archdeacon impugned in the trial, as well as the kindred statements of Dr. Pusey and Archdeacon Wilberforce, whose secession, we infer, took place during the progress of the work, and is a striking commentary on the Popish character of the doctrine shared by the three writers. The strange mistake of Archdeacon Denison is exposed, who fancies that he distinguishes his own view from Consubstantiation by remarks which only prove their complete identity. Mr. Goode then considers the arguments against this substantial and corporal presence in the elements from Scripture and reason, from the testimonies of the Fathers, and of the early Liturgies, with a review of the evidence adduced on the other side. He next examines in order the voice of our own Liturgy,

of the Homilies, the Articles, the Catechism, the books of secondary authority, and the foreign Confessions. Last of all, he examines the views of those Divines who have been adduced by the Archdeacon or his advocates, beginning with Cranmer and Ridley, and including the names of Ponet, Bilson, Jewel, Andrewes, Hooker, Morton, Dean Field, Jeremy Taylor, Cosin, Beveridge, Patrick, Sherlock, Bramhall, Jackson, Tillotson, Bull, Ken, Burnet, Hammond, Bishop Wilson, Warburton, Wake, and Stillingfleet, and more than twenty others. In the course of this full review, a series of misrepresentations is exposed and proved, which have never, we think, been surpassed in the annals of controversy. Author after author has been cited by the advocates of the Archdeacon in favour of a tenet they have renounced and argued against in the most explicit manner; and martyrs themselves have been quoted to witness the truth of a doctrine, in resistance to which they resigned their bodies willingly to the flames.

It is not possible, in this review, to follow Mr. Goode through the wide field of inquiry he has traversed. Those who desire full satisfaction have the evidence laid before them in his work; and the sentiments of forty or fifty Divines on a subject so delicate and mysterious cannot, of course, be fully summed up within a few pages. In some instances we have tested his accuracy; and in the greater part, where we have not yet been able to do it, there is a tone of caution and candour, which leaves us in no doubt of the fairness with which the quotations are made. Many of the passages are of a class which answers to the *experimenta lucifera* of Bacon, or contain express definitions of the meaning which the writers attach to the presence of Christ in the Sacrament. Instead of following our Author far into these historical details, we shall endeavour to throw a little further light on the true nature of the controversy, and the weighty issues it involves to our Reformed Church, if the false doctrine, so long exiled, should find once more a home in its bosom. The policy of the Tractarian party is to raise a thick mist of theological subtleties, pretended authorities, legal quirks, deceptive parallels, cries of persecution and party spirit, appeals to the love of peace, motives of expediency and maxims of toleration, under cover of which, just as on the day of Inkermann, the intrenchments of the Reformation may be carried, before the sentinels are even aware of the presence of an enemy. Our aim, as consistent Churchmen, must be the reverse. These mists of the early twilight must be cleared away. We must show where the artillery has been planted to command our lines, to undo the work of our martyrs, and turn the Church of England, from a bulwark of the Reformation, into the most effective outwork of the Church of Rome.

The doctrine of the Archdeacon now in dispute has been laid down by himself in these words :—

"That to all who come to the Lord's table, to those who eat and drink worthily, and to those who eat and drink unworthily, [the Body and Blood of Christ are given; and that by all who come to the Lord's table, by those who eat and drink worthily, and by those who eat and drink unworthily, the Body and Blood of Christ are received.

"The importance of Proposition III., which is the specific point at issue between Bishop Spencer and myself, is that it supplies an unfailing *test of what is* meant by any one who affirms that he holds the doctrine of the Real Presence. It has been as supplying such a test, that I have proposed it to candidates for holy orders; not as a theological opinion, which may or may not be held, but as a test of truth of doctrine and soundness of faith."

Let it be remembered that the Examining Chaplain who makes this avowal, has himself subscribed *ex animo* the following Article, "in its true, literal, and grammatical sense," for the express purpose of "avoiding diversities of opinion, and establishing consent touching true religion:"—

"XXIX. Of the Wicked which eat not the Body of Christ in the use of the Lord's Supper.

"The wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth, as St. Augustine saith, the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ; but rather to their condemnation do eat and drink the sign or sacrament of so great a thing."

In the face of this his own subscription, we really believe that the audacity of the avowal in the above extract is without a parallel in ecclesiastical history. But we must allow the Arch-deacon to expound more fully his own view.

"I hold the doctrine of the Real Presence, taught by the Church of England, to be this. Negatively, there is not a corporal presence of the Body and Blood of Christ in the sacramental bread and wine. The Bread and Wine remain still in their natural substances, and therefore may not be adored. Affirmatively, there is a real presence of the Body and Blood of Christ in the sacramental bread and wine, in a manner which, as Holy Scripture has not explained, the Church has not defined. The Body and Blood of Christ, being really present in the Bread and Wine, are given in and by the outward sign to all, and are received by all. Whether the body and blood of Christ be given and received unto life, or unto death, *this* depends on the state of heart and mind of the receiver. They are present to all objectively, subjectively to the faithful only.

"My language does mean what always has been and always will be my meaning, and what you understand it to mean, that in the Holy Communion the Body and Blood of Christ are received by all.

"The proposition I have undertaken to prove from Holy Scripture is this. That there is a real presence, not material, or, as it is said, corporal, but immaterial and spiritual, of the Body and Blood of Christ in the consecrated Bread and Wine. That being really present in the consecrated bread and wine after an immaterial and spiritual manner, they are given therein and thereby to all, and are received by all who come to the Lord's table. There are three parts of this proposition: 1. That the Body and Blood of Christ are really present in the consecrated Bread and Wine. 2. That they are present after a manner not material or corporal, but immaterial and spiritual. 3. That being really present, after an immaterial and spiritual manner, in the consecrated bread and wine, they are therein and thereby given to all and received by all who come to the Lord's table.

"His Body and Blood are really present in the Holy Eucharist under the

form of bread and wine, i.e., present things, though they be present after a manner ineffably incomprehensible by man, and not cognisable by the senses. The real presence is therefore not, as I believe it is very generally supposed to be, the presence of an Influence emanating from a thing absent, but the invisible and supernatural presence of a thing present, of His body and blood present 'under the forms of bread and wine.'

Now there are two conclusions which result directly from the perusal of these statements. The first is, that they are a rigid, clearly defined, unmistakeable contradiction of the Articles, on that very point which, in the Archdeacon's own view, is the most effectual test of sound or unsound doctrine. In this one view of them, which alone affects the practical question of his own legal position, he has written his own condemnation as if in letters of fire, and almost with a superfluity of logical precision. The one thing which the Articles are most careful to deny, is the very same which he is equally careful to affirm in the strongest manner. But when we turn from the relation of his doctrine to the Articles, which is perfectly definite, to consider what it is in itself, the clouds settle over it, and we find that the Archdeacon contradicts himself almost as strongly as the Articles. He professes to distinguish his own doctrine both from Consubstantiation and Transubstantiation, and yet in these extracts he uses successively the terms which are proper, first to one, and then to the other, of these tenets, in describing his own faith. When he says that the Body and Blood of Christ are really present "under the forms of bread and wine," he uses the language specifically appropriate to the Romish doctrine, in which the forms are said to remain, when the substance is gone and has been replaced by another. But when he speaks of them as present, immaterially and spiritually, in, under, and with the elements, he adopts the Lutheran doctrine, at the moment when he professes to make his own quite distinct from it. Again, the real presence he advocates is one of the substance of the body, and therefore corporal. Next, he affirms it is not corporal, but immaterial and spiritual. Still further, this immaterial and spiritual presence is *in* the elements, and therefore local and corporal. It is such a presence that the unbelieving "press it with their teeth," and which must be removed if they are to taste of the elements alone without the flesh and blood of Christ, and therefore plainly local and corporal. The two parts, then, of the statement flatly contradict each other. But here is the difference. The denial of a corporal presence is in words only, and is a logical fence to mitigate the contradiction to the Rubric and the Articles. But the whole drift of the Archdeacon's statements, and the test of orthodoxy which he imposed as decisive, consists in the assertion of a local corporal presence in the elements, and not in the ordinance, on the table and in the mouth of every communicant, and not in the soul of the believer alone.

Mr. Goode is thus fully justified in his assertion, that the presence

affirmed by the Archdeacon, in spite of his verbal denial by an abuse of terms, is a corporal presence. For it is the substantial presence of a body, under bodily conditions of place. Any charge of misrepresentation brought against him on this ground, would be a false and groundless charge. The Archdeacon merely rejects the term, a corporal presence, while he strongly and vehemently asserts the thing itself. He is consistent only in his open contradiction to the Articles, and his violent efforts to wrest the words of the Reformers to mean what their souls rejected and abhorred. But the doctrine he holds answers fully to the Apostle's description of an idol, that it is "nothing in the world." It is an intellectual chimera, the two parts of which fight against each other. It is the presence of a body, in its proper substance, yet not corporal. It is a presence immaterial and spiritual, yet neither of a spirit, not to a spirit, but of a body to human senses. It is a spiritual presence, to be carnally pressed by the teeth of the unbeliever. It is a purely objective presence of a bodily substance, and yet a presence to man's nature alone, and probably not at all to brute creatures! Strange to say, with all these flagrant contradictions, of a body which is no body, but a spirit, and of a spiritual presence, not to the spirits of men, but locally to their eyes, mouths, and teeth, the doctrine is urged as if it were the keystone of Christianity. It was thrust by force upon reluctant candidates, just as the viaticum itself, in days of superstition, was put into the mouths of the dead.

Now, really, if this oral manducation of Christ's body is to be forced upon us at all, we should much prefer the full-blown dogma of Transubstantiation. In their spiritual character, and for every practical purpose, the two doctrines perfectly agree. They both set aside the faith of the Christian, in order to exalt the consecrating power of the priest. They both divert the thoughts from the living Saviour, present both in His sufferings and His glory to the eye of faith, to fix them on an inconceivable presence within the elements on the Holy Table, and within the mouth of the receiver. But so far as a doctrine involving an essential contradiction can be made logically complete, Transubstantiation is the more precise, the more consistent, the more intelligible. The other is not only a spiritual falsehood, but an intellectual mist and dream. It oscillates between two contradictions, instead of settling down quietly in either of them. A presence of a body, and not corporal, in a place, and not local, in the mouth, and yet immaterial, pressed with the teeth, and yet spiritual, of a real body in a given place, yet not to animals, but only to men, received by all, yet so that many of them are in no wise partakers of what it conveys, is a monstrous shadow from the land of dreams. It should be banished for ever from the domain of Christian theology, to find its home in a lower region, among

"Gorgons and hydras and chimæras dire."

The Archdeacon complains loudly in his protest, that the Com-

missioners have passed by the qualifying remark he has appended so often, that the wicked receive, not to life, but to condemnation. What miserable trifling is this! Is he really, by converse with fictions and shadows, become incapable of seeing what is self-evident to every observer of common sense? He has been condemned for affirming, in direct opposition to the Articles, that the unbelieving receive the body and blood of Christ under the elements. His defence is, that he states also, they receive it to their condemnation. In other words, he is charged with a specific false doctrine; and his defence is, that he not only states it alone, but also with a further addition. To raise an outcry of injustice on such grounds indicates an inveterate confusion of thought, that would be discreditable even in a child, but is really pitiable in one who has assumed the pretensions of a party leader, and a reviver of Catholic doctrine.

But since a wide consent of English Divines has been urged in favour of the Archdeacon, to prove the inexpediency of condemning him, whatever may be the letter of the law, it may be well to exhibit briefly the real doctrine which has been all but universally held by them since the days of the Reformation. Our selections must be brief, but in most cases they will be pointed and decisive. We shall begin with the Book of Homilies, and proceed downward to later times.

Homily on the Sacrament.

"It is well known that the meat we seek for in this Supper is a spiritual food, the nourishment of our soul, a heavenly refection, and not earthly; an invisible meat and not bodily, a ghostly substance and not carnal; so that to think that without faith we may enjoy the eating and drinking thereof, or that that is the fruition of it, is but to desire a gross carnal feeding, basely binding ourselves to the elements and creatures. Whereas, we ought to lift up our minds by faith, and leaving these inferior and earthly things, there seek it, where the Sun of Righteousness ever shineth."

Jewel's Apology.

"We affirm, together with the ancient Fathers, that the body of Christ is not eaten but of the good and faithful, and of those that are endued with the Spirit of Christ."

Nowell's Catechism.

"Do the faithful, then, only feed on the body and blood of Christ?—Certainly, they only; for to whom he gives his body, to the same he also gives life eternal. (John vi.)"

Catechism of Edward VI.

"All this thou dost well understand. For thy meaning is, that faith is the mouth of the soul, whereby we receive the heavenly meat, full of salvation and immortality."

Reformation of Laws.

"They stick in the same mire who place the substance of bread and wine in the Eucharist, but think that the true and natural body and blood of Christ are joined to it by the power of consecration, and mingled with the nature of the symbols, and placed under them, so that whether they be pious or impious, who come to the table of the Lord, they receive the true natural body of Christ, and His poured out blood, along with the bread and

wine. But the symbols do not include the things they signify, really and substantially shut up within them. This absurd doctrine we wish to be altogether abolished. For it is erroneous, and foreign to Scripture, and contrary to the truth of the human nature which Christ assumed."

Ridley, Disputation at Oxford.

"This doctrine maintaineth a real, corporal, and carnal presence of Christ's flesh, assumed and taken of the Virgin to be in the sacrament of the Lord's Supper, and that not by virtue and grace only, but also by the whole essence and substance of the body and flesh of Christ.

"But such a presence disagreeeth from the word of God, and draws with it many absurdities.

"Fourthly, it maketh precious things common to profane and ungodly persons; for it casteth that which is holy to dogs, and pearls unto swine.

"For it affirmeth that whoremongers and murderers, yea, and as some of them hold opinion, the wicked and faithless, rats, mice, and dogs also, may receive the very real and corporal body of the Lord, wherein the fulness of the Spirit of light and grace dwelleth, contrary to the manifest words of Christ, in six places and sentences of John vi."

Cranmer.

"To utter the matter plainly, I hold that no man can eat Christ's flesh and drink his blood but spiritually: which, forasmuch as evil men do not, although they eat the sacramental bread till they be full, and drink the wine until they be drunken, yet eat they neither Christ's flesh nor drink his blood, because they cannot be eaten and drunken but by spirit and faith."

"In the third case, the sacrament is eaten without him, and therefore it is called sacramental eating only, because only the sacrament is eaten, and not Christ himself. In this third manner the wicked do eat."

Bishop Ponet.

"Wherefore thus I conclude. He that believeth, eateth; and he that believeth not, eateth not, although he eat the sacrament every day in the week." "And St. Austin, being of the same mind, saith:—'Why dost thou prepare thy teeth and thy belly? Believe, and thou hast eaten.'"

Bishop Bilson.

"The wicked live not by Christ, neither abide in Christ, and therefore, by the very determination of the Lord himself, they neither eat his flesh nor drink his blood. Run to your distinction of corporal and spiritual eating as you will, so long as these words stand written in the Gospel, 'He that eateth me shall live by me,' the godly will soon conclude that such as live not by Christ do not eat Christ, and so that corporal eating of Christ's flesh common to the faithful and the faithless, to be no kind of eating at all."

Hooker.

"The real presence of Christ's most blessed body and blood is not to be sought for in the sacrament, but in the worthy receiver of the sacrament."

Overall.

"In the sacrament of the Eucharist the body and blood of Christ, and thus whole Christ, is exhibited to the worthy receiver, not by transubstantiation, nor by consubstantiation, but by the Holy Spirit working through faith."

Bishop Morton.

"That the ungodly do not communicate of Christ's body in receiving the Eucharist, is the determinate judgment of antiquity."

Dean Field.

"A bodily eating of Christ's flesh there cannot be, seeing it is impossible ... There is only a spiritual eating of Christ, in that chewing that is by meditation on his natures, powers, actions, and sufferings."

Jeremy Taylor.

"By the real spiritual presence of Christ we understand Christ to be present, as the Spirit of God is present in the hearts of the faithful, by blessing and grace; and this is all which we mean, besides the tropical and figurative presence."

"We affirm that Christ is really taken by faith, by the Spirit, to all real effects of His passion; they say, He is taken by the mouth, and that the spiritual and virtual taking is not enough, though done also in the sacrament."

"By the doctrine of the ancient Church wicked men do not eat the body or drink the blood of Christ."

Bishop Cosin.

"To others, who are not believers, the bread may be the antitype, but neither is, nor doth become, the body of Christ, for without faith Christ is never eaten."

"That Christ should give his flesh and blood to be eaten with the mouth, and ground with the teeth, this our words and our hearts do utterly deny."

Beveridge.

"And truly we need not go far to prove this, even that wicked men do not eat the body and blood of Christ; for if they eat the body and blood of Christ, they are not wicked men, but such as dwell in Christ, and have Christ dwelling in them."

"Without faith they cannot receive the body and blood of Christ at all, and therefore not worthily."

Bishop Patrick.

"So that the Real Presence is not to be sought in the bread and wine, but in those that receive them. For if it be worthily received, it is the body and blood of Christ; if unworthily, it is but bare bread and wine."

Jackson.

"The distillation of life and immortality from his glorified human nature is that which the ancient and orthodoxal Church did mean in their figurative and lofty speeches of Christ's real presence, or of eating his very flesh and drinking his very blood in the sacrament. And the sacramental bread is called his body, and the sacramental wine his blood, as for other reasons, so especially for this, that the virtue or influence of his bloody sacrifice is most plentifully and effectually distilled from heaven unto the *worthy receivers* of the Eucharist."

Donne.

[Christ] "is *res sacramenti*, the form, the essence, the substance, the soul of the sacrament. *Sacramentum sine re sacramenti, mors est*. To take the body, and not the soul, *the bread, and not Christ*, is death."

Comber.

"When we hear the most efficacious words of Christ pronounced, we must exercise our faith. For it is unto us according to our faith: if we believe, it is to us the blood of Christ, and that which makes us partakers of the benefits thereof."

"Because it is needless for us to expect to eat the natural flesh of Christ here, where we come to seek a spiritual union with him by faith, and an interest in his death; to which the eating his flesh would nothing conduce. And, further, since the heavens must receive Christ's body to the end of the world, it is impossible it should be but one, and yet many, and in several places at once; always whole, yet often broken; received entire by every person, and yet then at the right hand of God; existing before, and yet created by the priest. We must deny our reason as well as our senses, if we can believe so great and absurd contradictions.—Yet still we do believe, that every duly

disposed communicant doth receive really the Body and Blood of Christ, in and by these elements, but it is by faith and not by sense....Although the manner may be mysterious, the effects are real, and the effect more certain than if we ate or drank his natural flesh and blood."

Tillotson.

[The Fathers say] "that the body of Christ in the sacrament is not his natural body, but the sign and figure of it; not that body which was crucified, nor that blood which was shed upon the cross; and that it is impious to understand the eating of the flesh of the Son of man, and drinking his blood, literally."

"Any sensible man would have understood his meaning to have been, This bread signifies my body, this cup signifies my blood; and this which you see me now do, do ye hereafter for a memorial of me. But surely it would never have entered any man's mind to have thought that our Saviour did literally hold himself in his hand, and give away himself for himself with his own hands."

"We are said to be made partakers of the Body of Christ that was broken, and of his Blood that was shed for us; that is, of the real benefits of his death and passion."

Bull.

"It was then (in the ancient Church) believed to be a commemoration, by symbols of bread and wine, of the body and blood of Christ, once offered up to God on the cross for our redemption. It could not therefore be thought an offering up to God of the very body and blood of Christ substantially present under the appearance of bread and wine; for these two notions are inconsistent, and cannot stand together."

Ken.

"I verily believe, that if *with due preparation* I come to the altar, as certainly as I receive the outward signs, so certainly shall I receive the thing signified, even thy most blessed body and blood."

"'You exhorted your people,' a Romanist adversary remarks with passion, 'not to be tottered by every blast of wind, that shall say, Christ is on this altar, or on that altar, for Christ is actually in heaven, and shall continue there till he comes to judge at the end of the world.'"

Brevint.

"Faithful communicants eat as effectually of the body of Jesus Christ by receiving its strength and virtue, as the saints eat the tree of life, because they eat the fruit of that tree, or Israel did drink of the rock, because they did drink of the stream that flowed from it. The truth is, we really touch, handle, and enjoy the thing itself, when we are within that distance where we may enjoy its virtue."

Archbishop Wake.

"All which the doctrine of our Church implies by this phrase (of real presence) is only a real presence of Christ's invisible power and grace, so in and with the elements, as by the faithful receiving of them to convey spiritual and real effects to the souls of men."

"I must observe that our Church utterly denies our Saviour's body to be so really present in the blessed sacrament, as either to leave heaven, or to exist in several places at the same time. Secondly, we deny that in the sacred elements we receive there is any other substance than bread and wine distributed to the communicants, which alone they take into their mouths, and press with their teeth."

The object of the Archbishop in this work is to vindicate previous Church of England writers from the false charge of holding a real presence in the Archdeacon's sense. Yet not only some

of the writers he vindicates, but he himself, has been quoted in the defence of the Archdeacon, as if he held the doctrine which it is the whole object of his work to disprove. This, Mr. Goode observes with truth, is something worse than a mistake. The Archbishop's censure of his Romish antagonist, in the case of Jeremy Taylor, applies with double force to those who have repeated the fraud, and carried it a step further, by quoting himself as a further witness against his own views.

"For Bishop Taylor I cannot acquit our author of a wilful prevarication; since it is evident that he has so plainly opposed his notion, and that in the very book he quotes, and which he wrote on purpose to show our meaning of the Real Presence, that he could not but have known that he misrepresented him."

"Let us hear how he goes on. 'For an idol is nothing in the world, saith St. Paul, and Christ, as present by his human nature in the sacrament, is a *non-ens*. For it is not true; there is no such thing.' What! not as Christ there, no way as to his human nature? No, 'he is present,' saith the Bishop, 'by his Divine power and blessing, and the fruits of his body, the real effective consequents of his passion. But for any other presence, it is idolum; it is nothing in the world. Adore Christ in heaven; for the heaven must contain him till the times of restitution of all things.' This, then, is Bishop Taylor's notion of the Real Presence."

Among many other authors, quoted as witnesses for a doctrine the exact reverse of what they really taught, one of the most instructive is the case of Bishop Warburton. A few words are cited to show that he condemned the figurative construction of the words of institution; when the immediate context is really occupied with a proof, that the use of a figure is "easy, natural, elegant, and necessary," and says that the only difficulty is thus removed, which the advocates of a real presence throw in the way of common sense. Mr. Goode sums up his review with the following just remarks on the Catena of the Archdeacon's authorities.

"A long list of passages, produced as proof of their authors' having held doctrine which, in the case of almost all the writers quoted, the slightest inquiry into their views shows they did not hold—most of them even occurring in treatises in which the doctrine in support of which they are cited is expressly repudiated and opposed, and many of them cut out of paragraphs or sentences, in a way which shows a deliberate mangling of the words of the author for the purpose of misleading the reader—stands on a very different footing from a few mistaken references. And if such a Catena as this, boldly pushed upon the public eye, and boasted of as incontrovertible evidence of the agreement of the doctrine with that of a large body of leading Divines of our Church, can produce any other effect than that of withdrawing the confidence of the public from those who have so urged it, then indeed is the cause not only of truth, but morality itself, in great peril."

The main plea in favour of the Archdeacon, from the supposed precedents of English Divines, has thus been effectually disposed of by Mr. Goode's patient research, and in a manner fatal to the credit of those who have urged it. It is really nothing else than a gross fraud practised upon simple ears, a heap of dishonest misrepresentations, unless utter obtuseness of perception may

free its compilers from the graver charge, which otherwise must lie against them. But there are two or three other points in the Sermons and Protest of the Archdeacon, which seem to call for a few remarks, that the whole subject may be placed in its true light before general readers.

The first thing, then, which strikes us in the Sermons, is the confident tone assumed by the writer, as if he had some oracular authority to determine the doctrine of the Church of England. In the close of the first he writes as follows :—

“I have been compelled . . . to place before the Church, in a formal shape, the undoubting belief of many years. For as I can recall no time when I had any other belief than that I have now, so I bless God that every succeeding year does not change, but only confirm and strengthen me in holding fast what I have received as His TRUTH *at the hands of the Church of England*. . . . Meantime the discussion which is now begun, while it cannot affect the TRUTH ITSELF, will much affect and promote the reception of The Truth by all who seek after it with a humble mind and loving heart.

“The Church of England is either one in doctrine with the Church Primitive, or it is not. If it be one, then it is *not true* that the doctrine, that the Real Presence is in the heart, and not in the elements, is the doctrine of the Church of England. If it be *not one*, then the position of the Church of England, taken in the sixteenth century, is destroyed. It is at once reduced to the level of Protestant sects, and rests on the unsubstantial foundation of private judgment. In the first place, those who maintain that the Real Presence is in the heart, not in the elements, are unsound and erring members of a true Church; in the second, they are members of an unsound and erring Church.”

The first of these extracts gives an instructive glimpse into the writer's moral history. St. Augustine tells us somewhere, in expressive words, “*quibus gemitibus et suspiriis ad veritatem sit accendendum.*” But Archdeacon Denison has never known, it seems, this painful experience, these slow and laborious steps, by which a clear and firm hold on deep and difficult mysteries of the faith is attained. He was a Theologian from his cradle, and drank in infallible truth on disputed doctrines, almost with his mother's milk. He never knew a time, when the teaching of that Church which gives an express Article on “the Wicked which eat not the Body of Christ in the use of the Lord's Supper,” did not work in him an undoubting persuasion, that they do eat it equally with the faithful, though not with equal benefit. Other men, however fortunate in their early training, usually find that they have childish mistakes to unlearn, early misconceptions of truth to be removed, hasty conclusions to be revised; and that while the substance of their faith may be unaltered, in all the more delicate questions, which have enlisted great names on opposite sides, there are important modifications, which growing knowledge, closer thought, and deeper meditation bring in their train. Our Reformers, one and all, struggled into the light of those convictions which they have embodied in our Articles, and which are unfolded in Jewel's Apology, out of the thick mist of Romish

superstition, and sealed their progress, many of them, with their blood. The Archdeacon, by a much shorter and easier course, has found his way to conclusions directly opposite to theirs, and an opposite view of the testimony of all the early Fathers. No deserts of doubt have been crossed, no rivers of perplexity been traversed. Orthodoxy on the doctrine of the Sacraments came to him by intuition from his childhood, and the precious deposit has never since been lost. With a faith untroubled by doubt, he holds, and has held from his infancy, that the Church of England's doctrine is the exact reverse of what her Articles affirm; that the presence of the natural substance of a body is not a natural or corporal, but a spiritual presence; that this spiritual presence is in the elements, and carnally and visibly pressed with the teeth of unbelievers; that a presence to the heart of the faithful is not real, but factitious; while a presence, neither to the faith, nor to the senses, of something which is neither spirit nor body, which the Fathers repeatedly disown, and our Reformers with one voice repudiate and abhor, is the only true Real Presence, *quod semper, quod ubique, quod ab omnibus*, and which all candidates must receive under pain of utter rejection from the Church of England. Comparing the two parts of this singular contrast, in the Archdeacon's own experience, and that of Cranmer, Latimer, Ridley, Bradford, and Jewel, we are irresistibly reminded of the Apostle's words, "That is not first which is spiritual, but that which is natural, and afterward that which is spiritual." The carnal misconception of a Divine truth needs no painful culture. It grows up spontaneously in that which is "born of the flesh," and when once received, will, in certain temperaments, be stubbornly maintained in the teeth of every difficulty, and in spite of the clearest evidence. But spiritual convictions, which deserve the name, are not to be gained so cheaply. St. Augustine teaches us how slow and laborious is the process, by which alone we can rise to a wise and intelligent faith in such holy mysteries. He who boasts that he has never had anything to unlearn, merely proves that his creed has always been one of dead phrases, rather than of living realities; and that obstinate adherence to puerile errors, learnt in childhood, has been mistaken for the constancy, which is always joined with docility, of a true and manly faith.

The dilemma proposed in the second extract is not less instructive. Its premise is the quiet assumption, as a self-evident truth, that all the Fathers and the Early Church held a substantial presence of Christ's body and blood in the elements. And since in the same extract the Archdeacon denounces "the unsubstantial foundation of private judgment," we must infer that this knowledge of what all the Fathers and all the Early Church have held and taught on a most disputed subject, was given to him by intuition from his childhood, without any exercise whatever of his own

judgment. To these first impressions of a child, in which, from principle, no judgment at all has been exercised, we may oppose the deliberate conclusions, after years of patient study, of our most learned divines. Thus Bishop Jewel remarks : " We affirm, together with the ancient Fathers, that the Body of Christ is not eaten but of the good and faithful, and of those that are endued with the Spirit of Christ." In Bullinger's *Decads*, published by the authority of the English Church, we are assured that the figurative construction of our Lord's words, " though most slanderously reviled, and abominable in the sight of many, yet is manifestly the true, proper, and *most ancient* interpretation of all other ;" in proof of which, appeal is made at once to Tertullian, Ambrose, Chrysostom, and Augustine. Cranmer affirms that " according to the old Catholic faith, and the teaching of Apostles, martyrs, and confessors of Christ's Church, in the ministration of the sacraments there be two parts. The earthly is eaten with our mouths, and carnally feedeth our bodies : the heavenly is eaten with our inward man, and spiritually feedeth the soul." And again : " I have most manifestly proved, as well by God's word as by *ancient authors*, that these words of Christ be no plain speeches, but figurative." " I have fully proved, as well by Scripture as by the *testimony of many old writers*, that although evil men eat the sacramental bread and drink the wine, which have the names of His flesh and blood, yet *they eat not Christ's very flesh nor drink his blood*." Bishop Bilson, to the same effect : " That the natural flesh of Christ which is the inward part of the Sacrament, entereth the mouth, or abideth the teeth, *this is a position wholly repugnant both to Fathers and Scriptures*." And again : " *Not one of the ancient Fathers ever spake of your real presence*, or the literal sense of those words on which you build the rest. Shew but one ancient Father that ever affirmed the words of Christ at the Last Supper were properly spoken or literally to be taken, and we will receive your sense." And still further : " Your real presence and ubiquity, if you will have Christ's human substance dispersed in many places, without shape or circumscription, are the very bowels and inwards of Eutyches' heresy." Jeremy Taylor remarks to the same effect : " By the doctrine of the ancient Church, wicked men do not eat the body nor drink the blood of Christ ;" and proceeds to prove it by many quotations. And Bishop Cosin : " The Fathers understood no other change than is common to all sacraments, whereby the outward part is said to be changed into the inward, because it represents it truly and efficaciously, and makes *all worthy receivers partakers thereof*."

Such is the careful and deliberate judgment of Cranmer, Jewel, Ridley, Bilson, Cosin, Ponet, Jeremy Taylor, and a host of the chief lights of our Church, as to the true teaching of the Fathers and the Early Church on the reception of Christ in the Sacrament. In the earlier ones, it is also a judgment formed, after years of in-

quity, in the teeth of their strongest prepossessions. On the other hand, the Archdeacon, while still a child, as far back as his memory reaches, and without any exercise of private judgment, which he condemns as unsafe and unsound, had reached an opposite conviction, and no doubt of its truth has ever once disturbed his mind. So much shorter is the road to certainty, by believing in the dark without evidence and without judgment, than by a patient exercise of the judgment on the evidence that really exists. From the fortress of this impregnable intuition—this revelation, *quod semper, quod ubique, quod ab omnibus*, learned with his alphabet and never altered—he throws around his opponents the noose of a fatal dilemma, “The Church of England either does not hold your doctrine of a reception by faith only, or it does hold it. If it does not hold it, you are heretical members. If, however, it does hold it, the case is not mended. The Church of England itself is heretical, since she contradicts my childish and infallible impressions as to the unanimous teaching of the Church of early times.” Such a style of reasoning seems really more suitable for children than for the pages of serious controversy.

But the Archdeacon appeals to Scripture on behalf of his opinions, and dwells with peculiar satisfaction on one original argument from 1 Cor. x. An appeal of this kind always demands respectful consideration.

The argument is briefly this. “St. Paul adduces the case of the Jews in the wilderness as a type of what takes place in the Christian Church. And he lays the emphasis of the type on the fact, that *all* did eat the *same* spiritual meat, and *all* did drink the *same* spiritual drink, and that *all* these things happened unto them for ensamples. He repeats *all* five times in laying down the types, and once in speaking of the antitype. He repeats the word, *same*, twice in speaking of the type, and its counterpart, *that one*, in speaking of the antitype. On this the whole point and force of the argument turns. Hence, if only some communicants are partakers of the antitypes, and the rest are either not partakers at all, or in a *different way*, the cogency of the appeal entirely fails. It is impossible to expound the words clearly, unless the thing given and received is in *all* cases identically one and the same. What is the effect of the thing so given and received, is a different question.”

Such is the appeal of the Archdeacon to Scripture, made apparently in the full conviction of its impregnable force. And yet, if we were to select the passage of Scripture which most decisively overthrows his doctrine, next to John vi. 50, 51, 54, we should select this very passage. Mr. Goode, being simply struck with the absurdity of the argument, has passed it almost in silence. We think, on the contrary, that it is the most hopeful feature in the Archdeacon's case that he appeals to Scripture at all, instead of resting on his own intuitive knowledge of the doctrine of the Church universal, and shall therefore try to make it plain

that the true inference from the passage, like the real testimony of our Divines, is precisely the opposite of what he affirms it to be.

And first, what is the aim of the Apostle in the repeated use of the universal term, "They did all eat the same meat, and did all drink the same drink?" Clearly, to show that the common enjoyment and participation of sacraments did not ensure the common attainment of salvation. They did all eat the spiritual meat, and all drink the same spiritual drink, and yet many of them perished.

So far are we agreed. The only controversy is, whether those who failed of the benefit, partook in common of the thing signified, or of the sign only? Was the *res sacramenti*, which the Archdeacon distinguishes from the *virtus*, given to all and received by all, or received by the faithful only? Now the thing signified, in the sacraments of the Israelites, the Apostle and our Lord being witnesses, was Christ Himself. "That rock was Christ." "Moses gave you not the bread from heaven, but my Father giveth you the true bread from heaven." How was it, then, with the unbelieving Israelites? They all ate the spiritual meat, and all drank the spiritual drink. Did they all eat Christ, and drink Christ, substantially present along with the signs which prefigured Him? Was Christ, in the substance of His person, concealed in the rock that was smitten, or in the water that flowed from it? Was the whole Divinity of His person couched under the accidents of hoarfrost whiteness, the shape of coriander seed, and the colour of bdellium, in every omer of manna that lay around the camp of Israel? Or did the Divinity coalesce with the substance of the manna, beneath the same accidents, so that the Son of God was physically eaten by the mouth of every Israelite, and tasted in every draught of the water that flowed from the rock? All this we must believe, to give force to the Archdeacon's argument; and who ever dreamed before of such monstrous prodigies?

The clear inference, then, from the passage, is fatal to the figment which the Archdeacon, with a strange perversity of judgment, would ground upon it. All the Israelites partook of the manna, and of the water from the rock, but the faithful only partook of Christ. Yet they are all said to eat the same meat and drink the same drink, because the manna and the water, shared by all, spiritually represented and prefigured Christ and His grace. Many did not partake of what was signified as well as the sign, and they perished for that very reason. As the word preached, so these signs and sacraments received, "did not profit them, not being mixed with faith in those that received them." They did "carnally and visibly" drink the water, and press the manna with their teeth, or receive it in their mouth; but they were "in no wise partakers of Christ, but rather to their own condemnation did eat and drink the signs and sacraments of so great a thing." Thus every ground for the doctrine of the Archdeacon is cut away from him by the severe logic of the Apostle's argument, in the very passage which

he quotes to maintain it. Since our Lord was not yet incarnate, there is here no loophole for that delusion to find entrance, which transfers one part of the thing signified from the category of a spiritual thing, receivable by faith, prayer, and meditation alone, and consubstantiates it with the sign which is confessedly received by all. The double reception, by the unbelieving, of both parts of the sacrament, can thus only be maintained, by supposing that the Israelites ate and drank with their mouths, along with the manna and the water, the very substance of the Godhead of Christ. Such is the only presence that could sustain the Archdeacon's argument, and Mormonism itself could scarcely give utterance to grosser blasphemy.

Apart, however, from the merits of the cause in itself, a collateral plea has been urged, why it is unjust for the Archdeacon to suffer deprivation. The decision in the Gorham case having ruled that a latitude must be allowed in one direction, an equal latitude must and ought to be allowed in the other. But the parallel is most delusive. The Bishop of Exeter strove to expel Mr. Gorham from the Church for holding a view of Baptism which was proved fully on the trial to have been shared by most of our Reformers; and this on the ground of some expressions, not in the Articles, the doctrinal standard of the Church, but of the devotional services, which, taken without the Articles, pointed to a different view. But if Mr. Gorham found any difficulty in reconciling some passages in the Baptismal Service with his view, the Bishop had at least as great a difficulty to surmount in the Articles themselves, the proper test of Church of England doctrine. It might be doubted, with some show of reason, whether the Reformers wished to leave the door open for a view so near as the Bishop's to the Popish doctrine of Baptism; but there could be no reasonable question that they never meant to close it against themselves. The decision, then, was a compromise resulting from opposite presumptions, which had a *primâ facie* force on either side; but if the compromise were to cease, and history is not to be falsified, it would be the Bishop and not Mr. Gorham, whom strict justice would expel from the communion of the Church of England. In the other sacrament, however, which bore the main stress of our Reformers' living and dying testimony, whether in the hall of disputation, or at the stake and amidst the flames, they have left no such ambiguity. On the contrary, the Communion Service, the Rubric, the Homilies, the Articles, bear witness to the same doctrine with perfect harmony, that, while the outward sign in the sacrament is common to all, the inward part, the flesh and blood of Christ, can be eaten only by faith, not with the mouth, and therefore by the faithful receiver alone. The attempt now made to fasten an opposite sense on their words is not merely a theological heresy, of very fatal tendency: it is something worse. It is a scandal against common sense. Once let it succeed, and clerical subscription to the Articles

becomes a ridiculous farce in the eyes of all honest men. Their character, as any test at all of doctrine, is gone for ever. The cucumber, grown with pains and care in the hothouse of severe controversy, carefully peeled by the accuracy of scholastic theology, is skilfully sliced, seasoned, served up on silver plate, and then—thrown away. The Clergy would be like the Roman augurs, unable to look each other in the face without either laughter or blushes of shame, whenever they were required by the law to renew the cumbersome and laborious mockery of a subscription which would have lost all binding power or practical influence.

To return to the main question, the source of that delusion which has ensnared the Archdeacon and his sympathizers, is a false notion of what constitutes reality. They have a zeal for God, though not after knowledge; and some respect and sorrow ought, therefore, to mingle with the strongest condemnation of their error. They fancy that they are upholding a sacred and revealed truth against lax, loose, unreal constructions of the word of God, which dilute the promise of Christ into an empty shadow without any reality. Gross and grievous as are the acts of historical dishonesty into which they have been betrayed to strengthen their cause, we imagine that, in many cases, there is a deeper stratum of religious honesty which lies beneath them. The only cure, if cure be possible, is the return to first principles, in order to discern what is the shadow, and where the true reality is to be found.

What, then, is the meaning of a Real Presence? A Real Presence to the body is a presence to the senses under bodily conditions of place, or one which we can see with our eyes, hear with our ears, touch, smell, and taste. A Real Presence to the soul, is a presence to all the faculties of our spirits, to the memory, the imagination, the affections, the reason, and the will. Now the soul is nobler than the body, higher in the scale of being, nearer to Him who is the Truth, the I AM, the Supreme Reality. A presence, then, to the spirit, is not less, but more real than a presence to the bodily senses. We are less truly present with a friend, for every purpose of communion, when we forget him, though by our side, than when we think of him, pray for him, weep or rejoice with him, while far away. If this intercourse could be mutual, and we could see his thoughts of us, while conscious of our own, the higher reality of such communion, in contrast with the other, would be still more manifest. And such is the spiritual Presence which our Lord has promised His Church to the end of time.

Again, the body of our Lord, viewed only as a body, or quantity of matter, must be subject to material laws. While present in heaven, it must be absent from earth. And if present, it would have definite limits of place, force, form, and visible appearance; and would answer to His command, "Handle me, and see; for a spirit hath not flesh and bones, as ye see Me have."

But the same body, as united to the human soul of our Lord,

and thereby to His Divine Person, receives necessarily a power of spiritual influence over the souls of men. In that body the Lord of glory has suffered anguish and agony, and been made a curse for sinners, and the Prince of life has gone down to the gates of death. In that body death and hell have been vanquished, the stone rolled from the dark tomb, and the gate of eternal life opened to all believers. The body is therefore now become a source of spiritual power, not in virtue of its substance merely, as so many atoms of matter, taken from His Virgin Mother or from earthly food, but from the past, present, future wonders of the history of redemption, and as the sacred temple chosen for revealing, in our Lord's life, death and resurrection, the deepest wonders of Divine love. It is not, and cannot be, those few atoms of matter, capable of a chemical analysis, that flowed in the veins of our Blessed Lord, and tinged the spear of the Roman soldier, which, by their natural presence in the mouth, or in any part of the bodily frame of a Christian, could avail for a spiritual blessing. It is the blood as the life. It is the life-blood as shed, the life as laid down and sacrificed, in anguish and agony, out of love to the guilty, which has truly a mighty and miraculous power over the hearts of men. Any other presence of our Lord's body would now, during this stage of redemption, be an injury, and not a benefit. He has told us with His own lips, "It is expedient for you that I go away." The promise of the full comfort of the Spirit is mysteriously linked with our Lord's bodily absence. The setting up of a feigned bodily presence in the sacrament, is really an abomination of desolation in the holy place, and is a sign and test that the living power of the Spirit, and His holy comfort, are either unknown, or ready to die out from the faith of Christians. On the other hand, the spiritual presence, not only of our Lord's person, as the Divine Son of God, but of His very body and blood, as the crucified Son of man, is the life of the Church to the end of time. It is a Presence to the spirit; for the words in which He has promised it are spirit and life. It is a Presence to the memory; for He has said, "Do this in remembrance of Me." It is a Presence to the imagination; for Christ Jesus is "evidently set forth, crucified among us." It is a Presence to faith; for, like Stephen, we see Him standing in heaven who is invisible to the outward senses. It is a Presence to hope; for "we do show the Lord's death until He come." It is a Presence to love; for the words apply to it, "Whom not having seen, we love." It is, in short, a Real Presence to every faculty and chamber of the renewed spirit of man, working in us a true and living fellowship with the Lord's sufferings and resurrection. It is not less, but far more real, than a Presence to the bodily senses only. For the soul's being is higher and more real than that of the body, as it has a nearer resemblance to the Divine Essence, and has received a larger gift of being from His creative Will.

Our objection, then, and that of the Reformers, to the dogma

of the Real Presence, which is common to the Archdeacon, with the Church of Rome—the same in every practical sense, though logically distinguishable—is not for affirming the reality of Christ's Presence in the Eucharist, but for degrading it into a worthless fiction, a contradictory shadow, devoid alike of intellectual meaning and moral virtue. All the reality and the glory of the doctrine is on the opposite side. Meditation and prayer, faith, hope and love, all exercised on the noblest of themes, the most glorious of persons, and the most wonderful of mysteries of Divine love; and met by promises of grace, life, pardon and peace, holiness and redemption, sealed with the blood of the New Covenant—these are the treasures it contains, the blessed realities which it ensures and conveys to the faithful. They are not shadows and empty figures, but the highest realities of which the creature is capable; and the nearest approach to the Divine reality itself, in which the soul is “filled with all the fulness of God.” We have here no knotty problem of metaphysics, which the keenest of schoolmen could never solve—of matter present, but not materially; in a given place, but not locally; substantially absent in heaven, substantially present on earth; with its accidents and without them; one body whole and entire in many places at once,—whole in each, and everywhere broken; with a whole host of similar absurdities and contradictions. On the contrary, we have a mystery as simple as profound; a presence intensely real, yet purely spiritual; the body still broken, the blood still poured out to the eye of faith, which remembers reverently the one complete, never to be repeated sacrifice; the body glorified, the blood sprinkled on the altar in heaven, to the eye of faith by that meditation which rises and enters within the veil; nay more, that same glorious body, the centre of universal adoration and praise, to the eye of hope which looks to the day when the Lord shall come. The body is thus a real and living power, the true meat of the soul. The blood is equally a living presence to the heart, works peace in the conscience, sprinkles it from dead works, to serve the living God, and circulates through the veins of the inner man in a rich tide of spiritual life and joy. What can be more intensely real than that Presence which unites the soul, consciously and for ever, with the Supreme Reality? Such a presence of our Lord's flesh and blood in the sacrament, though not in the sacrament only, but still there most eminently, all faithful communicants do receive and enjoy. They need no metaphysical shadows, and still less an oral manducation of the material particles and atoms of our Lord's body, to secure to them these blessings. This would be inconsistent with His revealed absence, unsuitable to His dignity, and utterly worthless for any saving benefit which it could possibly convey to the soul. It is a counterfeit and an idol, fit only for moles and bats which flutter and grope in spiritual darkness, but unworthy of Christian and reasonable men, who have felt the true realities of sacramental communion with

their risen Saviour. Their experience is described by the Apostle, in words which form a total contrast to this idea of a carnal eating of a bodily substance with the mouth. "We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord."

The doctrine, then, which the Archdeacon has striven to impose on a whole diocese, is not only one which is opposed to the legal standards of the Church, which our Articles condemn, our Homilies reprobate, and our Martyrs died to oppose. In its consequences it strikes at the root of all spiritual vitality, wherever it is suffered to prevail; because it contradicts that revealed law, which has linked the bodily absence of our Lord from earth with our present enjoyment of the grace and comfort of the Holy Spirit. If the Church's test of doctrine may be flatly contradicted with impunity on this point, equity requires that the same licence should extend to all others; and Arians, Socinians, Romanists, and Mormonites might henceforth claim a free access to her altars, and thus degrade her from a witness for Divine truth, sealed by the blood of martyrs, into a cage of every unclean and hateful bird.

May the subtle attempt fail, which has now been so boldly and artfully made, to find this theological Geraldine a night's lodging within the citadel of our national Church! Disguised as the sorceress may be, and "beautiful exceedingly" in her attire, we must become her active accomplices, by lazy apathy or misdirected pity, or she will never be able to cross the sacred threshold. The shields of our old Protestant champions will clash an alarm upon the walls, and the blood of our martyrs sound their warning from the dust, if this fatal dogma, drenched and drugged with the foulest witchcrafts of Rome, should ever be dragged over the portals by our own Clergy, and folded in their arms with a loving and deadly embrace. The whole character of our Church's testimony is really at stake. Let it be ruled that the Archdeacon may hold, teach, and impose this doctrine with impunity, and the Romish Delilah will have gained a far greater triumph than the partitioning of our empire into fictitious dioceses. The locks of our strength will be shorn. Our pretence to have a doctrinal standard will be proved, in the eyes of the whole world, to be a circuitous and elaborate falsehood; and infidels may exult, with malicious joy, to see the foremost Church of the Reformation set a brand of shameful cowardice, or wilful imposture, on her own forehead.

In such a crisis, to dwell only on personal results, however sincerely we may deplore them, would be mockery to the cause of Christ, and the truth of God. Fervently, and from our hearts we would desire, that those who cling to this idol may be recovered from their confidence in long-cherished error, and repent of those perversions of the Articles of our Church, and of the facts of history, into which they have been driven by the exigencies of an

evil cause. But if this be too much to hope for, may the rulers of our Church at least be faithful to their trust, and firmly repel from her altars a doctrine which lies at the root of all the worst corruptions of the Romish apostasy, and which our sainted martyrs laid down their lives at the stake to denounce and oppose.

America by River and Rail; or, Notes by the Way on the New World and its People. By WILLIAM FERGUSON, F.L.S., &c.
London: Nisbet. 1856.

EVERY Englishman who visits the United States is struck both with the strong resemblances and the strong contrasts subsisting between that people and his own fellow-countrymen. These peculiarities are not to be wondered at. The resemblances need no explanation; it is easy to account for the differences.

The population of the States is not purely of British origin. There is a strong infusion of the Irish, German, and other European races, constantly renewed, and necessarily affecting the national character.

Even as regards those who are of British origin, it ought to be remembered that the earliest offshoot was planted on that continent more than two centuries ago, that it bore with it the peculiarities of a distinct political and religious party, and that it left the chief features of that character as an inheritance to its posterity. Emigrants of later date, while influencing in a degree those amongst whom they settled, would naturally, still more, be themselves affected by the manners and modes of thought prevalent in the society which they joined; and what the present flow of population from England carries to that inviting country, is not the general tone of the whole nation; for they are not tributaries from all classes; but rather the tendencies, predilections, and habits of the lower half of our home society. Often they have a strong political bias at starting, and have been drawn by it to seek citizenship in a republic; and for the most part they are one-sided. But apart from the considerations which arise out of an attempt to analyze the constituent parts of the population of the States, we must attribute a great influence to the existing institutions of the country. It is remarkable how much these have to do with the formation of national character. The system of self-government which happily prevails in this country, inherited from the Anglo-Saxons, has done more than most things besides to make the Englishman what he is. But certainly and obviously, his mind and manners are moulded in a great degree by the institutions under which he lives. Hence, we do not find the descendants of enterprising Germans, or of French refugees among us, to be either German or French, but English. The foreign name does not suggest

the faintest idea that he who bears it is less an Englishman than ourselves. The same is the case in every country, the States not being an exception. And although their institutions have much in common with our own, and indeed often owe their origin to them, yet in so far as they differ from ours, they put a different impress upon the national mind.

Yet is there so much in common between us, so much of the same blood flowing in our veins, and so many kindred institutions, traceable to common principles and often to a common origin, and (as regards the strong ties of religion) so many of the elements of brotherhood in the faith, that we cannot help looking with a peculiar interest upon the progress of that mighty nation, lamenting what we judge to be its faults, and wishing it prosperity with all our hearts.

On the present occasion, we find ourselves in the States, under the guidance of an intelligent and observant traveller, who carries us to visit most of the great cities on the eastern borders of the country, then rushes with us westward, ascends to the northern boundary of the Union, visits some chief points in Upper and Lower Canada, and, returning to the States, embarks for England at New York. The time occupied in the tour was from the 2nd of March, 1855, the day of landing at Boston, to the 25th of July following, when Mr. Ferguson went on board the steam ship, *Pacific*—since then, on its outward voyage, engulfed, with all on board, in the waters of that ocean, and heard of no more.

His notes are given to us as records of what he did, and saw, and heard; and if we are at all disappointed with them, it is only because he is content to state facts, and to narrate incidents, without entering as much as we could wish upon principles and their results. In explanation of this, he gives us to understand that his tour was one of business, which occupied much of his time; and he reminds us that he could take only a superficial view of things, and that he could not pretend to have done more.

We shall chiefly avail ourselves of his observations, so far as they concern the manners or morals of the people, their religious institutions, and those for education, omitting his descriptions of cities and of scenery (the latter often extremely well touched) and the incidents of travel, which nevertheless are not by any means devoid of interest.

We are all of us liable to fall into the error of supposing, that the rude, selfish, boasting American, whom we meet on the Continent or in England, is a type of the race; although there may be found a few pleasant exceptions, in such instances as Washington Irving and others of his class. It is pleasant to learn from one who speaks from experience, that refinement is more widely prevalent than we, perhaps, are apt to imagine. Mr. Ferguson is properly careful to abstain from "trespassing on the sacredness of private life," from

telling the story of his "experience of the inner life of Transatlantic homes," and therefore does not lay out before his readers (as some of our American guests have done for their countrymen, after a tour in England) the records of private intercourse at the breakfast or dinner table. But he was at liberty to speak generally; and it was right to do so, if thereby he might correct erroneous impressions. And we are glad to quote, from his Introduction, the following welcome paragraph, which gives new liberty to our right hand to squeeze those of many of our brethren across the Atlantic:—

"The introduction to these homes, however, opened to me a new page in the book of American life; for there, as here, there are two very distinct kinds of people. The noisiest, and those who appear most, are not always the best; [certainly not!] and one is apt to carry off an impression of the nation from her political stump-orators, and advertising, speculating adventurers. But there is another class altogether, who, while they amass wealth, consecrate it and themselves to a higher service than that of mammon; and these are, and will continue to be, the conservators of their country. It was not till after I had been some time in the United States, and had already formed opinions not flattering to either its people or its institutions, that I was thrown into contact with this inner circle; but, from that period, my views of American society underwent a revolution. In the hotels, and public places, one meets with men who impress you with the idea that they and their fellow-countrymen are a frivolous, reckless, worldly set of rash speculators, money worshippers, and money getters—while contact with the other class, in their Christian homes, supplies the correction to the former misleading aberrations; and we learn with great delight that there are compensating elements in this great society—a balance-weight of moral influence, which, after all, is the real back-bone of the social body, the solid foundation of the national building. Were the United States of America to summon such men to her councils, and press on, under their guidance, in the spirit of that righteousness which exalteth a nation, it almost seems as if there were no conceivable limits to the future greatness the Republic might reach." (pp. iv, v.)

Seeing no indications of any tendency in that direction, but rather fearing that lower influences are perceptibly increasing in strength, we yet join in Mr. Ferguson's friendly desires in behalf of that important nation. Meanwhile we gladly accept and contemplate the fact, that these refined and high-principled homes constitute a large class of society in the States. If they are shut out from political life, and left in retirement, we ought not to be kept in ignorance of their existence, and we hail the sight of them with satisfaction. We have particularly wished to learn the impression made upon the mind of so sensible and thoughtful a layman, by the pulpit and the school-room in America. We desire to gather up hints for the benefit of our own Church, whether suggested by measures worthy of imitation, or by faults to be shunned. We infer from occasional expressions, that the Author is a Scotch Presbyterian, but of what section we discern no indications. It is plain enough, however, that while on his tour, he was not rigid in his adherence to any particular form of discipline, as he takes us to the churches,

chapels, or halls, of Episcopalians, Presbyterians, Wesleyans, Congregationalists, and others besides.—His first Sunday was spent in Boston, being the 4th of March. Wishing to see something of the Sunday Schools, he had been recommended to "Warren Street Chapel," a chapel connected with certain school-rooms, in which the services are entirely for children. "It is decorated with some paintings, engravings, and statuary;" "the seats are cushioned, and the floor carpeted. At one end there is an organ, and seats for a choir; and in the front of the organ, on a raised platform, is a handsome mahogany reading-desk. The room [chapel] was festooned with wreaths of evergreens and everlastings. It is capable of holding about 800 children." (p. 21.)

The minister, who was also the superintendent of this institution, appears to have been one who hovered about the region of Arianism; and there is nothing particularly suggestive in the manner in which the teaching and services were conducted; but the fact itself, that here is a service exclusively for children, is worthy of consideration. The position usually appropriated to the school children in our churches, and the ordinary style in which our sermons are composed, suiting them chiefly to adults, claim much favour for a plan which, we believe, has been recently propounded in our own Liverpool—a better plan than this at Boston, namely, the provision of large churches in populous places for the exclusive use of the Sunday Schools.—Leaving Warren Street, we proceed to "Park Street Church, Mr. Stone's, an orthodox Congregationalist." We certainly have no inclination to return thither again. Mr. Ferguson arrived there about ten o'clock, half an hour before the appointed time of the service. He must tell for himself what he heard and saw.

"By this time, only one or two people had arrived, and they were warming themselves at the stoves inside the church, with their hats on, in the most free and easy way, while the choir was practising with the organ the music for the day. My friends joined me shortly, and the sexton placed us in the front seat, before the pulpit. The pulpit, as in most American churches, is a simple platform, with a table, a sofa, and two chairs. It was of rosewood. The church altogether is very large and handsome, and being painted white has a cheerful appearance. The service did not begin till half-past ten, by which time a large and well-dressed congregation had assembled.

"Presently a middle-aged man, dressed in black, with patent-leather boots, and a black neckerchief, with shirt collar turned down over it, walked up the aisle, hat in hand. This he deposited on the communion table, and stepping up stairs, sat down upon the sofa, and the service began.

"An anthem was performed by the choir, after which Mr. Stone rose, and saying, 'Let us invoke the blessing of God on this day's services,' offered a short prayer. He then read John xi. 1—27, which was followed by a hymn. After this he rose and said, 'Parents desiring to have their children consecrated in baptism, will now present them.' Two couples came forward with children, and stood beside the communion table, on one corner of which a vessel with water had been carelessly placed by the sexton. After prayer, Mr. Stone came down from the platform, and taking the children, one after the other, into his own arms, baptized them in the usual

form, after which he prayed again: A hymn followed. Then he announced his text, Job xiv. 14, *If a man die, shall he live again?* He said, some 'might deem it strange that he should address them on the immortality of the soul. They all believed in that. Their presence there that day shewed they did. But what would to-morrow indicate? Would not their conduct in their drawing-rooms, in their shops, in their counting-houses, show them under the dominion of utter worldliness? Therefore it was fitting he should strive to impress them with the important truth of the life beyond the tomb. There were four sources of light on this subject, to which Job's question might be addressed. First, to Creation. Did God make all this wondrous world for the mere children of a day? It had been lavish profusion of goodness and bounty to waste such a world upon a creature, unless that creature was undying. Second, to the Soul. It was not bounded by the material. It even strove to burst the bonds of clay that held it in, and soar to the empyrean. Must it be bound always? No! It would yet be free, and rise to undying life. Third, Events. These reply, God's providence is not complete; justice demands a future state, a period of compensation. Fourth, God Himself. His reply is not doubtful. *I am the God of Abraham, of Isaac, and of Jacob: God is not the God of the DEAD, but of the LIVING.* Then the soul is immortal. And if its future unending state is fixed for joy or sorrow now, is not this, 'the preacher asked, a consideration of weighty import?' Therefore he besought them to let it have full force, and to attend to the things belonging to their peace, before they were for ever hidden from their eyes.

"A prayer followed. Then a hymn, and the benediction. The sermon was a highly intellectual one, characterized by fervidity of imagination, and read with rather the extreme of declamation. There was, to my mind, a want of reverence in the whole service, as if the Americans seemed to feel it to be necessary to assert their independence, by displaying it recklessly even in God's temple." (pp. 21—24.)

There is something unutterably shocking in much of this. We cannot use a milder expression. The assembled congregation showed no signs of any preparation of heart for the worship of God, and the whole service displayed a painful want of reverence, perceptible even in the prayers. Then the dandyism of the officiating Minister,—his hat deposited on the communion table, his sofa occupied at once, without his bending the knee for prayer, seem to be at issue with all that we desire to perceive in one who is to conduct us to the Throne of grace, and afterwards to speak to us of the things of God. As for the sermon, its four points may have been treated cautiously; but, as put before us by these Notes, it seems to presume to fix the laws upon which God must needs act, in a way which betokens a forgetfulness that man's judgment may err. In the whole scene, we think that we discern an unhealthy fruit of the Voluntary system, which tempts men to bid for the world's favour, either by startling eccentricities, or by concessions to prevalent tastes, in order to attract supporters. We also think we see an ill consequence of being left altogether free from fixed modes of conducting divine service, and of repudiating that respect for established customs which is felt by the greater part of the people of England. But this contempt for old usages, and taste for innovation, is only partially prevalent in America. The Protestant Episcopal Church retains, with few alterations, our Liturgy in its devotions

our Church arrangements, and our ecclesiastical dress. We believe that several of the Presbyterian bodies still follow the Directory. And it is observable that, after the first two Sundays, Mr. Ferguson, where he notices his attendance at public worship, shows that he did not frequent the "Congregationalist's Services," (repelled, we infer, by his earlier experience), but that he attended the Protestant Episcopalian, the Episcopal Methodist, and the Scotch or other Presbyterian services; and we cease to hear of grotesqueness and irreverence, but rather learn that there was spiritual worship, and edifying instruction, combined with external propriety. For ourselves, we know not that we ever felt more thankful for, or more thoroughly adhesive to, endowments, rubrics, the surplice, the gown, the white neck-tie, the custom of private prayer before the service by each in his place,—and, above all, the Liturgy (and such a liturgy!) than after reading Mr. Ferguson's description of the first Sunday's service which he attended in Boston.

A more singular scene, though less to be wondered at, was the service in which the celebrated Pantheist, Theodore Parker, officiated. Mr. Ferguson did not hear him; but he received the following particulars from a member of his party who was present:—

"We went, a little before ten o'clock, to the Music Hall, to hear Theodore Parker. The hall will seat 2500 persons. By half-past ten, we suppose there were from 700 to 1000 persons present. They came in, as persons ordinarily would go into a concert-room. Not a few had secular newspapers, which they sat and read till the service commenced. There were bows of recognition across the hall, and everybody seemed quite at ease. The sexton set a vase of beautiful fresh flowers on the speaker's desk. The organist came in, and threw open the doors of an instrument of tremendous power. Presently a grave, serious-looking man, of medium size, slightly bald and sprinkled with grey hairs, came in, ascended the platform, laid his manuscript on the desk, and took the hymn-book, or psalm-book, or book of some sort. It was Theodore Parker. He read a psalm of thanksgiving. It was sung by the choir, with the organ, to an appropriate tune. The deep bass notes of the organ shook the great hall like mighty thunder.

"After the psalm was ended, Mr. Parker offered a deeply-impressive and eloquent prayer to the Great God, in which there was not the slightest reference to a Mediator. He called God, 'our Father and our Mother;' and the strain of thanksgiving for mercies temporal, was unsurpassed by anything we have ever heard. His discourse was an Independence discourse. He announced no text. His theme was, 'America, and her Opportunities.' It was marked by great originality; and many passages in that discourse would compare most favourably with the finest things in the annals of oratory. There was nothing flippant—no attempt at display; but his whole manner was marked by the greatest solemnity, gravity, and earnestness. His feelings were frequently excited,—tears came to his eyes,—and he trembled with deep, unaffected emotion. But who ever heard such ideas? He thanked God that in Boston all religions, and creeds, and sects, were tolerated. He thanked God that a club of Atheists could assemble, and enjoy the rights of conscience, and none dare to molest them. He thanked God that there was a Mormon temple in Boston. Theodore Parker is a polished Pantheist. He sees God in everything,—in the flowers, blushing at their own images, reflected from flowing streams; in the trees and in the stars, 'the geometry of the Divine mind.'

"Strange that this cold faith should be dominant in Boston!" (pp. 28, 29.)

Our surprise is less than that of Mr. Ferguson; our sorrow as great. We mourn that a creed, which has dispensed with the only true foundation, should have multitudes of adherents; but even the scene before described, in "Park Street Church," suggests the prevalence in America of a tone of mind which may easily be drawn on into aberrations from the truth, which finds great attractions in extravagance of action or of thought, puts a display of intellectual smartness or imaginative power above truth, and concerns itself more with opinions than with principles.

Before leaving Boston, we are told (p. 40), that out of one hundred "churches" in that city, twenty are "Congregational Unitarians," and that six are "Universalists;" and among the other denominations which are mentioned, some, besides these, may be of questionable orthodoxy.

Mr. Ferguson spent his second Sunday in New York, and the morning service which he attended ministered little to his comfort or edification. He crossed the ferry to Brooklyn. His destination was the chapel of Mr. Henry Ward Beecher, a brother of Mrs. Stowe. He does not tell us to what denomination Mr. Beecher belonged, and we cannot supply the information which our Author omits. Evidently Mr. Beecher was independent of Liturgy or Directory. Mr. Ferguson must again describe for himself what he witnessed:—

"Mr. Beecher's church, which is a large one, was full. We were accommodated very comfortably with chairs in one of the aisles. We had little more than taken our seats, when the organ began to play, and Mr. Beecher came in. His pulpit is a reading-desk on an open platform. He has a great arm-chair, and a small table placed beside it. He brought his sermon-notes in his hand, and placed them on this table. Then he began to open and read a little pile of notes which were lying there; and as he had not read them all when the voluntary was finished, he went on doing so, during which time there was silence. All this while, and even during the reading of the Bible, he kept on his great-coat.

"After the anthem came the invocation, and then he read Acts xxv. 13—27, and xxvi. At the 27th verse of the 25th chapter, he stopped, to remind his hearers that this was done under the Romans; that if Festus had been a Christian, he would have released Paul, when he found that, as there was no crime against him, he had a right to be free,—adding, 'For there were no modern doctors, in those days, to preach other doctrine,'—a hit at the fugitive slave law." (pp. 54, 55.)

Some infants were then baptized, "the usual prayers" being "replaced" by the choir chanting, *Suffer little children, &c.*, and other passages. Was there then no prayer? None is mentioned. Then the minister "made a great many intimations," one of which related to the defacing of the walls of the church, and the passages to it, which, he said, had been converted into "the Devil's own damnable exhibition-room," using other painful language besides.

"I never," says Mr. Ferguson, "heard such strong expressions. It looked awfully like swearing, and would have been termed so, had the

words been used in ordinary conversation. It did not prepare me favourably for deriving good from the sermon." (p. 56.)

After another hymn, he gave out his text, Acts xxvi. 28., *Almost thou persuadest me to be a Christian.* The sermon was "a masterly exhibition of the various classes of almost Christians;" it was "characterized by great power of language and closeness of thought; but," continues Mr. Ferguson,—

"To my mind there was an utter want of refinement, and too much declamation. It was essentially vulgar. He walked about on his platform and acted. He also used a great many slang expressions, as well as spoke through his nose at times, when he wanted to point an Americanism. I cannot think that this is effective pulpit eloquence, although it draws crowds of a certain sort. The dignity of the pastor's office, as an ambassador of heaven, requires no histrionic art to set it off. The Gospel, spoken *as if the speaker believed it*, will always be effective, and will then, when it owes least to the preacher, be most likely to manifest itself as the power of God unto salvation." (p. 57.)

The singing was confined to the choir, as was also the case in other places of worship, in which any member of the congregation, who may venture to join in the psalms of thanksgiving, is liable to be requested to keep silence. The children belonging to the Sunday classes came in "with copies of the *Child's Newspaper*, and their reading-books, and read these papers, or conned their lessons, all through the service." (p. 57.)

In the afternoon, Mr. Ferguson attended the service at Grace Church (Episcopalian), "the beautiful Gothic church at the angle of Broadway," where the congregation was small; and in the evening at St. Thomas's Episcopal Church, where he heard "a most excellent sermon from Dr. Neville, on the suitability of Jesus as a Saviour, from Luke xv. 4—6, the parable of the man who went to seek and find the lost sheep." (p. 58.)

Mr. Ferguson spent altogether twenty Sundays in the United States, and one at Montreal. Of seven of these he has given the reader no memoranda; on the rest he selected almost exclusively the services of the Episcopalian Church, or of some orthodox section of Presbyterians, and we hear no more of dramatic performances or obtrusive eccentricities. We trust that those who have hitherto abstained from unseemly methods of attracting congregations, may always continue to maintain unbending resistance to their snares. It would be well if we had not to lament over a few imitations, in this country, of the bad example set by some of the preachers in the States.

Lest a false impression should be diffused, by the instances of extravagance and irreverence already quoted, we feel it due to the better portion—we hope it may be the larger portion—of Christian communities in the States, to say, that Mr. Ferguson generally speaks of the services at which he was present with satisfaction, as if he felt it good to have joined in them; that he often gives outlines of the sermons, and describes them as admirably filled

up, as showing much discernment of human character, and proving that reasoning powers of a high order may be sanctified to the best uses.

His observations on Education in the States relate chiefly to the Sunday instruction, though extending also to some normal schools, and certain collegiate institutions. Of the latter we shall say nothing.

It is probably known to our readers, that from all the Day Schools maintained by the State, whether they be called "public" or "primary," religious instruction is excluded. The Sunday School is commonly represented as the remedy for this defect. Under the most favorable circumstances, we could admit it to be only an imperfect palliative. But in point of fact, its aid does not appear to be accepted by those who need it most. An instance of this came under our Author's notice, at Cincinnati. There, in "the most complete Sabbath School" which he saw in the States, "there were few, if any, very poor children;" and the teachers lamented that the opportunity was not afforded to them for doing good to this class.

"It was stated to me, that it is ascertained from statistics, that there are 15,000 children in Cincinnati who do not go to Sabbath School. As the custom seems to be almost universal for the better classes to send their children, it may probably be not far from the truth, that nearly all these 15,000 children are without religious training." (p. 329.)

So much for the plea, that what is omitted by the Day School is supplied by the Sunday School.

In another Sunday School in the same town, Mr. Ferguson noticed, when he entered, a large placard over the superintendent's desk, with the words, "I am early;" and when the hour of assembling was past, the place of the former notification was taken by a rebuke—"I am late." (p. 293.)

The accommodation provided for the children in all the schools, Sunday or week-day, is generally on a liberal scale. They are thus described, as furnished in one school:—

"Each pupil is provided with a separate desk. These are of mahogany, supported on graceful cast-iron legs, and the seats have backs and partial arms, and move round on fixed pillars; so that while all is solidly fixed, there is comfort in sitting, and the most perfect freedom in rising and moving about. Each desk is placed a little apart from its neighbour, and thus there is no crowding. The rooms are large, lofty, and well ventilated." (pp. 30, 31.)

In one of the Episcopal schools in Philadelphia, in which the plan is to go regularly through a whole Book, or Gospel, or Epistle, from the Bible, the lessons had been announced on the previous Sunday, in order that they might be studied at home. In this case, the teacher used the Questions published by the "American Sabbath School Union." The importance of the teachers sitting in church with the classes was recognised, as by ourselves.

The plan of catechizing the children publicly in the church, or of catechizing the whole, or a large portion, of the school in the school-room, appears to be very general; as well as that of specially addressing the children; to which happy results are attributed. The minister and superintendent of those schools at Boston, which we have already noticed as having their own Chapel and services, says,—

"Perhaps few congregations have a better reliish for, 'or carry' more away from, their feast of good things, than the hearers with whom we are favoured. Certainly, we hear every day from their parents' lips, reports which make us feel that we should never enter this outer court of the Lord's house without heartfelt thankfulness to God." (p. 25.)

Of another school, one at Cincinnati, he says,—

"We were permitted to remain in this class" [having about 75 scholars, many, however, being adults] "and listen to a touchingly pleasing and profitable prelection on the story of Lazarus." (p. 328.)

At p. 75 there is a specimen of one of these addresses, during which, we are told, that "the children's attention never seemed to flag."

We cannot forbear to notice with commendation, the disposition exhibited by particular congregations, or by more general associations, to establish what are described as "mission schools" in destitute localities. Thus, at Cincinnati, there is "The Young Men's Christian Union," with its eight schools; and a Presbyterian Congregation, which already supported two Mission Schools, was, at the time of Mr. Ferguson's sojourn in that place, deciding upon commencing a third. They resolved to set about it at once; upon which our Author remarks,—

"I like this characteristic of our transatlantic brothers. When they make up their minds to the desirableness of a thing, they don't stick at difficulties; they begin, and find the truth of the old Scotch proverb, 'A thing begun is half done.' These men were all overburdened with work, still they had faith that they could get teachers, so they took the preliminary steps at once." (p. 299.)

Many destitute and dark places in our own land might be brought into a better state, by means of a similar system, carried out in the same spirit.

Mr. Ferguson was struck, and evidently disturbed, by finding that the American children are not child-like.

When all was fresh to him, on his first Sunday in Boston, he notices "the bearing" of many of the children:—

"We would call it supercilious in England. I suppose they term it independent in America." (p. 24.)

And again:—

"In the boys' school I was struck, and that rather unpleasantly, by the free-and-easy behaviour of the pupils." (p. 83.)

But apart from schools, he observes respecting others whom he saw at the hotels, on his journeys, and in private life,—

“There are no children, in our sense of the term, in America,—only little men and women. They seem born with all the responsibility of citizenship, and wear it with great gravity. The merest boy will give his opinion upon the subject of conversation among his seniors; and he expects to be listened to, and is.” (p. 48.)

Again :—

“As one said, they are born free, and take their own way from infancy. These juvenile democrats rather ruffle the equanimity of one accustomed to old-country order and discipline.” (p. 50.)

And once more :—

“Most of the American children are too pert. In fact, they do not look like children. They are diamond editions of men and women,—embryo republicans, and look as if already borne down by the burden of affairs. They address their parents as ‘Sir’ and ‘Madam;’ and, ere they are well out of the nursery, assume the airs and bearing of ripe manhood.” (pp. 90, 91.)

We must content ourselves with a very brief notice of Mr. Ferguson's view of that “domestic institution” (p. 115.), slavery, which is now agitating the American community to its very centre.

During his short stay in the Slave States, he had not leisure to go into the byways to study the question; and merely remarks on what offered itself to his observation, or what he could gather from conversation.

While entirely objecting to slavery on principle, and repudiating the notion of one man being the property of another, he yet believed that—

“In entering the Slave States we have much to unlearn, as well as much to learn. There are many preconceived notions and prejudices to get rid of, as well as information to obtain.” (p. 111.)

This he wrote when he had just arrived in the Southern States. He was struck by “the familiarity which exists between the whites and their slaves,” as compared with the fact that in the Free States “contact with a black man is avoided . . . they are not allowed to enter the same conveyance with the whites, and . . . they have to suffer many other degradations.” (p. 111.)

But in the Southern States, what he saw of slavery was chiefly under the roofs, or on the premises, of the persons with whom he associated, and who entertained him in their houses, where the life of the slave differs little from the life of a hired servant. He saw nothing of the plantations, nothing of the slave market and auction, nothing of the tearing of the heartstrings by the separation of husbands from wives, and parents from children. He attended their congregations and schools, and was pleased with their condition, and with the pains bestowed upon them. But they worshipped God apart from the whites; their very graves

were in separate enclosures (p. 129) ; and there was at least one "most intelligent man, a thorough planter and slave-owner," (p. 145,) from whom things oozed out, of an ominous character.

To the question, Did they punish the slaves ? this man answered, "Not often !" He spoke of them as we speak of our horses. He showed the lash which was to be used as occasion required. His policy was, "Plenty to eat, and a little cowskin ;" the latter being the instrument of punishment,—a strip of cowskin, twisted. (pp. 144—146.)

But that very gentleman admitted that slavery is slipping away, and that emancipation is gaining ground in public favour, and will soon be the universal demand. (p. 144.)

The thoughtful mind of Mr. Ferguson, desiring the liberation of the slaves, judged, at the same time, that some steps were absolutely necessary to prepare them for so new a condition, beginning in genuine sympathy with them, acting in benevolent efforts to educate and improve them, without which he believes that "emancipation would only be destruction." (p. 151.) This is a melancholy and discouraging consideration ; for whatever else the kindly portion of the slave-owners may be attempting, they are probably none of them doing anything towards preparing the slave to be a free man.

There is much in this volume which we have not been able to notice. The reader of it is made acquainted, in an agreeable way, with the American railways, and the peculiarities of railway travelling ; with the rivers and their steamboats, the lakes and the canals. He gains some insight into the commerce and manufactures of the country traversed ; into its geology, mineral wealth, and mining operations ; and into its agricultural produce, including that of its vineyards. He admires its magnificent scenery and noble forests. He hears of the mushroom growth of opulent cities, of their rising institutions, and their public buildings and hotels. He has presented to his view many characteristic touches, illustrative of the manners and habits of the people. On such points, the reader of these *Notes by the Way* will find much to inform and interest him. For our own part, we take leave of Mr. Ferguson with feelings of respect and esteem, having found in him an intelligent, fair-judging, right-minded and pleasant companion ; and he has this especial claim on our gratitude, that he has laboured, and perhaps to a certain extent succeeded, in dispelling a most painful and injurious prejudice—that the clamorous few in America, instead of the quiet many, supplied the true estimate of the national character and condition.

Eclectic Notes ; or, Notes of Discussion on Religious Topics at the Meeting of the Eclectic Society, London, during the Years 1798—1814. Edited by the Rev. J. H. PRATT, Archdeacon of Calcutta. Nisbet. 1856.

CONSIDERABLE discussion has taken place as to both the justice and wisdom of giving publicity to the Notes contained in this volume. It has been alleged, that the opinions delivered were altogether of a private character ; that they were often unguarded and unpremeditated, forced out by the animation of debate ; that the speakers may have been mistaken by the Secretary, or that he may have been guilty of haste or inaccuracy in his reports ; that the general sentiment may have been recorded, but guards and qualifications omitted ; that had the speakers enjoyed the advantages of later days, from the new light shed even upon the pages of the sacred volume, they might have greatly modified their opinions on particular subjects ; that a large and important body of Christian men may suffer deep injury by having the unguarded sentiments of some of their early fathers charged upon them ; that the speakers themselves would have strongly objected to the prominence and publicity thus given to their views and sentiments.

Such are the main objections which have been urged ; and we are free to admit that they have considerable weight, and that, at first sight, we were disposed to bow to them, and to lament that Archdeacon Pratt should have broken into the secret treasury of his father's papers, and have given to the light what even the Secretary himself might have objected to publish.

But after much deliberation we have arrived at the contrary conclusion, and consider that the Archdeacon has done well in thus presenting to the public the conversations of the venerable body of men thus assembled in conclave, in the Vestry of St. John's Chapel, Bedford Row. And having come to the conclusion, we must be allowed to state some of the grounds of it.

The whole of these objections very much resolve themselves into two : 1st, Whether by this publication any real injury has been done to the interlocutors themselves ? and, 2ndly, Whether injury is likely to be inflicted on those great interests of religion, which lay so near their hearts ?

Now, in the first place, we cannot think that injury has been done to the men whose private communications are thus presented to the world. It is true that crude opinions are put into the mouths of several of them—opinions in which we cannot always concur, and which, perhaps, on deeper reflection, they themselves might have either rejected or have considerably qualified. But, on the whole, it is our deliberate conviction that this assembly of Divines come out from this scrutiny with much credit and honour ;

and that not one of them will, in consequence of this volume, take a lower place in the estimation of the good and wise, or even, perhaps, of a carping and criticizing world. They have passed through the fire, and, as far as we can see, not the smallest smell of burning rests upon them. Some of the members of the "Eclectic Society" neither claimed to be distinguished men, nor have in any way won for themselves distinguishing honours in the great field of life. They were known mainly as plain, honest, devout, laborious, earnest persons, who loved their glorious Lord and Master, and whose main anxiety was to draw from His Holy Book those truths and lessons which they might convey to their congregations. Others were men of a higher cast. But we may confidently say, that not one of them will sink, even by a hair's breadth, to a lower level by anything which is recorded of him in this book. It is true that they sometimes speak unpreparedly; one observation unexpectedly draws out another. The warmth of conversation occasionally, though rarely, gives birth to an exaggerated statement. They have their caprices and peculiarities; but, on the whole, they appear to us men of few prejudices. They exhibit no tenacity in error; there are no outbreaks of temper; there are no glosses contrived to varnish over error; there is, throughout the volume—using the word in its ancient and philosophic sense—a true "eclectic spirit"—a simple desire to *discover truth*, and a willingness to *receive it at the hands of others*. If, indeed, literary justice demands that we shall, in all our reproductions of posthumous sayings and writings, reproduce only what will give a false, because a flattering, view of men who have passed into the grave, and thus exalt the ordinary man into a hero, the every-day thinker into a philosopher, and the plain Christian into an Augustin or Richard Hooker,—then indeed Archdeacon Pratt has inflicted a deep injury on some of these Christian speakers and thinkers. But if it is enough to show men as they really are,—then Archdeacon Pratt, as it seems to us, stands perfectly exculpated of the offence charged upon him, of vilifying those whom it is the duty of every good man to exalt, as far as he can honestly do so.

But look next at the probable influence of this publication on the large and important body of men of whom the members of the "Eclectic" were, if not the first fathers, yet their immediate followers. The child will, no doubt, in this case as in every other, be called to suffer the penalty of the parents' infirmities; and the Evangelical body will have to bear a part of any reproach which party bitterness is able to squeeze out of the deliberations of the "Eclectic." But we are bold here again to affirm, that this full exhibition of what was said and done in the conclave of a quiet Vestry-room will inflict no dishonour on the body of which they were, some of them, among the leading members. Compare their deliberations with those of any other conclave with the private discussions of which we are in any measure acquainted. Compare their discus-

sions with the revelations, supplied by Paul Sarpi, of the discussions of the Council of Trent—a Council where all the first men of the Church of Rome were collected; where each man spoke under the belief that the fate of the Christian Church was suspended on their debates; where they spoke comparatively under the eye of the world; where every man gave utterance to an opinion in the full certainty that a sharp-sighted antagonist was standing, with his visor down and his spear couched for the conflict, and, therefore, where carelessness in speech was nothing less than fatal to the speaker,—and, yet, speaking under this controlling influence, what trash, falsehood, prejudice, temper, discover themselves! and we rise from the contemplation of *that* Eclectic, horrified at the perverseness, disingenuousness, ignorance, and utter disregard of truth in general, and still more, of Him who is “the Truth”—of that glorious Redeemer who is obviously the supreme Object and Subject of the little council assembled over a tea-table in the Vestry of a place of worship. Here we find men who are obviously unwilling, in their debates, to take off their eye or their hand for a moment from the Sacred Volume, and whose one paramount object it is to learn from Scripture the way to heaven for themselves and their congregations. It is not many years since, that one of the most distinguished writers of the present age placed in the most public of all galleries what we may call, from the graphic style of his Essay, his picture of the first Fathers of the Evangelical body, under the title of the “Clapham Sect.” The criticism, in almost every instance, we are disposed to think, did justice to the characters examined. But such a vein of not ill-natured satire ran through the whole performance, as often to raise a laugh at some of the peculiarities and anomalies of the characters he was pleased to delineate. This, of course, was calculated materially to detract from the commendation otherwise deliberately bestowed on them. But even in that case, we were never led to entertain a doubt as to the general influence of the review on the reputation of the Evangelical body. And some of the stoutest antagonists to that party are known to have expressed their conviction that they had not previously done justice to the body concerned; and we are mistaken if there has not been, ever since, a more guarded expression of rebuke, and a stronger recognition of their claims to respect and regard. In the volume before us we have a similar exhibition of another portion of the same body of men. They are here permitted to speak for themselves. And we feel equally assured that even jealous and suspicious men will find little to condemn and much to approve; and that persons of real candour, and who will make due allowance for the platitudes of often unprepared communications, and inaccuracies arising out of the haste of conversation and the natural warmth of debate, will feel an increased disposition to do honour both to the men and to the body to which they belong. The topics discussed in these conversations are, many of them, of

the deepest interest, and of daily discussion at the present moment; and we should be almost hopeless of discovering an equal number of Divines within the Bills of Mortality who could bring to any discussion as much calmness, wisdom, moderation, and of strict and loyal adherence to the spirit and letter of the Sacred Volume.

Having thus offered our honest vindication of the Archdeacon in thus drawing these deliberations from the stores of his much honoured father, and presenting them to the Christian world, we are tempted to prove, by some extracts from the work itself, the justice of our own estimate of it.

And accordingly, we shall place before our readers a few entire evening conversations, as thinking that such lengthened extracts will display more of the general character of the work than a few choicer portions taken here and there.

It may be desirable, however, before doing this, to say a few words about the *dramatis personæ*. And here we shall profit from the Archdeacon's own account both of them and of the Society called the "Eclectic."

"The Eclectic Society was instituted early in the year 1783 by a few of the London Clergy, for mutual religious intercourse and improvement, and for the investigation of religious truth.

"The first meeting was held at the Castle-and-Falcon Inn, Aldersgate Street, January 16, 1783, and consisted of the Rev. John Newton, the Rev. Henry Foster, the Rev. Richard Cecil, and Eli Bates, Esq. Its members were subsequently increased to twelve or fourteen, besides as many country members or occasional visitors. The meetings were afterwards held once a fortnight, at the Vestry-room of St. John's Chapel, Bedford Row; and the Society comprehended, according to the original design, two or three Laymen and Dissenting Ministers.

"At the date at which our Notes commence, January 8, 1798, the Society consisted of the following members:—The Rev. John Newton, the Rev. H. Foster, the Rev. G. Patrick, the Rev. Thomas Scott, the Rev. R. Cecil, the Rev. W. J. Abdy, the Rev. J. Venn, the Rev. Basil Woodd, the Rev. W. Goode, the Rev. John Davies, and the Rev. Josiah Pratt; besides the Rev. John Clayton, and the Rev. J. Goode, Dissenting Ministers, and John Bacon, Esq., senior, Layman. Among the country members were the Rev. Charles Simeon, and Charles Grant, Esq. These are now all numbered with the dead; but in respect to all of them it may be said that their works do follow them, and in respect to many, that their memorial still abides amongst us. The Rev. John Newton, by his published Letters and his Olney Hymns; the Rev. Thomas Scott, by his invaluable practical Commentary on the Holy Bible; the Rev. Richard Cecil, by his 'Remains,' and the Rev. Josiah Pratt, as Secretary of the Church Missionary Society—will long live in the memories and hearts of multitudes.

"Although it much enhances the interest of these records that several of the members of a community so small should have risen, in various ways, to eminence, it must be borne in mind, that there was a considerable disparity in their relative standing, when these Notes were taken; all of them had not arrived at that ripeness of knowledge and maturity of wisdom for which in subsequent years they were deservedly esteemed. At the date of the first of the records which we now publish, Mr. Newton had attained the good old age of 73; while Mr. Scott was only 51, and had yet 21 years to be added to his life; Mr. Cecil was 50, and lived to 62; and Mr. Pratt was at this time only 29, and survived to the age of 76.

"The following notices by a friend recently deceased, who was personally known to the various parties, will serve as a clue to the characters of such of the members as have not been so generally known to the public. It is not transgressing the bounds of decorum thus freely to write, as they have belonged to an age long gone by.

"The Rev. H. Foster was a plain and deeply pious man; without any peculiar decoration of taste, style, or eloquence in his general preaching; his ministrations were much valued, chiefly on account of their heart-searching and experimental character. On certain subjects, so great was his solemnity of manner, especially when discoursing upon death and eternity, that the late Mr. Wilberforce used to say that he was on those occasions the most eloquent man he knew.

"The Rev. G. Patrick, a humble, pious, retiring man, but much esteemed by his people.

"The Rev. W. J. Abdy was a mild, affectionate man, of a devout spirit rather than of a powerful mind. He was Curate, and afterwards Rector, of St. John's, Horselydown. When he first went to that parish, he suffered treatment in opposition to his efforts for the spiritual benefit of his flock amounting almost to persecution. He was advised by his best friends to act with more spirit; but his mild disposition interfered with his following this advice, and he gradually made way by patient continuance in well-doing.

"The Rev. John Venn was the author of the published Sermons, and was Rector of Clapham; the son of the eminent Rev. Henry Venn, whose Memoir has been published, and the father of the present Honorary Secretary of the Church Missionary Society.

"The Rev. Basil Woodd, a devout and excellent man; he called himself a Baxterian. He was minister of Bentinck Chapel, Paddington, belonging to the Established Church.

"The Rev. W. Goode was at first Curate of the Rev. W. Romaine, and afterwards Rector of St. Ann's, Blackfriars', London; he was father of the present Rev. W. Goode, author of "Divine Rule of Faith and Practice," and other works.

"The Rev. John Clayton, and Rev. J. Goode (brother of the above), were both excellent Independent ministers, men of piety and judgment. 'More like Watts and Doddridge,' says our informant, 'than like Dissenters of the present day.' Mr. Clayton died a few years ago, at the age of 89.

"John Bacon, Esq., senior, was the elder of the two celebrated sculptors, father and son. He was a man of imagination; a quick discerner of the points of men's characters. Genius was more conspicuous in his own than solidity of judgment." (pp. 1-3.)

In another part of the book, the Editor has collected all the information he was able to secure as to the peculiar style of ministry by which each of these persons was distinguished. From this part of the volume we have no space to quote largely; but a few of the passages are so striking, that we are glad to give them a place in our pages. The present Bishop of Calcutta, in a funeral sermon delivered on the death of Mr. Cecil, with whom he had laboured as a Curate and lived as a friend, writes thus:—

"His style of preaching partook largely of his characteristic excellences. His first object was, to awaken and command attention, in doing which he had an astonishing address. He next proposed his subject with strength and clearness. If any difficulties were connected with it, he stated them prominently, in the manner of Paley, and resolved them. His acute and penetrating mind then seized on the main topics of his argument. These he placed in an interesting point of view, and delineated, or rather touched

them off, with a few masterly and powerful strokes. A lucid perspicuity shone throughout. His ideas, like the rays of the sun, carried their own light with them. Images and illustrations were at his command, and rendered his discourses not only instructive, but absolutely fascinating. They were living pictures. All was admirably grouped, and every principal figure stood off from the canvas. To confine himself to dry argumentative discussion was impossible—he was not, he could not be didactic. The genius of the man broke through on every occasion, and gilded and adorned the topics he handled. No ideas were presented naked and meagre, like the barren, leafless tree of winter; all were clothed with luxuriance, and verdure, and fruitfulness. When his subjects were of the grander kind, and his powers were on their full stretch, there was a comprehension of mind, a native dignity, a sublimity of conception, a richness and fertility of imagery, which captivated and astonished his audience. No one can form an adequate notion of his powers as a public speaker from his printed sermons. Like every true orator, the soul of his discourses lay, in a large degree, in that pathos, that touch of nature, that surprising originality, that sublimity and grandeur of expression, which must considerably evaporate with the affections which produced them. I have, on the whole, no fear of affirming before this audience, who best know his excellences, that he was not merely one of the most eminent preachers of his day, but one of a totally different order from others—a completely original preacher; one who, while he was interesting to all, could be conceived of fully only by those who had some spark of genius kindred with his own." (pp. 24, 25.)

Mr. Cecil himself thus describes the preaching of Mr. Newton, of whom he was the biographer:—

"Soon after he came to St. Mary's, he remarked, in the course of conversation—'Some have observed, that I preach shorter sermons on a Sunday morning, and with more caution: but this I do upon principle. I suppose I may have two or three of my bankers present, and some others of my parish, who have hitherto been strangers to my views of truth. I endeavour to imitate the Apostle. 'I became,' says he, 'all things to all men:' but observe the END—it was in order to 'gain some.' The fowler must go cautiously to meet shy birds, but he will not leave his powder and shot behind him. I have fed you with milk, says the Apostle: but there are some that are not only for forcing strong meat, but bones too, down the throat of the child. We must have patience with a single step in the case of an infant; and there are one-step books and sermons, which are good in their place. Christ taught his disciples, as they were able to bear it; and it was upon the same principle that the Apostle accommodated himself to prejudice. Now,' continued he, 'what I wish to remark on these considerations is, that this apostolical principle, steadily pursued, will render a minister apparently inconsistent: superficial hearers will think him a trimmer. On the other hand, a minister, destitute of the apostolical principle and intention, and directing his whole force to preserve the appearance of consistency, may thus seem to preserve it: but let me tell you, here is only the form of faithfulness, without the spirit.' " (pp. 25, 26.)

For sixteen years Mr. Wilberforce was in the habit of attending Mr. Scott's ministry at the Chapel of the Lock Hospital, and we quote his testimony to it.

"It was in the winter of 1785-6 that the late Mr. Newton informed me that the Rev. Mr. Scott, a clergyman of a very superior understanding and of eminent piety, more peculiarly remarkable for his thorough acquaintance with the Holy Scriptures, was about to settle in London, having been appointed to the chaplaincy of the Lock Hospital.

"This was a period of my life when it was peculiarly important to me

habitually to attend the ministrations of a sound and faithful pastor, and I willingly assented to Mr. Newton's earnest recommendations of Mr. Scott. I soon found that he fully equalled the strongest expectations that I had formed of him; and from that time for many years I attended him regularly, for the most part accompanied by my dear friends—both, alas! now gone to a better world—the Hon. Edward James Eliot, and Mr. Henry Thornton. We used to hear him at the Lock in the morning; Mr. Thornton and I often gladly following him for the afternoon service into the city, where he had the lectureship of Bread Street Church. All objections arising from an unfavourable manner were at once overruled by the strong sense, the extensive acquaintance with Scripture, the accurate knowledge of the human heart, and the vehement and powerful appeals to the conscience, with which all his sermons abounded in a greater degree than those of any other minister I ever attended. Indeed, the substantial solidity of his discourses made those of ordinary clergymen, though good and able men, appear comparatively somewhat superficial and defective in matter." (p. 29.)

The account of Mr. Pratt's ministry is not a little interesting. And of the ministry of Mr. Venn, of which little is here said, we are ourselves competent to testify, that scarcely anything could surpass it in interest to minds at once cultivated, thoughtful, and devout. Nothing could be better suited to settle the doubting mind, to heal the wounded spirit, and lead it to approach God as a reconciled Father and Friend. Three volumes of his Sermons have been published, of which it cannot perhaps be affirmed that they are as much calculated, as some others, to stir the sleepy or to rouse the torpid conscience. But in the exhibition of God as a Father; in the calm discussion of some of the great mysteries and difficulties of religion, as, for example, the doctrine of the Trinity; in the reconciling of apparently antagonistic truths; or clearing up the difficulties of thoughtful minds; in the exhibition of the glories of the invisible world—as, for example, a Sermon on Revelations vii. 9—12, of which a good critic is reported to have said, that it "ought to have a place among the minor Prophets,"—we are disposed to think that he had no superior; and our heart is still moved by the recollection of the voice and countenance, and the spirit of fatherly love, with which he impressed upon others the value of that Saviour whom he so ardently loved and served.

We now turn to the conversations themselves. The first which we shall extract is one on the evening of March 5, 1798, on "What constitutes what is termed *effect* in preaching?" We have selected it, not from its superiority to others, but because it more completely exhibits the man than some others in the volume, and because the subject is one of great interest:—

"MARCH 5, 1798.

"WHAT CONSTITUTES WHAT IS TERMED EFFECT IN PREACHING?—Proposed by Mr. Bacon.

"Mr. Bacon:—

"1. We need not expect much pulpit effect, if all is made to rest on what is done in the pulpit.

"To produce effect, the Minister's character must be established. Honesty gives substance. A man may go once to an exhibition, but he cannot
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live with pictures; he has to live with men. Even the behaviour of his wife and children may affect his ministry—their dress, and manner of deportment.

"The nature of his previous prayer is of consequence to the effect which is to follow.

"2. The text selected must be plain, or capable of being made so. When a man shows us what we could not easily see ourselves, he makes a lodgment in our minds.

"3. The Minister must interest, and make an impression, in order to produce an effect. He must awaken men; and, as it were, open the pores that they may inhale the sentimental effluvia. Animation in the preacher aids the importance of truth.

"Medicine must be prepared according to the Dispensatory of the College.

"He who made man's heart knows how to address it; the Minister must therefore look up to Him for his assistance. Christ should be the subject of a sermon, in the sense in which he is the subject of the Scriptures.

"The Rev. Thomas Scott:—

"*'Poeta nascitur non fit.'* Many would have Whitfield's spirit if they could catch it. If we cannot get a sword, let us go with a sling and a stone. Let the Minister do what he can, and go with simplicity. If he has none of the imagination with which some are gifted, still God will bless him. The greatest hinderance to effect, is the want of the apostolic spirit.

"We should go forth as if to work miracles—miracles of grace in the conversion of sinners. Men aim not at a *right* effect. They may produce great effect while preaching; but all is soon forgotten for want of the right effect being produced. Massillon sent Louis away dissatisfied with himself. This was a right effect. But many go away satisfied with themselves—and then no effect, or a bad one, has been produced.

"The Rev. Josiah Pratt:—

"1. Effect depends *ceteris paribus* upon the STATE OF RELIGION IN THE MIND OF THE PREACHER.

"Quintilian has a chapter (lib. xii. ch. 1.) to prove that an orator must be a good man. The mind *feels* truth only as it is liberated from vice. *'Nihil tam occupatum, tam multiforme, tot ac tam variis affectibus concisum atque laceratum, quam mala mens.'*

"Effect depends much on the propagation of sympathy.

"2. There are some COMMON CAUSES OF EFFECT in which all must agree.

"(1.) The people must be interested. (2.) The preacher must be intelligible. (3.) The preacher must be armed with Truth. God's great ordinance—JESUS CHRIST—he blesses, and that in an especial manner. (4.) Truth must be exhibited with Simplicity and Fidelity. The preacher must, in a certain sense, be above his hearers. His soul must be wholly imbued with the dignity of his office. (5.) Truth must be accommodated to his hearers.

"3. There are some CIRCUMSTANTIAL CAUSES OF EFFECT peculiar to men or stations.

"No common and universal standard can be laid down. There is danger in our judging for others. If a preacher has the common principles, few men can judge for him further.

"As to MAN:—

"Every man has one way in which he can be most effective. His cast of mind, his education, his associations, his prejudices, his habits, his friends, all combine to form him *sui generis*—solitary. His duty is to find out his talent by any means. His duty is to correct his exuberances, but to push his talent. If a man be an honest inquirer into these things, he is himself the best judge of the way in which he will be most efficient.

"So as to STATIONS :—

"There are many circumstances peculiar to each man's calling, which must go far to decide the wisest and most likely way of his producing effect by his ministry.

"The Rev. J. Clayton :—

"There are different kinds of effect : there is—

"A NATURAL EFFECT, which operates on our natural feelings :

"A MORAL EFFECT, which changes men's manners : but the great thing is—

"A SPIRITUAL EFFECT, which brings God and the soul together.

"That effect may be produced upon an auditory—they should be impressed with the feeling, that 'this man is in his place ;' that his doctrine is the doctrine of the Bible—and eminently Jesus Christ. He should apply it in detail—should ferret them. His manner, his spirit, his love to Christ, his compassion for souls, his faithfulness, should all be prominent, if he desires to produce the right effect. Out of the pulpit, he must maintain a character in keeping with all this. He should, moreover, pay marked attention to occasions of Providence. Providential occurrences and indications are teeming around us. Providences are pioneers to grace.

"The Rev. J. Newton :—

"Effect, I believe, has been produced in my preaching by a solemn determination to bring forth JESUS CHRIST as the GREAT SUBJECT in all my discourses.

"I try, moreover, to leave this impression on the people—that I wish them well.

"The length and breadth of a preacher may be thus represented. His *length* is his measure in the pulpit ; his *breadth* his conduct and character out of it. A man may be very long, but a mere talker. He may be short, but well set.

"I agree with the last speaker but one, that no general rule can be laid down for all.

"There are two grand arguments which we must constantly put forth :

"(1.) 'I beseech you by the mercies of God.' (2.) I warn you by 'the terrors of the Lord.'

"There are two sorts of popularity which ministers attain to—one from the exertion of talents ; the other by reaching the heart.

"The Rev. B. Woodd :—

"1. WHAT IS EFFECT ? Not the applause of our congregation. Not merely transitory impressions. Not collecting large assemblies. It is real conversion, and all that follows.

"2. HOW IS THIS EFFECT PRODUCED ?

"I answer, solely by the Spirit of God ; but to this end He uses means. The matter is gross upon which we have to act ; and we are in more danger of producing no effect upon such matter, than of wounding.

"(1.) We must endeavour to gain attention ; and must therefore never be too long either in our paragraphs or in the whole sermon.

"(2.) We must use plainness. 'If the trumpet give an uncertain sound, who shall prepare himself for the battle ?'

"(3.) Affection must be shewn in our manner. Affection steals insensibly on the heart. It conciliates attention when the subject will not.

"(4.) We must manifest all solemnity. All ribaldry is destructive of effect.

"(5.) Mixed addresses to the understanding, will, and affections, are good.

"(6.) Our subject should be of a mixed character—Doctrinal, Expository, and Practical.

"(7.) Popular subjects—subjects the importance of which is easily apprehended—should be often dwelt upon ; such as Death, Judgment, the Love of God in Christ, &c.

"(8.) On the mode of exhibiting our subject, the following hints might be considered :—State the heads. Explain terms. Quote a few apposite texts. Bring forward some familiar illustrations and suitable anecdotes—Scriptural anecdotes. Make due pauses. Adopt the questioning form. Make personal addresses. Speak in the second person. Nobody knows where 'he' lives. If extempore, then have not too great a burden of notes. Study the subject sufficiently. Solemnize the mind previously by prayer.

"(9.) The character must be good, the spirit congenial and sympathetic.

"(10.) JESUS CHRIST must be ALL IN ALL in our preaching. His name frequently though properly introduced. There is a charm in this. The frequent repetition of it in successive verses in the Epistles is very observable. St. Paul is guilty of continual digressions to this subject. Every doctrine and every duty should be brought forward with reference to Jesus Christ.

"The Rev. W. Goode—

"I like Clayton's divisions—NATURAL—MORAL—SPIRITUAL EFFECT.

"Most rules produce the two former. It is the Spirit who uses means to produce spiritual effect. Preaching Christ is the great means. But WE must BE SEEN to believe the truth ourselves.

"The Rev. J. Venn—

"I have taken the question as effect indicative of the Spirit's influence.

"1. To produce an IMPRESSION should be our aim. Massillon was famous for working up the people. Kirwan, the Irish preacher, had such powers of description, that it is related that on one occasion, when he was describing the unhappy disunion which sometimes is found in families, a countess in his congregation involuntarily exclaimed—'I am sure it is not I only that am to blame.

"2. We should consider the MINDS TO BE IMPRESSED. Let us have Archimedes for mathematical truth. But people in general are affected by what belongs to man ; and this excludes abstruse truth. In all instances of effect being produced, there is some great truth brought down to the level of every man's capacity. Effect, in short, springs from setting truth before men so as to interest the passions.

"Man is a selfish creature. How slow is he to be affected with the miseries described as existing in India ! He is more affected as the objects are nearer. That an effect may be produced, there must be no prejudice in the hearers.

"With respect to the Preacher ;—

"It is an affair of taste. There is nothing in which people are so delicate or fastidious. The tone is material. This calls to my mind Garrick speaking Shakspeare.

"[Garrick had naturally a very artificial and pragmatistical manner of speaking ; nobody liked his manner or his articulation. But when repeating Shakspeare, he seemed to lose himself and to be transformed into his admired author. The metamorphose was wonderful !]

"Monotony hinders effect. Extempore preaching is therefore likely to produce effect. Gesture should be neither outrageous nor stiff. The Preacher must not be conceited. The mind must be previously wrought up in the people. Whitfield gradually worked up his audience, and then struck the nail. Fox says the same thing over and over again, till he feels it is felt :—the master-stroke of oratory, Pitt wants this effect. The distinctive marks in the eloquence of Fox and Pitt are chiefly seen in this, that Fox pushes till the effect is felt ; but Pitt strongly states the thing, and then leaves it, whether felt or not.

"The Rev. R. Cecil :—

"There is a material difference between going to work on this subject as an ARTIST, and as an APOSTLE." (pp. 19—22.)

We take another discussion, almost at hap-hazard, out of the middle of the volume:—

“JUNE 29, 1807.

“WHAT MANAGEMENT SHOULD MINISTERS ADOPT TOWARDS PERSONS WHO PLEAD THE WEAKNESS OF THEIR NERVES IN RELAXATION OF CHRISTIAN TEMPER AND DUTIES, AND HOW FAR IS SUCH A PLEA TO BE ADMITTED?—Proposed by the Rev. H. Budd.

“Mr. Budd—

“Such show irregularity in temper towards God; selfishness towards men. I know a lady who is unwilling to allow the same degree of nervousness in others that she pleads for in herself. An apology for this spirit is, in a case I know of, nervous irritability.

“God, however, who knows our frame, remembers we are but dust. If the state be real, God will allow the plea of nervous irritability. How should such act?—

“1. Lay the case before God.

“2. Use natural means: air, exercise, change of place, medicine.

“3. Other persons should, perhaps, never argue with them. It rouses up the mind to acute opposition.

“The Rev. J. Goode:—

“The question, how to manage nervous persons, is almost like—‘How shall we manage Proteus?’

“The Rev. J. Clayton:—

“It is important to determine how far temper and how far distemper play their parts. Vicious habits often grow tyrannical by indulgence. How shall these vicious habits be *baptized*? A chief remedy is, avoiding idleness.

“The Rev. B. Woodd:—

“As to yourself, allow no plea. We are so partial, that if we admit plea for infirmities, we soon admit plea for sin. Allow every candid plea for others. Some persons view every subject in connexion with fear. Some have an extreme of feeling, both of pleasure and pain. Bile, gout, small-pox, will deeply affect the system.

“Remedies: first, spiritual—study the Law and the Gospel; natural—good hours, washing, bathing, external compulsion.

“The Rev. S. Crowther:—

“*Obsta principiis*. If disease be confirmed, it is hopeless.

“The Rev. H. G. Watkins:—

“Disease altering the system borders on Materialism. Afflictions will affect the temper; but the temper is generally the same in health as in sickness.

“The Rev. R. Lloyd—

“Mind, body, mutual influence—all is wonderful; and yet they can bear much. I have laboured to impress nervous persons with the persuasion, that it is not *they* who judge of themselves but their *disease*. I do not wholly agree with Woodd that no plea should be allowed for ourselves. Nervous persons are generally low-spirited, rather than presumptuous. I would rather put encouraging books into their hands, than those on duties. A spirit of self-righteousness is common to them, rather than the contrary. Nervousness sometimes urges to too much activity. Mr. Wilberforce affords an example. On the other hand, to listlessness.

“I should be inclined to make allowances for nervous persons in relaxation of tempers, rather than of duties. In duties, a man may ask, ‘*Quid valeant humeri?*’ Don’t oppose such persons. Go down the stream with them. As you go, vary the course. They will find themselves in port before they are aware.

"Good men should study themselves. A pressure of duty often brings on nervous diseases. They run themselves out of breath.

"The Rev. W. J. Abdy—

"It is a mistake to laugh nervous persons out of their habits. It irritates, or drives to despair.

"The Rev. H. Foster—

"A man threw his wife into the water, and cured her of nervousness.

"In Scripture there is but one rule for a man with good nerves and bad nerves. All deviations are evil: they are to be avoided and repented of. If persons offend without subsequent humiliation, I should have but a low idea of their religion.

"The Rev. R. Cecil—

"What is the real state of the case? Is it, on the whole, physical or moral? If physical, it is to be treated with entire tenderness; if moral, with faithfulness.

"An inactive life may be punished with inability. They have said, 'I will do nothing.' God says, 'You shall do nothing.'

"Such a man as Watts is to be allowed to scream at going through the door. He had worn out the machine. These pleas are often a cloak to cover weak piety and half-heartedness in religion. We shall daub the wall with untempered mortar if we allow this plea.

"So much prejudice was lodged in my mind against Dr. Grosvenor, my mother's uncle, from stories she told me of him, that I could not open one of his books till after I was in the ministry.

"Great strokes of calamity are often advantageous in such cases.

"The Rev. J. Pratt—

"We may in general suspect the sincerity of people who plead nervous influence in excuse for moral evils.

"Nervousness seems to be a disease of modern times. Perhaps tea-drinking has been one cause of it."

Let us take, next, the discussion in April 15, 1811 :—

"APRIL 15, 1811.

"WHAT USE MAY BE MADE OF THE DIFFICULTIES OCCURRING IN REVELATION?—Proposed by the Rev. D. Wilson.

"The Rev. J. Pratt—

"They are an evidence of the truth of revelation. Divine revelation must have difficulties. They urge upon us humility and diligent study.

"They are the touchstone of the heart. St. Paul was not ashamed of the Gospel; nor need we be with all the difficulties which may appear to beset it. 'To the Jews it is a stumbling-block, and to the Greeks foolishness, but to us who are saved it is the wisdom of God and the power of God.'

"The Rev. J. Clayton—

"Beware of *Scepticism*; like opium, it produces palsy. A relaxed state of mind is pernicious to a Christian minister.

"Devout admiration should fill us as we see what depths and mysteries the Scriptures reveal. This was the spirit of St. Paul. It was not a conclusion of comprehension, but of admiration, which led him to exclaim, 'O the depth of the riches both of the wisdom and knowledge of God: how unsearchable are his judgments, and his ways past finding out!'

"Cultivate a spirit of dependence; particularly on the teaching of the Holy Spirit. None attain peace of conscience, purity of heart, conviction of mind, but by this coming to the Word.

"We must show forbearance towards our brethren, who find difficulties in revelation which we do not. Remember Newton's forbearance with Scott, as he was feeling his way.

"But we must not tolerate error, and become indifferent to important truth.

"Remarks of other Members—

"Revelation does not propose to satisfy our curiosity; but to bring a remedy.

"Always view revelation with reference to the state of the heart. If he meet it in a spirit of speculation, the man will, perhaps, have hard thoughts of God.

"There is no doctrine of Scripture which is not corroborated by facts.

"Anticipate the day when all difficulties will be cleared away.

"Difficulties are calculated to exalt the mind, to raise its tone, and to make it look upward.

"St. Paul teaches us to state truth, but to avoid reasoning on statements. The American Divines err here. They illustrate the Divine legislation, not only from the excellences, but even the imperfections of human legislation.

"Infidels are more than a match for many of us on this ground."

The following Paper is interesting as giving a picture of the times :—

"JUNE 8, 1812.

"WHAT ARE THE CHARACTERISTIC EVILS IN THE SPIRIT OF THE TIMES ? AND IN WHAT MANNER MAY THEY BE BEST COUNTERACTED ?—Proposed by the Rev. J. Pratt.

"Mr. Pratt :—

"Much evil is prevalent which is not particularly characteristic. Misjudging of public men is a great evil.

"CHARACTERISTIC EVILS are—

"(1.) Disdain of authority. This has arisen from the French Revolution. It is very different from the old Whig spirit.

"(2.) An eager, even vindictive, attachment to party.

"(3.) Ferocity.

"(4.) An over-estimate of civil liberty.

"(5.) A boldness in profligacy and infidelity. This is seen in debating societies; among what are called 'Free-thinking Christians.' Meetings have been held to establish 'serving on Sundays.'

"(6.) Religious profession. This is a wide evil, often deep, but generally shallow.

"(7.) Ostentation. There is a universal treading of one class on the heels of the classes above.

"(8.) Perjury. The state of trade shows this.

"The devil rages in opposition to the work of God.

"In counteraction of these evils, we must remember that ministers are watchmen of the times. They are peculiarly called to mark and warn : in their personal and social character, they must be ever bearing testimony.

"Remarks of other Members—

"Men are more deeply selfish and avaricious than ever in political life.

"There is a desperate spirit of speculation in the commercial world.

"The income-tax has weakened the moral principle.

"An extravagant style of living has sprung up. This is the stimulus to commercial speculation.

"Frivolity of mind and pursuits mark the times. Periodical works promote this spirit. Circulating libraries feed it. Loose extempore preaching promotes it.

"Systematic opposition to Government is a black omen : and the combination of workmen against their masters.

"This evil spirit will not go out but by prayer—in the closet, the family, in public.

"Dispersal of tracts is a means of counteracting these evils.

"Selfishness and insubordination are let loose.

"Sunday newspapers are an engine of prodigious mischief. They are mostly democratic, and infect the lower classes. Government is too lenient, as to allowing the promulgation of unsocial opinions.

"Nominal and excessive credit is a great evil. 'Children pass, not through the fire to Moloch, but through filth to mammon,' says Dr. Whittaker.

"The character of these times is awful, legible, written in letters of blood!

"An equalising spirit is another sign. The malicious and revengeful spirit of the times springs much from this equalising spirit.

"The influx of foreigners has done harm. This is the history of all falling states. See Juvenal's account of Rome.

"Little booksellers, with small tracts, with coarse and impure pictures, infuse poison into the people. Contempt of order is the consequence. This seems to be a dispensation of God in these latter times. God tries men. He shews what man would be if restraint were taken from him.

"But let us not despair. Let every one be at his post, watchful and vigorous, and determined. Infidelity crumbles to nothing when opposed aright. The Bible Society is a grand instrument.

"The nobles are preaching the Gospel! The late Duke of Grafton told Mr. —, 'I have been cured of Socinianism by the evil characters of Socinians. There is no piety nor charity among them! Socinianism will not do for old age. I feel I want a Mediator.'"

We shall make but one more extract from the discussions, and it is one of a practical character. Mr. Pratt's Notes on this occasion, July 17, 1814, appear to have referred exclusively to the observations of Mr. Wilson, the present Bishop of Calcutta; and we can well believe that he had plenty to say on the subject:—

"JANUARY 17, 1814.

"THE IMPORTANCE OF MINISTERS INSISTING ON THE MINOR POINTS OF MORALS.—Proposed by the Rev. D. Wilson.

"Mr. Wilson:—

"In the Scriptures are many passages to this effect.

"EXAMPLES in which we transgress these points:—

"1. Going out of our place and station. When we are ready to do a duty out of our station, rather than in it.

"2. When a thing is right, but we disregard the manner of doing it.

"3. When we consider the end to warrant, in some measure, a deviation from means strictly right.

"4. When we promote worldly interests by the pretexts of religion.

"5. When we are lax as to the government of the tongue. 'If any man among you seemeth to be religious, and bridleth not his tongue, that man's religion is vain.'

"6. So in the government of the temper.

"7. Inattention to propriety of dress.

"8. When we indulge in the flattery of others.

"9. When we are not strict in keeping our engagements.

"10. When we are busy in recommending persons for stations.

"11. Professing ourselves to be qualified for stations when we are not.

"12. Smuggling. 13. Simulated papers. 14. Falsehoods in trade.

"15. False return of property to tax-gatherers.

"It is our DUTY to point out these things—

"1. Because there are many who have not time to study their duty.

"2. It is necessary for the detection of hypocrites.

"3. It is necessary for the discovering of declining Christians to themselves.

"4. The detection of such things is the ordinary way by which God

works sanctification in the soul: 'The very God of peace sanctify you WHOLLY,' &c.

"5. It is the way in which excellence in every art and science is obtained.

"6. Little evils, when left unreformed, make room for greater.

"7. People are imperfect after all our endeavours.

"8. The present times of the diffusion of religion render this of unusual importance.

"9. Great Divines are great because they enter into detail.

"The MANNER in which it should be done.

"1. We must not neglect or undervalue the great doctrines of the Gospel.

"2. We need not frequently preach sermons on the minor duties; but throw in occasional hints, put in season, and well pointed.

"3. It should be done with sweetness, simplicity, and spirituality.

"4. We must be cautious not to overload the understanding and consciences of young Christians. They take these things for a covenant of works, &c.

"Remarks of other Members—

"Saurin's sermon on the 'Minor Duties of Religion' may be consulted.

"Whatsoever ye would that men should do unto you, even so do ye unto them"—would settle many of these points.

"Neglecting the duties of frugality. 'He who neglects little things shall fall by little and little.'

"Saurin's reasons are—

"1. They contribute to maintain tenderness of conscience.

"2. They offer sources of recovery after great falls.

"3. They make up by their frequency what is wanting in importance.

"4. Sometimes these things are as indicative of real love as greater duties.

"In married life there are no little things, because those little things are just what the temper of either party may make of them. The lover should live in the husband. The bloom should be maintained on the plum.

"In parental relation, the child will find delicate regard to his parent happiest. 'Waters of consolation flow within the banks of obedience.'

"A letter put into the post-office without a direction will reach no one.'

"See Mrs. More's 'Practical Piety,' the last chapter in the first volume.

"Many of the things mentioned are little, only when little in degree. By little things the character is declared and betrayed. On great points there is a guard.

"Jeremy Taylor says, 'Men are careless, then presumptuous, then hardened, then damned.'

"Indulging in habits of expense above our station leads to the utmost evil. Newgate would disclose the magnitude of this evil.

"Want of respect to station, want of gratitude, restlessness—are all apparently small evils, but great in their consequences.

"See Evans on the 'Christian Temper.'

"As to manner. Ministers are unpopular oftener from manner than from any objection to the subject. There are occasional touches in the Scriptures which deserve to be well studied. Expounding the Epistles will lead to these minor points.

"Many would never hear of their failings, in minor details, but from the pulpit.

"By urging minor defects, conviction of sin is more easily fixed on the consciences of amiable persons." (pp. 526—528.)

We cannot, of course, presume to say what will be the impression produced by these extracts—and they are a fair sample of the whole volume—on the minds of others; but we may be pardoned for stating a few conclusions which have been suggested, by them, to ourselves. The general conviction forced upon us by the

study of these and other parts of the volume is this, that the authors of them deserved a higher place in public estimation than has been ordinarily yielded either to them, or to the body of persons to whom they may be said to belong; and this, for the following reasons:—

In the first place, it is evident that they were far from being men of extreme opinions. They, and the other persons with whom they are associated, had sometimes been charged with a tendency to Antinomianism arising out of their pushing to an extravagant height the doctrine of Justification by faith. Others have charged them with a strong leaning to the extravagances of the early Methodists. We find in this volume not the slightest leaning to any of these excesses. Personal holiness is much insisted upon; extravagances of all kinds are strongly condemned; and, on the whole, an unusual spirit of moderation appears to prevail throughout these multiplied communications.

In the next place, this body of persons are sometimes charged with Low Churchmanship,—understanding, by the term, a disposition to undervalue Church authority, to hold its discipline cheap, to make little of its formularies. We are unable to discover in the volume the smallest testimony to the justice of such an imputation. A few Dissenters, distinguished for their moderation, were indeed admitted into the Society—and this, perhaps, was a defect in its constitution, inasmuch as it shut out the discussion of many topics which it would have been desirable for Churchmen to consider. But we perceive no indication, in the words of the several Church speakers, of the slightest disloyalty to the Church, or of a wish, in the smallest degree, to approximate to the Dissenting system. Nothing, as it appears to us, was further from their minds than to quit the Church anchorage, and go forth into the ocean of thought and action, without the chart and compass with which the Articles and formularies of the Church provide her followers. It is Archdeacon Denison and such like, we think, who are anxious to escape from the fold of the English Church, and to throw themselves into the arms of the Fathers and Doctors who have substituted for the word of God the traditions of men. These persons, on the contrary, seem to us cordially to love the Church of their fathers, in all their conflicts, to fight with their back to her walls—and to feel that she is the best fortress of their own hopes and happiness.

Then, again, we think that there is, on the whole, a considerable absence in the volume of what is called a “party spirit,”—a disposition to sacrifice the rights and interests of the whole to the opinions and interests of a few. They felt, indeed, justly, that there is such a thing as truth, and that truth is to be contended for to the knife; that the principles taught in the Scriptures, and handed down to them by the Fathers of the Reformation, were to be precious as their life’s blood. And they, therefore, cling to these

inherited principles with the utmost tenacity. But, after all, we do not find them exhibiting the spirit of Party. They seem to have no private objects. They think and speak for themselves; no man putting his conscience into the keeping of another. —And, yet, amidst the fullest freedom of thought and speech, there was evidently among these persons a most unusual unanimity of opinion; not the cold, dry, hard unanimity of men who were indifferent to truth, and resolved, for some private purpose, to combine; but that of men drawn to a common centre by some great and mysterious force.

And finally — and this was their grand distinguishing mark — they had found such a common centre, in their deep homage and love to that glorious Lord to whom, as Ministers and men, they had solemnly consecrated themselves. Christ was in all their thoughts. To do Him honor, to welcome His revealed word, to build on His promises, to live as in His presence, to rely on His grace, and wrap themselves round in His righteousness, to breathe His spirit, and tread in His steps — these were the great paramount ends and objects for which they lived. They were men of “one mind, in the Lord.” They were prepared, according to the measure of human infirmity, to reply to the question, “*Lovest thou Me?*” in the words of the weak but affectionate disciple, “Lord, Thou knowest all things, Thou knowest that I love thee.” And while this is the case, neither the ultra-Churchmanship of one party, nor the no-Churchmanship of another, will be able to drive them from the high place which they occupy in the minds of large masses of their countrymen; and, what is of infinitely higher importance, in the favor of the Great Head of the Church.

Believing, then, as we do, that the disclosure of all the mysteries of the Vestry will neither degrade the men themselves, nor injure the cause so precious to their hearts, we must renew the expression of our gratitude for the volume which Archdeacon Pratt has put into our hands. These gold diggings, we think, have answered their purpose. Friendly hands will get rid for themselves of the quartz with which the ore is sometimes encrusted; and they will find in the residue much precious metal. We shall be surprised if the book is not largely circulated, — if its discussions are not often carefully consulted by perplexed and disturbed minds, — and if large numbers, in the present day, should not be led often to take their stand, by means of this volume, in the “old ways,” and hear what the men of half-a-century since have got to say to them. And they will find nothing here which will dispose them to exchange for the fantasies of one party and the scepticism of another, the truths in the faith of which these holy men lived well and died happily.

BRIEF NOTICES OF NEW BOOKS.

Christ et le Siècle. Quatre Discours par Félix Bungener.
Paris, 1856.

THE title of this work in English might be, "The Age in its relation to Christianity." It consists of discourses delivered by the Author at various towns in France, upon special invitation, and with particular reference to the prevalent modes of thought among the men of the present day. They are singularly striking and impressive. We wish the Tract Society would publish, in an attractive form, a really good and readable translation. It would be very useful in our own country. We annex an English version of one passage, as a sample of the tone of the work.

"There are others who set themselves to regard Christianity merely in its elements and social effects. In this point of view they are willing enough to allow it a place—even a conspicuous place—in the history of the human race. They even yield it a certain amount of respect and gratitude; though less, it must be confessed, on account of what it is likely to accomplish in future, than on account of what it has already done. In fine, they flatter themselves that they are just—rigidly just—towards it; and inasmuch as Infidelity has often shewn itself unjust—ridiculously unjust—on these points, they conclude that they and Infidelity have nothing in common. To be a Christian (they consider) is to say every now and then something in praise of Christianity and of Christ: or perhaps even less is required, viz., to say nothing *against* Christianity. But there is a question which still remains behind, and this question is everything—What is Christianity to you? what is Christ to you?—To many persons Christ is nothing more nor less than an historical personage; *that* Jesus who appeared nearly nineteen centuries ago, for the purpose of planting in society the seeds of its future progress; the Teacher who taught that all men are brethren, who spoke eloquently against injustice and oppression—the martyr who did not hesitate to seal with his blood a moral system more admirable and more complete than the world had ever seen before. Such is the Christ, such the Christianity of a large class; such, we might even venture to say, is the Christianity of the age. Indeed, I have represented it as of a higher order than is always the case; for the progress which men are willing to trace to Christianity as its source, is not always of the best or most noble kind; even if it be not such a progress as would be repudiated by all who have the least measure of true Christianity. Man, in the age of Paganism, made to himself a God after his own image. The present age has done the same with Christ.—True it is, that if it be natural for us to preserve the memory of mere men who have been benefactors to their species, no one can show a better title than Jesus, even on this score, to live in the remembrance of the nations. You are aware that His statue had a place at Rome in the private chapel of a pagan Emperor, and you know that those modern regenerators of society who contrive to rid themselves so readily of Christianity in its doctrinal aspect, are unable with all their efforts to rid themselves of Christ. Let them talk as they will of progress and emancipation, it is but talk; the real merit belongs to another. Everywhere He of Bethlehem crosses their path, and in spite of themselves they are compelled to yield him the palm. But is a Jesus such as this, brethren, your Jesus? Is this the Jesus of Christians, the Jesus of the Gospel? Is this He who came and cast into the midst of a world just

like your own, taken up with cares and pleasures and priding itself on its civilization, that awful saying, 'One thing is needful?' One thing! and what is that one thing? Ah! it is in vain for you to have lived forty, sixty, eighty years in ignorance of it, or it may be in wilfully drowning the thought of it; know it you must one day, either in this world or another. This one thing is the same which he elsewhere calls 'the good part.' It means salvation—salvation through him. Now to whom is salvation offered? To whom—weigh well the thought—to whom must it, in the very nature of things, be offered? We say in ordinary language, that it is preached to the nations, to the human race. And this is true in the sense that it is preached everywhere, or at least should be so. But it is not on that account the less an individual affair, a work to be wrought out in and for each single soul. There might be but a single Christian on the face of the globe, and he might know nothing of the effects of Christianity on civilization—nay, might be ignorant of the meaning of civilization, yet he would possess, by the sole fact of being a Christian, the one thing needful. Christianity would be Christianity, Salvation would be Salvation, the Saviour would be the Saviour. Is it civilization, is it humanity, that God will bring into judgment? Has a nation, as such, any life beyond the present? Is it not as individuals that we must render our account, and seek to make our own the blessings which result from a Saviour's having come into the world? why then do you tell us of the benefits of Christianity over the world and for the world? I acknowledge them as well as you; but I have something else to acknowledge, something else to preach. When I hear you celebrating them, I should like first of all to feel sure that you are not employing herein, unconsciously, a sort of stratagem by which to escape from its religious influence, and to close your heart against it in its aspect of a divine doctrine and a proclamation of salvation. . . . 'Seek first the kingdom of God and his righteousness, and all other things shall be added to you.' What, let me ask once more, is the earth in its best aspects? What is civilization? What is a people? What is humanity? Is there a heaven to be waited for? Is there a soul to be saved? If so, it is not for humanity, but for souls, for each particular soul, that the Saviour came; and if you allow yourselves, no matter how, to stop short of that point, in the aspect in which you regard Christianity, or in the acceptance which you give to it, rest assured that you neither comprehend nor accept it to any purpose." (p. 40 et seq.)

VIEW OF PUBLIC AFFAIRS.

It is enough to say of *Spain*, that it is still Spain, and, therefore, a country overridden by a vicious Court, an unbelieving priesthood, and intriguing adventurers. And yet we believe that the people have within them all the elements of something better: those "seeds of great thoughts" and great actions, of which Lord Bacon speaks, but which were, in this instance, first trampled down by the heel of tyranny under Philip II., but which, perhaps, if ever the curse of Popery should be removed, may burst the soil, and spring up, and bear fruit a hundred-fold.

Italy, not only in the days of ancient Rome, but ever since, has filled a prominent space in the eyes of European nations. Then, she wrought openly: now, she works more secretly, but not less mischievously for the welfare of other nations; accomplishing by

intrigues what her ancestors achieved by arms. Julius Cæsar was scarcely a less dangerous visitor in a strange land than Cardinal Wiseman and his ecclesiastical coadjutors. We have no reason—at least we hope not—to expect other Gunpowder Plots, but there is always a good deal of mischief going on in the vaults and underground places of Popery; and which, if they do not issue in explosions, and the sudden annihilation of all that is opposed to them, yet do their secret work among the ignorant and unsettled minds which abound in every commonwealth.

Austria, for the present, is our devoted friend; and will be as long as she wants us. It would be too serious a matter to her to restore the mouths of the Danube to Russia, or to throw open her own frontiers to so restless a neighbour, not to assure us of her fidelity, at least till all is safe by land and by sea.

Prussia, however slow to interfere with a strong Power such as Russia, is quick enough in her resentments and threats against Switzerland. She had a right, by treaty, to a sort of Protectorate over Neuchâtel, but none to supremacy. A body of Prussian conspirators, who sought, early in the present year, to convert the first into the last, were defeated and imprisoned. Prussia insists on their liberation without trial. Neuchâtel insists on a trial. We must hope that so preposterous a conflict is not to interrupt this short harmony of the Nations. France leans to the side of Prussia.

It is difficult to understand the course which the *French* Emperor has been pursuing for many months in the present year. It seems incredible to some writers on the subject, that a thirst for mere dissipation should so soon absorb what they call a nobler ambition. And yet, is it anything strange? Where the appetite for excitement is once whetted, it easily fastens on different and even on antagonistic objects. Hannibal, at Capua, was neither the first nor the last of his class. One great mischief of the Emperor's absence from the capital has been, that his Ministers appear to have been playing false as to Russia; and this, perhaps, has led to the new "Conference" at Paris, on the subject of some unfulfilled pledges of Russia to the rest of Europe. It is to be hoped, however, that the Congress is rather for form than for discussion; and that England and France are resolved that Russia shall be forced to fulfil promises from which she would be too happy to escape.

In *America*, the expiring President has been issuing what may be compared to the "last dying speech" of another class of offenders. It is formidable as respects domestic policy; but with regard to foreign nations, as harmless as could be hoped. Slavery is to be sustained and cherished. Foreign war is to be avoided. The Southern are to set themselves resolutely against the Northern Provinces, and to quench, if it be possible, the *ignis fatuus* of Emancipation. What a position will the new President occupy! Does he choose to be a captain of Fillibusters and slave-drivers, or the

chosen ruler of a whole nation of freemen? Our American cousins talk sometimes about the ghost of Washington. Were he to present himself to his countrymen amidst the shades of a December night, he could read them some useful lessons on the antagonism of slavery to real greatness and virtue.

The ships have sailed from our *Indian* ports, which are freighted with an army of assault on Persia. There can be little doubt that Herat has been taken possession of by that power in violation of treaty, and that therefore this Indian war has apologies painfully absent in some former wars. And the success of our arms cannot be regarded as doubtful, unless Russia is, as reported, to bring 500,000 men to the aid of Persia. This, however, is, we should think, a mere flash in the pan, and that not a single gun of the 500,000 will be fired.—One of the most interesting features in the present circumstances of India is the Peshawur Mission, of which a brief but interesting account has been recently published by Mr. Phelps, a chaplain in that Station, who has returned to England for a short time for health. Peshawur is a city of Afghanistan, containing about 80,000 inhabitants. It is subjected to the authority of Great Britain, and is a frontier city to the north-west of India. The English camp is at a short distance from it, between the city and that celebrated Kyber Pass, where our troops were offered as a bloody sacrifice to the folly of incompetent generals and the stratagems of a perfidious enemy. The European authorities in the city, and especially Colonel Edwards—a man who has won for himself the highest honours as a Christian and a soldier—have thrown their broad shield over the Missionaries. And the Church Missionary Society has entered on the field with its usual alacrity; and, in the end, it may be hoped that those rich plains may be brought under the share and harrow of Gospel cultivation. Have we not here a key to the mystery why the Great Father should permit a company of merchants to subdue the millions of India? The next passage through the Kyber Pass may be that of conquering Missionaries, bearing aloft the standard of the Cross.

Intelligence has been received during the month, which renders it probable that one obstacle to the establishment of Tae-pa-wing's supremacy in *China* is removed, inasmuch as it is reported that the "Eastern king," who described himself as the Holy Ghost, and who appears to be little better than a political adventurer, clothing himself in the robe of a specious Christianity to accomplish his own ambitious purposes, has been slain in a conflict with the Northern king. If this be true, Tae-pa-wing probably may be at once recognised as the undisputed Captain of the movement, and at least a part of the blasphemous absurdities mixed up with the professed Christian faith of the "Eastern king" will be swept away.

In the mean time, there can be little doubt that the Imperial Government is becoming every day weaker and more corrupt, and therefore, that it presents a less formidable resistance to the

insurgents. Even some of the European advocates of the preservation of the Mantchou dynasty begin to give way, and allow that nothing so corrupt can be perpetuated. It is difficult to pronounce as to the future of this vast Empire. It has hitherto been its usual lot to bow down to military invaders far inferior in numbers to its own population; and unless, as in France, some commanding spirit should arise strong enough to get rid of existing evils, and force the millions into mute submission, we see no escape for them from a state of nothingness as a State, and from Atheism or gross idolatry in religion.

We now turn to *Home*. The first appearance of the newly appointed Bishop of London at a meeting for Church building at Islington, has given great satisfaction. His address was precisely what that of a Bishop in the heart of his Diocese should be—earnest, warm-hearted, liberal, and *real*, in opposition to formal. It also discovered a considerable talent in public speaking. Supposing his Lordship to pursue the same course fearlessly and uniformly, he will win for himself a high and honored place in his Diocese and in the Church of God, and may rely upon a cordial and energetic support from that large number of Clergy and Laity who are intent on carrying the Gospel into all the dark places of the earth, whether at home or abroad.

The Scotch Episcopal Church Society has been labouring hard, by public meetings and by circulars, to sustain their every-day diminishing income. Supposing them to ground their applications for help on the necessities of a body of Christian men, unable conscientiously to conform to the principles and discipline of the Church of the nation in which their lot is cast, their claim would be entitled to consideration; but here are men begging for a religious body, as the only true Church of a land where Presbyterianism is established by law, and as identical in doctrine and discipline with the Church of England, which identity it is impossible to establish. They differ in constitution, inasmuch as in their synods they are at liberty—and this liberty they have used and abused—to introduce at any moment fresh changes and deviations from the Church of England. They differ also in doctrine, inasmuch as they worship the elements after consecration. They are not the Church of Scotland, and they are not the Church of England. Let them substitute the Church of England's Articles, Homilies, and Services for their own—let them make no changes which are not recognised in the Provinces of Canterbury and York—and we may then deal with them as an ecclesiastical sister in distress; whereas, now, they can scarcely be regarded as cousin-germane.

The *New Year* is coming in upon us with all its train of unforeseen felicities and distresses. May it bring along with it fresh influences from the Throne of compassion and power, and may all those dark clouds which seem to be mustering on the horizon of the Church be swept away.

THE CHRISTIAN OBSERVER.

NEW
SERIES. } No. 230.

FEBRUARY.

[1857.]

MISCELLANEOUS ARTICLES.

[The Editor desires to be considered as not responsible except for the general tone and character of the Papers in the "Miscellaneous" department of this Work.]

ARE GENUINE CONVERSIONS TO GOD AS FREQUENT AND AS DECISIVE AS THEY WERE SEVENTY YEARS AGO?

THE above question is proposed, not so much with a view to its *solution*, as to its deep and serious *consideration*. We may derive benefit from the inquiry, if we cannot satisfy ourselves respecting its actual result. There is great, perhaps insuperable difficulty, in gathering up all the materials of information which would lead to a correct determination of the true state of the question. All that we can attempt is, to weigh with impartiality the favourable and unfavourable evidence in the case, without feeling ourselves compelled to pronounce dogmatically on either one side or the other.

One thing is certain. There is much in the present state of religion among us to call forth the solitudes and the earnest exertions of God's praying people, and to urge them to cry day and night to Him who heareth prayer, for a larger measure of the Holy Spirit's influence, than many of us are conscious of receiving under the ministry of God's word, and in the House of Prayer.

It is this condition of the Church, which has suggested the inquiry proposed at the head of this Article. If any, more conversant than the writer with the actual state of religion during the close of the last century, and the earlier portion of this, would institute a careful comparison between the past and present periods of the history of Evangelical religion among us, he would confer, I believe, a great benefit upon the Church at large.

It is not sufficient to rest in any merely general view, which might easily be taken of these different periods, though that

general view must enter into our estimate. It is obvious to remark, that the work of the Spirit in the earlier period appears to have been generally deeper, and more effective on the minds of converts, than it is at present; and that, on the other hand, the work is now much more widely extended than it was then; or, to adopt a not uncommon figurative mode of describing this difference, that the stream was deeper, but not so broad, then. It has gained in width and lost in depth during later years.

If this be so, it is not a state of things with which a sincere disciple of the Lord Jesus Christ can be satisfied. We do not want a merely superficial piety, which spreads a thin surface of water over the land, there to stagnate, and to hinder fruitfulness. We want deep-flowing, freshening streams of living water, kept duly within its banks, yet clothing those banks with verdure, and extending themselves by thousands of sparkling rills through the length and breadth of the land. Or, to drop the metaphor, we want lively, holy, edifying Christian communities, who, keeping within the banks of a consistent religious profession and practice, shall spread a widely beneficial influence through the cities, towns, and villages in which they live. If we could produce throughout the whole land one general and universally acknowledged Evangelical creed, and then mingle the converted and unconverted together in one undistinguished mass, we should have nothing but the wasting inundation, instead of the flowing river, fresh with spiritual life and holiness.

We are not arrived, I trust, at such a state of things; the question is, "Are we drifting towards it?" Let us set up a few marks by which we may discern what course we are actually taking; and may the Lord give us a right judgment in all things, and raise up among us "men that have understanding of the times, to know what Israel ought to do!"

It will not, I think, be disputed, that the preaching of such men as Venn of Huddersfield, Romaine, Newton, Scott, Cecil, and some others of still earlier date, such as Walker of Truro, was attended with effects upon the minds of hearers, which is seldom; if ever, witnessed in more recent times. Their word was with power; it reached the hearts of the people; and many were the visits paid to these and other ministers of the same school, by persons convinced of sin under their discourses, and earnestly inquiring, "What must I do to be saved?"

Is it so now,—at least to any considerable extent? I do not believe that God's word returns to Him void; but I think we may look in vain for that marked and convincing evidence of its power, which was then felt and acknowledged.

And does not this difference between the two cases, at the very commencement of the Christian's course, show itself all the way through, even to the close? The rousing effect produced by the earlier style of preaching was, like the mighty influence of some

great physical cause, extended along the whole subsequent line of conduct, giving a distinctness, as well as a force to Christian character, which, to say the least, is rare in the present age. Under the deep sense of the exceeding sinfulness of sin which was then produced, the mind shrank with secret dread from all the contaminating influences of the world; the Christian felt himself compelled to maintain a marked distinction between his own position and that of the irreverent and profane society by which he was surrounded. He must come out from the world and be separate, or he could not stand his ground; for there was then greater hostility to all religious profession than exists now. Society itself was less refined, the conversation of worldly men was more profane, more licentious, more directly at variance with the morality of the Decalogue. Consequently, the soul of the sincere penitent was grieved and wounded whenever he came into contact with the world; and he was constrained "to sit alone," and to mourn in secret places over the abominations, which he could neither endure nor remedy. He was thus acted upon, both from within and without, in his determination to stand aloof from a world lying in wickedness. His own deeper convictions of the evil of sin were his inward motive, the extreme ungodliness of the times was the external motive, to that more determined separation from the world which marked the earlier period of our Christian society, than that which we now witness.

Two causes are thus in operation to render the stream of personal piety more shallow than it once was; and against these it especially behoves the watchmen of our spiritual Israel to raise the warning voice, and to direct their ministerial efforts. I do not here enlarge upon the plain and obvious duty of the faithful and simple preaching of the doctrines of the Cross. The subject is often—not too often—and even powerfully, insisted upon. And it may be here assumed, that where this central topic of Christianity is overlooked, or slightly treated, it is not to be wondered at that no genuine conversions should occur. But my object now is to show that the faithful exhibition of the Cross of Christ is not *all* that the circumstances of the Church require.

It is not necessary to mention names, but I think it would not be difficult to refer to preachers in London and its suburbs, who proclaim the Saviour with as much boldness, clearness, and fulness, as the most memorable of those excellent men, who laid the foundation of the Evangelical section of the Church. You may go into one of their churches and find it filled with a gay and fashionable audience, who will sit and quietly hear the most sound and faithful preaching—such preaching as would have roused the indignation of the same class of hearers fifty or sixty years ago, and have set the whole parish in a flame against the wildness and fanaticism of the preacher. How is it, I would ask, that the gay, the dissipated, the worldly-minded, can now so

calmly bear what would, a few years ago, have proved so offensive to their pride, and so outrageous to their feelings?

The truth must be acknowledged, that, from some cause or other, the offence of the Cross; so far as the preaching of it is concerned, has, in a great measure, ceased. Now we know that this cessation of hostilities is no real reconciliation, no solid peace, between the conflicting elements of nature and of grace. It is but a hollow truce. Men tolerate the Gospel, but will not renounce their sins; they will go to church, but they will not give up the theatre and the ball-room, the card party, the gaming-table, and the race-course. And what is the consequence? The minister who has preached thus faithfully, looks round upon his audience—is glad to find it so numerous, and, upon the whole, so attentive. He has preached the word, and he hopes that it will not be unfruitful. He has not shunned to declare the whole counsel of God, and it is not his fault if they refuse to receive it, and are not benefited by it. And yet, after the most powerful of his discourses, how many are there of his flock who come to him in deep distress of mind, saying, “Your appeal came home to my heart; I have been wretched ever since I heard it, and could not rest without disburdening my conscience to you, and asking you how I may escape the wrath to come?” Such used to be the effect of faithful preaching; God grant that the same effect may speedily follow again!

But shall we attempt to explain why such effect has ceased to follow the preaching of the Gospel? Is it not because, while the world has *apparently* come nearer to the Church, the Church has *really* drawn nearer to the world? It seems as if a mutual approximation had taken place, and a mutual sacrifice had been made; but, in truth, the sacrifice has been chiefly on one side, and that the wrong side. Things which are, perhaps, not unlawful in themselves, have become a snare to the great mass of professors of religion. The world has smiled upon them, and they have too often been fascinated by its smile. Music, for instance, is not only gratifying to the ear, but may be made profitable to the heart; and sacred music may well raise the mind to glowing anticipations of the nobler harmonies of heaven. And yet, alas for the infirmity of human nature! music has too often proved the connecting link between the Church and the world. Doubtless there are many professedly Christian residents in the neighbourhood of the metropolis, who will put themselves to considerable inconvenience, and perhaps expense, to attend a concert at Exeter Hall, who would be afraid of taking cold by going on a week-day evening to hear an excellent sermon in a church close at their own doors. So much more do they value what will please their ears, than what would touch and amend their hearts! And when the world sees such conduct on the part of Christian neighbours, what other inference can they be expected to draw from it, than that

professing Christians do not believe what they profess ; that their religion is but a cloak, which hangs loosely upon them, and which they are glad at any time to cast off, in order that they may enjoy the pleasures of sense ? This is one great cause which serves to neutralize the effect of the most earnest and faithful ministrations of the Christian sabbath and sanctuary. It is doubted whether the minister means what he says, when he denounces the love of the world, and of the things of the world ; because they who profess the greatest attachment to his ministry are so little affected by his preaching. And if he who thus preaches begins himself to descend to any kind of frivolities, then he may preach like an angel, without ever converting one sinner from the error of his ways.

I am aware how difficult it is, at times like the present, for Christian ministers and people to steer exactly the even course between too much and too little association with the world. There is the duty of conciliation towards those who are without, which Christian affection to the souls of men will ever prompt us to discharge. To go far enough for their good, without going too far either for our own or theirs, is one of the most difficult problems of Christian ethics which can be proposed for solution. We shall best solve it on our knees before God. But I have not space to enter on this important part of the general question at issue.

What I would urgently suggest as the great necessity of the times, is a far more abundant out-pouring of God's Holy Spirit than now seems to rest upon the Church. The instrumentality for usefulness has been wonderfully increased ; the channels for the waters of life have been prepared and dug to a far greater extent than at any former period. But what will it all avail if they are left dry ? This appears to me to be the *present judgment* of our God upon the Church—a judgment, the consequence of a gradually growing disposition to trust to the machinery to do its own work,—to the channels to fill themselves, or to the power of human eloquence or human wisdom to fill them. God mocks all such attempts on our part to do His work without Him. Our own souls may starve amid the excess of outward privileges ; and the world may go on, adding sin to sin, and augmenting the unhappy throng which hurries along the downward road to destruction, unless our minds become more deeply impressed with a sense of the value of true religion, and of the necessity of bringing sinners to the foot of the Cross for pardon and salvation. A conviction of this necessity will drive the Church to her only true resource in the time of need, the Throne of Grace. It is well, but it is not enough, that we should agree, on the first day of the year, to unite in prayer for the renewed effusion of the Holy Spirit ; we must learn to plead, day by day, with earnest importunity, for this indispensable blessing. While using our utmost efforts to promote the Saviour's cause, and while rejoicing and giving thanks for every fresh encouragement derived from favouring external causes,

we must learn to make light of all these, in comparison with that Divine gift which alone can give effect to the best-constituted system of means for accomplishing the noblest purposes. Elijah prepared the altar, and the wood, and the sacrifice; but it was the fire from heaven which produced the effect. So we may make what preparations we please for the conversion of the people; but it is the Spirit alone which can crown those preparations with success. "Where, then, is the Lord God of Elijah"—the God that answereth by fire—the God who promised to baptize His Church with the Holy Ghost and with fire? Let every heart plead with Him in earnest supplication, till He shall pour forth His Spirit from on high, and shall cause the desert to "rejoice and blossom as the rose."

K.

CHRISTMAS TREES.

EVEN a heathen could teach us that the "deepest reverence is due to children," as the most dependent of all creatures on their elders, the most impressible for evil and for good, and constituting, as they do, the elements of our future communities of men and women. And I need not say how entirely this feeling corresponds with that which breathes through every page of the Sacred writings. As if to proclaim this regard to the young, the future fortunes of the early Church were deposited with a little child in an ark of bulrushes. And how lovingly does the Saviour fold them in His arms, as those precious to Him on earth, and many of them appointed to dwell with Him in the kingdom of glory. How constantly, also, does the "High and Holy One" present Himself in the character of a "Father," as though to give dignity to the character and position of a child. And if the Great Shepherd has this deep interest in the young of His flock, He must equally desire their happiness—that they should be led into pleasant pastures, and drink of pure and refreshing streams. And if such be His interest in the young, it must be felt also by all who are living in the spirit of His religion.

I set out, therefore, with the full recognition of the truth, that every Christian man must earnestly desire the happiness of every Christian child.

And I may go on to say, that, if ever the Christian would be sure to manifest this desire to promote the happiness of children, it would especially be shewn at the season of Christmas—the time of our Lord's nativity—the season when He did especial honor to the period of childhood by Himself becoming a child. It is, without any doubt, a season at which they should be called to

rejoice in common with every other member of the family of Christ.

But, admitting all this, will it be thought inconsistent with such a conviction, if, as a mother, and a "Christian observer," I lift up my hand against "Christmas Trees," and many of those other assemblies and amusements, as *now conducted*, of which children partake at this season of the year?

Your readers often listen to what wise and good men say on a variety of subjects. Will they listen for once to the language of a woman?

Let me, then, begin by describing what are the sort of parties to which I object.

In the neighbourhood in which I live there may be about twenty or thirty families, who are all much in the same condition of life. During eleven months of the year they have not much intercourse with each other, and perhaps none of a very intimate nature. Some of them profess, and some no doubt feel, considerable earnestness on the subject of religion. The fathers and mothers themselves desire to serve God, and equally wish their children to do so. During a great part of the year they are, more or less, quietly carrying on the education, and in some cases the religious education, of their children; and many of them would be jealous of any very frequent and active communication between the children of these various families, feeling that none of the parties are likely to gain anything by it. But when Christmas comes; every thing is changed. Then—such, at least, is the case in our little town and neighbourhood—all the parents who are in tolerable circumstances, and having houses which, by a grand squeeze, can be made to receive a large company, give notice of a Christmas tree, or some other fête; and throw open their doors to so large a portion of their neighbours, that, often, the house is filled almost to suffocation. Children arrive to the number of sixty or seventy, making up, with their bigger brothers and sisters, sent, professedly, to take care of them, a company of nearly one hundred, besides from ten to twenty parents. They are dressed, in many instances, as smart as hands can make them. They arrive a little before the hour at which many of them ought to be going to bed. They watch, as they well may, for the lighting of the tree, with infinite glee; get vehemently excited as they dance around it; seize their various gifts from its branches with almost intense eagerness. When the lights on the tree have burnt out, they sit down to a luxurious supper, where they eat till some of them turn pale, and feel ill at ease; then start off to another room, it may be, to act long-prepared charades, in queer or gorgeous dresses; set to work to dancing quadrilles, or perhaps waltzes or polkas; and then finish off, the little ones at least, about eleven o'clock; after which the elder children take their turn, and dance on to one or two.

Now to what do I object in all this ?

1. To the promiscuous assemblage.
2. To the extra dressing for the gaieties of the evening.
3. To the large supper.
4. To the late hours.
5. To the fastening on the mind, at the earliest period of life, the conviction that something more than *family* society and common childish parties, are essential to their happiness.

Christian mothers, if you really wish to have your children children of God — thoughtful, feeling, tender, deeply impressed with what their Lord has done and suffered for them—if you wish to have them simple, humble, obedient, orderly, child-like—tell me honestly, if you think that such parties supply a favourable soil for the cultivation of such habits? Samuel was nursed in the temple; Timothy at the knees of a pious mother and grandmother. And though I do not expect your children to be Samuels and Timothies—though I know of no reason, in the rule of God's administration of His Church, why they should not be as good, holy, wise, useful, as the best and most useful—yet both you and I hope to see them men and women of the same spirit with these distinguished servants of God; as ready to give themselves, body, soul, and spirit, to the Saviour who loved them, and lived and died for them. Why, then, push them into scenes the most unfavorable to the growth of religious character; into scenes, in the midst of which it is next to impossible to feel the spirit of devotion, and to nurse up a devout character? This, I think, may be confidently affirmed, that the number is infinitely small in which those rocked in the cradles of early dissipation, grow up to be earnest and devout servants of God.

You will perhaps say, my repugnance to the too common entertainments provided for children is carried so far as to prompt a wish to put an end to *all* social meetings of children at Christmas?—Assuredly not.—But, then, I should wish to keep in view the following rules: To avoid promiscuous and even late assemblies, late hours, fine suppers, dancing of all kinds, and especially those most odious of all dances, to an unseduced eye, waltzes and polkas. I would endeavour to render such meetings, as far as possible, *family* meetings—or meetings of a few parents who thought and felt with ourselves. I would have as little of show, finery, parade, as possible. I would be satisfied to have the amusements thoroughly childish—not half and half, for young or old. I would labour not to let the pleasant amusements of any one evening interfere with the work of the week, or of succeeding days or weeks or months. It is one of the wisest, as well as most Christian of all rules, to teach children to seek and find their happiness in the bosom of their own families. And it is much in favour of this rule, that the children themselves are strongly disposed, in a large number of instances, to find it there. They at

least need no stimulus—no lashing up to be gay ; simple things ordinarily delight them, till others conjure up in them artificial tastes. I am fully aware that these children are the heirs of original corruption ; and that the wisest and best of parents will often find that in the nature, which is too stubborn to bend to all the holy assiduities of parental love, though strengthened and sanctified by devout prayer ; that the sons of Eli and Samuel may not inherit their fathers' tastes and principles ; but yet I hope much from the circumstances of children dedicated to God in Holy Baptism, the natural heirs of His promises, and placed within the peculiar sphere of His bounties—if really watched over, prayed over, and tenderly but cautiously led in the ways of truth. Let devout and loving parents “plough in hope,” in faith and love ; and, under the blessing of our common Father—to whom these children are as precious, to say the least, as to ourselves—they will often have the joy of seeing in their sons pillars of the temple of God, and their daughters the “polished corners of the temple.”

May I say a few more words as to two other classes of persons concerned in these Christmas parties ?

In most cases it is regarded as necessary to send a bigger girl, of sixteen or seventeen, as a guardian to the younger ones, and a few big boys manage now and then to squeeze themselves in with their sisters. Suppose these more advanced children, just beginning to ripen into manhood and womanhood, to finish up the children's sports with a two or three hours' dance, then you have evidently opened a path to their larger admixture in the amusements of the world. Does any person of that age cast their eye on this page ? Let them be assured that I feel a parent's interest in them. You have perhaps felt at morning or evening family prayers, or at church, or in the chamber of sorrow, a sort of half conviction that it would be better and happier to serve God in right earnest. Have these parties assisted to cherish that feeling ? Have they made devout reading easier ? Have they quickened your resolution to give yourselves, body, soul, and spirit, to Jesus Christ ? Like the dew on the morning grass have been your early impressions, and polkas and waltzes have swept them away.

And lastly, how can I, who am a parent, part with parents, without saying a word to them ?

The probability is, that you have made concessions on this point, in compliance with the importunities of your children. But you do not put knives and pistols into their hands because they ask you ; or indulge their wishes for a few drops of strychnine. Then why grant them the indulgences of which they cannot know the mischief, but which you more than suspect ?—And, let me ask, what is the reflex influence of these concessions on your own hearts ? You have come out from the world, and were separate from it. You are now beginning, under the influence of this change, to touch the world at more points. The line of cir-

cumvallation is less distinctly drawn. What is the effect on yourselves?—Are you living as near to God? Is your standard of holiness as high? Are you able to hold as deep communion with the Father of Spirits? Is “Christ as precious” to you? Can you dwell with the same glowing delight on the pages of Holy Scripture? Is the minister, who draws a broad line between the people of God and of the world, as acceptable to you?—If not, perhaps it may be found that the wrong you are inflicting on your children’s souls is painfully paid back into your own bosom. You are not consistently educating them for heaven, and they are assisting to keep you out of it. Let both unite to serve the Lord in right earnest.

A MOTHER.

To the Editor of the Christian Observer.

IF you think the following of any value, I shall be happy to submit it to the consideration of your readers. J. E.

COLOSSIANS I. 9—23.

THIS passage is involved in no inconsiderable difficulty, and may well be classed among those “things hard to be understood,” which St. Peter observed in the writings of his brother Apostle. As, however, it contains important matter, and may be quoted to establish most vital doctrines, its difficulty ought not to deter us from the study of it; and we rather should “give the more diligence” to clear up its obscurities. It seems to have greatly perplexed the various Editors of the New Testament, who have so endeavoured to arrange its clauses as to render it more intelligible. I have examined different editions, in no two of which is precisely the same punctuation adopted; but, of these different editors, I give the preference to Lachmann, as having, according to my own view, best succeeded in drawing our attention to the leading features of the passage.

He makes but one sentence of the entire fifteen verses, and, throughout the whole extent of the passage, introduces no stop longer than a comma, save only in one place. After πάντων, in the middle of verse 17, he puts a semicolon. He also marks off in a parenthesis the four clauses, beginning with τὰ πάντα, at the close of verse 16, and ending with τῆς ἐκκλησίας in verse 18. At first sight this arrangement appeared to me strange, and of little advantage. But I could not persuade myself that Lachmann was doing his work at random, and therefore examined it again and again, and at length I was rewarded, as I think, by discovering the right key to the difficulty; and, then, this fine passage developed itself in all its beauty. My conclusion is, that Lachmann, by his punc-

tuation, has brought out the leading ideas of the sacred penman with a force and a clearness, which we may seek without finding in any other edition that has fallen into my hands.

The Apostle's object in the passage evidently is to *exalt and glorify the Son of God*. And this object is carried out in two main assertions, which assign to Him the post of pre-eminence, both in the present and in the future world. Accordingly the Son of God is declared to be—

1. "THE FIRST-BEGOTTEN OF ALL CREATION" (verse 15); and therefore holding the first place (*πρωτεύων*) in the present world.
2. "THE FIRST-BEGOTTEN FROM THE DEAD" (verse 18); and therefore holding the first place (*πρωτεύων*, verse 18) in the future world, where the dead will live for ever.

This is the key to the passage, and under these two propositions the rest of the sentence will arrange itself naturally enough. In the original, there is a remarkable similarity in the construction of these two clauses, each beginning with *ὅς ἐστιν*, and supported or proved by *ὅτι*; e. g.,—

v. 15. *ὅς ἐστιν εἰκὼν—πρωτότοκος πάσης κτίσεως, ὅτι ἐν αὐτῷ.*

v. 18. *ὅς ἐστιν ἀρχή,* πρωτότοκος ἐκ τῶν νεκρῶν,—ὅτι ἐν αὐτῷ.*

That word, *πρωτότοκος*, is evidently *the* word of the passage; and it is to be observed, that the sacred writer has taken pains to interpret it for us. He has himself given his own interpretation of the phrase, *FIRST-BEGOTTEN OF ALL CREATION*. He says he means that the Son of God *was* the Creator of all. It follows, therefore, that the corresponding phrase, *FIRST-BEGOTTEN FROM THE DEAD*, must also mean, that the Son of God is the Raiser of the Dead. Now, *Creator of life* at first, and *Renovator of life* after death, are each of them attributes of Deity; and are, in fact, each of them elsewhere predicated of God the Father, and of God the Holy Ghost, as they are predicated here of God the Son. That the Father is Creator, needs no proof; and that the Holy Ghost is Creator, if not expressed, is implied; at least, in Gen. i. 2, we are informed, in the most pointed manner, that the Spirit of God was present at the creation of the world. That the Father is the Restorer of life, after death, we learn from St. John v. 21.—"The Father raiseth up the dead and quickeneth them;" and that the Holy Ghost is, in the same sense, "Giver of Life," we prove from 1 Peter iii. 18. *ζωοποιεῖς δὲ Πνεύματι*. These attributes of Deity are here assigned to the Son of God; who is, therefore, with the Father and the Holy Ghost, very and eternal God.

With respect to the parenthesis, verse 16, latter part, to verse 18, beginning

(*τὰ πάντα—τῆς ἐκκλησίας*),

* *ἀρχή* may signify *First of all* in point of time, *origin of all*, or *chief of all*. Either sense would be a true meaning of the word; and either, or all three together, would suit the present context.

it comes in subordinately to the two main assertions, and contains four clauses, subdivided, two and two, by the semicolon. The first half supports the first assertion, *First-begotten of all creation*; the second half prepares us for, and introduces us to, the second assertion, *First-begotten from the dead*. In the Greek, the two first clauses wonderfully coincide in form and construction with the two last; e.g.,—

τὰ πάντα δι' αὐτοῦ—καὶ αὐτός ἐστιν.
τὰ πάντα ἐν αὐτῷ—καὶ αὐτός ἐστιν.

The former half of this parenthesis repeats and strengthens the assertion of Christ's pre-eminence in the present world; re-asserting His pre-existence, and re-affirming the fact of His having created the world—adding, moreover, that He created it for His own pleasure, and to contribute to His own glory. The latter half affirms, that, as Preserver, He keeps the whole together, and that he is especially “the Head of the Church;” which assertion enables the sacred writer to bring on and establish his second main position, viz., that Christ is *First-begotten from the dead*, and consequently pre-eminent in the future world.

There remain a few minor difficulties, chiefly grammatical, yet to be discussed. The verb εὐδόκησεν, in verse 19, is from this point the principal verb in the sentence. It has dependant upon it the three infinitives, κατοικήσαι, verse 19, ἀποκαταλλάξαι, verse 20, and παραστήσαι, verse 22, all in the same tense; and the participle εἰρηνοποιήσας, verse 20, agrees with the nominative to the verb εὐδόκησεν. “God the Father having made peace by the blood of the Cross, was pleased that all fulness should dwell in His Son, and through Him *in general* to reconcile all things unto Himself, and *in particular* to present you Christians of Colosse holy and unreprieveable before Him.” When the sacred writer (verse 20) makes mention of God reconciling *all things* unto Himself, he says he means “things on earth and things in heaven;” in other words, *men and angels*. But as angels had never sinned, and therefore had never been at enmity with God, they needed no reconciliation with God. But they did need reconciliation with mankind; for man's sin had placed enmity between the angelic and the human race. The sense of the clause, therefore, seems to be, that God, through the atonement of the Cross, reconciled sinful men with sinless angels; and after both parties had thus been reconciled, He brought them both unto Himself.

The ὑμᾶς, in verse 21, is governed by παραστήσαι, and on account of the intervening clauses is repeated immediately after παραστήσαι for clearness' sake. We may construe, “And *as for you*—once alienated, but now reconciled—to present *you* faultless before Him.” Another short parenthesis is here introduced by Lachmann, beginning with νυνὶ δὲ at the close of verse 21, and ending with διὰ τοῦ θανάτου in the opening of verse 22. (“Yet now are you reconciled by His human body, through its death.”)

The reading, by the way, is somewhat disputed, whether it should be ἀποκατήλλαξεν or ἀποκατηλλάγητε. There is yet a third reading which puts in its claim to be considered, ἀποκαταλλαγéntας, which is supported by two ancient Uncial MSS., by the old Latin version, and by Irenæus. If it might be admitted, it would make all plain enough, being like the preceding accusatives ἀπηλλοτριωμένους and ἐχθρούς, and to be construed with them, “formerly estranged and hostile, but now reconciled.” This, however, is too like an emendation to be admissible.

In the winding-up of this long sentence, the Apostle skilfully appends a proviso, “provided you remain grounded and firm in the faith,” serving at once as an encouragement to the faithful Christians and a warning to the unstable, whether false teachers who beguiled, or poor souls who were beguiled to their ruin.

This slight attempt at the elucidation of a difficult passage may not, I hope, be unacceptable to some of the readers of the “Christian Observer.” To labour at the clearing-up of hard passages in the Scriptures, if the endeavour be made in reverence and godly fear, ought to tend to the promotion of evangelical truth. I have commended Lachmann very highly for the skill and discrimination which he has shewn in the arrangement and punctuation of this long and hard sentence. I wish, however, to add, that I dare by no means recommend him as a safe and steady guide and counsellor to the student of the New Testament. To the young student I would say, Beware of him! He wants the reverence and godly fear which ought to influence an editor engaged upon sacred matter. There are expressions in his preface which would be unseemly in any book, and, standing as they do in the fore-front of Holy Scripture, they are next to intolerable. His dedication of his work to the memory of Schleiermacher (*pię recordationi Friderici Schleiermachers*), indicates the theological (neological?) school to which he belongs; a school from which the Evangelical Christian is on every account to be warned; for in that school sacred things are treated with an unscrupulous boldness, such as a cautious scholar would hardly venture upon in things profane; and in this unscrupulous boldness Lachmann is no exception to his fellows. His *ήθος*, therefore, is not such as to qualify him for a master in Israel; and, whatever be his ability, we dare not recommend him as a leader, to be trusted in sacred things. Nevertheless, truth and candour compel us to recognise in Lachmann a great critic. His *apparatus criticus* is beautifully simple, and enables us, I think, generally to arrive at a satisfactory conclusion in the settlement of the text. His punctuation is very skilful; and for myself, I have often been indebted to his construction of sentences for throwing light upon a dark ground. With respect to the passage examined above, I must fairly own, that but for him, I could not have offered the solution which I now submit to the readers of the “Christian Observer.”

I. E.

REVIEW OF NEW PUBLICATIONS.

Memoirs of Frederick Perthes. Edinburgh : Constable and Co.

WE desire to present to our readers a sketch of German life. The German character differs widely from the French or Italian; and has in its Saxon origin and elements strong resemblance with the English mind. Yet there are great differences, arising partly from our institutions, and partly from the modification imparted to ours by its Norman element; above all, by the long habits of self-government which we have enjoyed in England, and the habitual exercise of freedom. This has given to our character a stamp of vigor in active practical aims, and a tenacity of purpose, in which the German character fails. For the Germans, deprived of freedom, and tutored by their Governments, have drooped in effort, and have allowed the strength of their mind to run wild in the fields of fancy and thought. Hence there is in their speculations a license, and in their life a romance, which are contrasted with the sober energies of England. In tracing, therefore, an individual history, and following, as we are about to do, the stream of a private German life, allowances must be made for these peculiarities; and we must bear in mind under what different impulses the characters of our story were trained. Yet interest will be found, and some advantage, as we watch, flowing through a different landscape, the same currents of feeling and of faith; and, struck out in far-distant places, the same pure sources of thought, struggling at first with the same natural obstacles, and finding at length their final issue in the same deep and calm conviction. The stories we have drawn from other countries have been taken from the higher stations of life, and in remote periods of historical fame. This story is drawn from humble life—the tale of a German tradesman; and the scene is laid in days near our own. Yet, if we mistake not, it presents us with a lively picture taken from times which, whenever we turn to them, stir our thoughts with the trumpet tones of one of the grand conflicts of mankind.

The scene is laid at first in the heart of Germany, in the forests and valleys of Thuringia, which still attract the traveller. The old Castle of Schwartzburg hangs over the river Schwarza, and is ten miles distant from the little town of Rudolstadt, where the Prince of this little principality has his chief town. In the middle of last century, the Prince had attracted into the service of his tiny Court the art-loving doctor, John Justus Perthes, an honest and God-fearing man, whose ancestors had lived in the neighbouring town of Erfurt for centuries, as doctors and pastors. This worthy man having served as physician to the Prince, left his son behind him, Secretary of the Exchequer; and upon the Secretary's death at an

early age, the boy, Frederick Christopher, born in April, 1772, remained, as his widowed mother was nearly penniless, in the care of his maternal uncle, Frederick Heubel. In his house at Rudolstadt, or with another uncle, in the Castle of Schwartzburg, the boy's childhood was passed; and as his mother entered service for her livelihood, the lad, after receiving such schooling as Rudolstadt could supply, was started, at the age of fifteen, in the autumn of 1787, to begin the apprenticeship of life and trade in the house of Böhme, a Leipsic bookseller. Very quaint was the life of these days, and hard. Adam Böhme was a crusty, old-fashioned tradesman; his apprentices were huddled up four pairs of stairs into an attic, which barely admitted their beds and a couple of stools, with a small stove to abate the severity of the winter's evening by a scanty dole of three billets of wood. A cup of tea, a lump of sugar, and a halfpenny roll, supplied their six o'clock breakfast: a plentiful dinner and supper they shared with the family. The work lasted from seven in the morning till eight at night, with an interval of an hour. To run errands through the streets, chilled and drenched in a German winter; then to stand, with his feet wet and cold, on the stone flags of the warehouse, where fire there was none, formed the sore discipline through which the lad was to work his way to manhood. During an illness, the natural effect of this, while he lay nine long weeks in his attic, he was tended by his master's second daughter, a beautiful child of twelve years of age, who chatted and knitted beside him, read to him great books—of which even then he was fond,—and thus, by sympathy and words, beguiled the lonely hours of the suffering boy. A warm attachment between the children was the natural consequence. Frederica had none of the sour qualities of the crabbed stem from which she sprang. From this hard life, and the sour temper of the honest master, the boy turned, with earnest longing, to the scenes of his early years. The Castle at Schwartzburg, the woods in which he used to follow the chase with his sporting uncle, rose before him, as he had seen them in the morning mists, each well-known rock, every bush by the stream, every sound of mountain life; and when he heard in the village near Leipsic the horn of the cow-herd, it recalled to him, "with peculiar sadness, the sounds of his beloved valley." But for such melancholy musings he had (luckily for himself) little time. The business of the shop, which was to supply the orders of the booksellers scattered through the south of Germany, who procured from Leipsic or Frankfort books published in the more active towns of the north, gave him enough to do. Böhme was a publisher also, though he knew himself little of books, and had to borrow his opinion of them from an old antiquary who sold books at a bookstall in the streets of Leipsic, and decided the fate of manuscripts as authoritatively as the learned readers now employed by Messrs. Murray or Longman; but with the contents of these books

the boy longed to become acquainted. There was, alas! one hinderance: he had no money. His mother's pension of one-and-twenty florins, and his uncle's cast-off clothes, were his support; his linen was washed and patched under the direction of his aunt. Two dollars pocket-money at Christmas was his only treasure. He would have taken lessons in languages, but he could not afford it. German alone he could read, and German books he devoured. The stirring inquiries of his times, the great events of the French Revolution, made him think, and drove him into that circle of moral and political discussion which then embraced half the thoughtful minds of the Continent. The love of freedom throbbed in him, but there was also a search after truth; but he had to dig for it with such tools as Germany supplied, not very well fitted to reach it. Kant's philosophy was the fashion; and the bold poetry of Hurder Schiller was then writing, and Göethe rising into note. First he took Kant as his guide, and aimed at perfection of character; then he used the Offices of Cicero as his adviser.

He was led, by his young associates, to Schiller's poem of the "Artists," and learned that it was only through the Beautiful that you must pass to the True. His letters to his uncle prove, at this time, the earnestness of his purpose; while hope, and doubt, and despondency, flicker across his mind. Now he triumphs over his passions, exults in the Divine perfections, and in the dignity of man; he holds that all men are training for a glorious destiny, and that each, formed in God's image, should be loved as a brother. Then he is plunged in despair: all his hopes are blighted, his will refuses to bend, his resolutions melt like mist; beauty does not lead to good; art is no guide to virtue, and passion and evil have the mastery over the right. Whilst he is thus struggling, doubting, and fearing, his apprenticeship comes to an end; at length he is his own master.

In the autumn of 1793, he left Leipsic and entered the service of a Hamburg bookseller; but his life at Leipsic had not been without its use. He came there, as he says, a high-minded youth, with many failings; he had still many, but some he had learned to correct. With thankfulness to God for these blessings and for this discipline, he entered on the larger sphere of an independent life. Hamburg, indeed, presented to him a scene different from Leipsic—a great population, gay habits, splendid fortunes, and luxurious living. But though, by degrees, he dropped into some of the society, formed an acquaintance with several families, and enjoyed the pleasures which trips on the Elbe and excursions into Holstein afforded, he was not estranged, either by society, or the theatre, or the poets, or the active business of bookselling, from those deeper thoughts which had filled his mind. In spite of Schiller and his own speculations, he began to doubt his progress to perfection; his will is good, his moral condition, he says, excellent; his aims high; his determination to be

virtuous, strong; but somehow or other he falls under the power of passion; bad habits return, he envies every old man the calm of his blunted feelings, he discovers his motives are all wrong. Though helped by friends, by Klopstock's poetry, and Schiller's fictions, virtue slips from his grasp. While the inner life was thus perplexed, the outer life ran smooth; circumstances enabled him to set up in business on his own account. His experience at Leipsic had taught him what were the literary wants of Germany. Over the south-west, the dominions of Papal Austria, such darkness hung, that a few publishers of Romish books represented the literary demand. From Vienna to Ratisbon, from Ratisbon to the Tyrol, there was not a single bookseller, except one at Augsburg. Nearer the Rhine, Tübingen and Heidelberg were outposts of literature: Frankfort was its great depôt; but the North East of Germany was the seat of chief activity. The practice had been to require the booksellers to purchase books from the publishers. The risks of this were many, and the capital required was large. At this time a new practice was introduced: books were sent to be sold on commission; and as this trade was both safer, and less costly, Perthes united himself with a friend; and, borrowing capital from those who knew and trusted his integrity, he opened a bookseller's shop in the town of Hamburg. It was a shop differing from anything hitherto tried. All the books published in Germany were to be found in it,—foreign books might be procured,—a newspaper was issued on the premises, and newspapers and periodicals attracted the visitors to the rooms.

In July, 1796, soon after the shop was opened, it was entered by a remarkable man. Friedrich Heinrich Jacobi, the younger brother of the poet, was the son of a Dusseldorf merchant; he was fifty-three years of age when he entered the shop of Perthes; but his age had not impaired the deep blue eyes, the fine features, and the elastic step: he had devoted himself chiefly to philosophical study, and had studied with interest Mendelsohn, Kant, and Fichte: he had replaced their metaphysics by a theory of his own, which, though it was characterised by a vein of earnestness and a desire for piety, sought for religion in the working of the feelings, rather than in a simple faith. Jacobi's sincerity attracted the confidence of Perthes, and the old philosopher was soon drawn to the youthful and ardent inquirer. To Jacobi, as he first turned his thoughts to Revelation, Perthes felt through life deeply grateful; "You it was," he says, "who fixed my destiny by your love, strengthening my young heart." The old man kept up with Perthes a constant correspondence, addressing to him his letters,—*"the aged Jacobi to his brave and beloved son Perthes."*

But there was another person who, though far less attractive in his exterior, exercised upon the fortunes and character of Perthes a yet more lasting influence. Matthias Claudius was a

native of Holstein, and met with Perthes at the house of Jacobi, to whom he was a contemporary and friend. His writings were far more popular than Jacobi's. The "*Wandsbeck Messenger*," which he conducted, had a large circulation. Claudius was a man of simple habits, and lived with his family the domestic life of the humbler classes of German tradesmen. A sickly complexion, the hair drawn back and fastened with a comb, a homely dressing-gown, and a broad Saxon dialect, were associated with an ungainly figure, and the manners of a peasant; but Claudius had reached what Jacobi, with all his strivings, had not yet attained,—a clear perception of Christian truth, and a life adapted to his faith. In his family, Perthes saw for the first time the practical results of genuine Christianity: and by these, in spite of the plain manners, he was impressed. These two men introduced him into the society of Holstein, which was at that time remarkable. Its University at Kiel exercised an influence over it, for there were to be found the philologist Kramer, Heusler, who, at this period, was attracting to him the young Niebuhr, Count Stolberg, himself a poet, and younger brother of a poet, who was then fixed as President of the Principality at Eutin, and, in spite of his learning, was turning unsatisfied convictions in the direction of the Roman Catholic Church, which he afterwards joined. The Secretary of the Government was Nicolovius, who afterwards held high office in Prussia; Voss, well known for his poetry, was Rector of a neighbouring academy; Count Frederick Reventlow had found in it a retirement from his Danish Embassy in London, and he, with his wife, made his house attractive by literary tastes and unassuming piety. Mixed, too, with this society, were two persons of some mark, who joined it with the neighbouring State of Münster; the one, Baron Frederick Von Fürstenberg, who had, since 1764, governed Münster for the Archbishop of Cologne, and after an active life, had given himself to the study of philosophy and religion; the other was the Russian Princess Gallitzin, who, familiar with the Courts of Vienna, Paris, and London, and living with her husband, then Russian Ambassador at the Hague, had turned, at the age of twenty-four, to the education of her children, and had plunged into the study of Mathematics and Greek; religion she had despised, deeming it only of use to dazzle and rule the vulgar, below the notice of the learned; but after she had come to Münster, attracted there by the talents of Fürstenberg, she was led, through a dangerous illness in 1783, to the discovery that something more was needful on a death-bed than the philosophy of Plato, and giving herself then to the study of Scripture, first for her children's sake, latterly for her own, she had become (though a zealous Romanist) an earnest and humble Christian. To the house of Claudius these various persons were attracted by the simple worth of the intelligent man, and in his child-like faith and artless conversation they found constant refreshment.

In the family of Claudius, Perthes found one who swayed more than friends the nature of his mind. During his apprenticeship at Leipsic he had fallen in love with the young Frederika, his master's daughter. She had comforted his early solitude, and to her he was attracted both by beauty and manners. But the love was unfortunate, though it had a romance belonging to Germany, and a stamp of self-denial peculiar to Perthes. Frederika had won the affections of another young man, a comrade of Perthes, of the name of Nessing. But the rivalry produced no quarrel. Perthes made a confidant of Nessing,—revealed to him his whole heart,—confessed to him his love. Yet in his belief that Frederika preferred his friend, he proposed that each should make an offer of their hand, and should abide by the decision. The young lady, with rather a strange caprice, rejected both her admirers; not because she loved neither, but her affections, divided between them, left her in doubt. This decision, which was felt by Perthes as a heavy blow, in the spring of 1796 was counteracted by an active life, and the interests of the society into which he fell. The person, however, who was at once to reward his love and influence his character, was found in the family of Claudius. Caroline, the eldest daughter, was two-and-twenty when Perthes first visited her father's house. Her life had been divided between household duties, study, and music, for which she had a taste. She had benefited by the society which she found under her father's roof. The intellectual Princess Gallitzin loved her, and the pious Countess Reventlow made her a friend. As soon as the young man saw Caroline, his affections were fixed; and he had no reason to regret the spell which both her countenance and conversation threw over him. And as the affection was mutual, they were engaged in the spring of 1797. The earnest piety of Caroline, which was by this time matured, was of great value to fix the more excitable feelings and wandering imagination of Perthes. "If I can in any way be preserved," he writes to his friend, "it is only through Caroline. In her I find peace and stability, devotion and truth." She writes to him the day before their marriage, complaining of the cold and formal service which was to unite them. "But it will do us no harm, dear Perthes; we will ask God to bless us after the old fashion, and He will bless us. I am thine, body and soul; and trust in God that I shall find it to be for my happiness." Claudius, whose affection for his daughter had been deep, was annoyed at first that another should have found a higher place in her regards. "Did I not tell you," he said, when he found her weeping on the separation from her family, soon after their marriage, "that the first flush of happiness would not last, if you left your father and mother." But the reply of her earnest character was, "And if I am to pass the rest of my life in weeping. I should still rejoice that I am to spend it with my Perthes." The difference of their characters was useful to both. The one, timid

and retiring, whose feelings might have become morbid in an inactive life, was introduced into a station where all was activity, and was tried by frequent separations from her husband. These distractions alarmed her; and she became jealous lest she should lose the closeness of her early piety. "Formerly God always held me by the hand, and led me in all my ways, and I never forgot Him. Now I see Him afar off, with an outstretched arm that I am unable to grasp. This must not be so always, for the heart could not endure such a prospect. May God grant me the continuance of this inward longing, and suffer me rather to die of it, than to be content without it." These anxieties she pours forth to her absent husband. "When you are away," she says, "I feel lonely and forsaken; when you are not at my side to support me, I am a picture of grief." Yet this was a character well fitted to restrain the more active mind of her husband. In the midst of her clinging affection and timid yielding he perceived the strength of her principles. "Her inward course she shapes for herself," he says, "and pursues it with a steady step."

"Can you believe," he writes to his wife, "that my restless labours, my activity, and energy can be detrimental to you? Believe me I understand you and your present feelings thoroughly. While you lived in your father's house you maintained, it is true, a constant walk with God; but then your walk with God was the walk of a child, who knew sin of the world and life not at all, or only by name. Now, simply because you are in the world, this condition must be disturbed. I have torn you from that child-like life, and brought you into the bustle of the world. You recognised in me an honest heart full of love for you; but you have also seen in me, and through me, and in yourself, the sin of mankind. . . . You are perplexed, and would gladly regain the purity and simplicity of the child," &c.

Again, to a friend he said:—

"Caroline does not find life easy, in spite of her calm temper, and her rich and lively fancy. She feels it hard to have to do with the ever-changing and finite things of the world and of time. And yet when I see her holding fast by her inward life, in spite of the annoyances which the tumult and distractions of her daily existence too often cause her; and also fulfilling the outward duties of her position in a manner so self-denying, kind, and noble, she imparts strength to me, and becomes truly my guiding angel."

The difference of their characters drew them together. He revered that conviction which flowed from the inner life not yet attained by him; and every year, as it made him more acquainted with her worth, deepened his love:—

"You, my ever-youthful love," he writes when absent from her, "have given me a new life. While you are absent, all around me is cold and uninteresting. You alone give tone and colouring to everything. When I rise in the morning, I ask, Why should I? my Caroline is not here. When I am at work, I am thinking only of my return to you; if at evening I have done the day's work, and would assume a happy face—for whom? My heart is not here. If you were to leave me entirely, the good spirit would go with you."

The good influences of this congenial marriage were confirmed by other ties; the close intimacy with his wife's father, brought further religious impressions. Perthes also saw much of Klopstock, till his death in 1803, and was much moved by his piety: he had become intimate too with the venerable Klücker, and Rainholdt's kindness suggested grave thoughts. The journeys of Perthes, often led him into Münster, where, though Popery prevailed unbroken, the piety of many Roman Catholics was distinguished. Bishop Kaspar Droste was useful to Perthes, both by his exhortations and example; he described to him the holy end of the Princess Gallitzin, with whom Caroline had continued her intimacy.

"I am sure," writes the Bishop, "that you cannot rest on your present point; the striving and hastening after the truth, which characterize you, and the need you feel of some firm footing, cannot continue; for we are not now searching for the truth, we have it; we are not looking for the true faith, it is already ours. This only is our task and our duty, to show our faith by a real Christian walk in all we do or leave undone. All our striving ought to have for its object, progress in this path; and, since we cannot advance without the grace of God, we pray to Him daily for this grace."

In truth, this period in the history of the German mind was a peculiar one. Protestantism had, through long indifference, lapsed into a state of coldness, and often of scepticism. It was not surprising that persons like the Princess Gallitzin or Count Stolberg should turn, as they became earnest, from a system so negative, and a profession so hollow. On the other hand, the Romish Church, modified by its contact with Protestantism, and surrounded by an atmosphere of enquiry, had become more sparing in its requirements, and less peremptory in its dogmas. The gentle Kaspar lived in intimacy with the pious Protestant Claudius, and sought his prayers. Another Romanist, a professor at Landshut, distinguished between the dogmas of Romish orthodoxy, and the conscientious convictions of the enlightened mind. He shewed that without disputing the articles of a creed, men might pass by some things as beyond the grasp of their faith. Stolberg, long after he had become a Romanist, praised the motives and the results of the Reformation; and adds, "I would never raise a finger against the person of Luther, in whom I recognize not only one of the greatest minds that has been seen on earth, but in whom I also discover a great religious sentiment that never forsook him." While the Romish faith was thus tempered by Protestantism, and the latter waited for its advancement, both creeds were crossed by the speculations of German metaphysics, and by the romantic views of the mystical school. The latter protested against all creeds, and maintained that the relations of man with God were to be expressed only by internal feelings. The Countess Louisa, wife of another Count Stolberg, had embraced these views; and

the painter Rünge attempted to illustrate them by his art. With these persons Perthes formed an intimacy, and the romance of his nature appears to have been heightened by them. In one of his letters to his wife, written during a tour in Osnaberg, struck by its deep oak forests and picturesque valleys, he says, "To-night, as the stars sparkled, and life with its joys and sorrows lay reposing in slumber below, while I alone watched, and was conscious that the good God was also watching over all his children in scattered cottages around, I was so overcome by my happiness that I burst into tears." When he visited the Dresden gallery with Rünge in 1802, he stood fixed before a picture of Raphael, and the impression then made upon him remained even to old age. On a mind so sensitive and inquiring, every active spirit exercised a strong influence. These characters were various. Among them was Schönbron, the son of a Hartz pastor, who had become Danish Secretary of Legation in London, had charmed Niebuhr with his philosophy, and had then sunk into scepticism; and Möltke, a Count of Holstein, whose passion for freedom gained the hearts both of Niebuhr and Perthes, who used to come often, a welcome though eccentric guest, to the house of Perthes, where he smoked and mused and talked. Yet he was a true friend; and when in Florence, in 1803, he heard the report that Perthes was about to stop payment—"Help my friend immediately with all that I have," he wrote to his man of business. With these various friends, and with qualities fitted to attract them, and mixed up with so many currents of thought, all running, in that busy age, deep and strong, Perthes had some difficulty to hold his feet. He was often tempted to go astray; but then it was, that his love for Caroline and the character of her piety, held him fast, and anchored him at length safe. He was aware of his difficulties; at times he fancied that Romanism might help him, that a crucifix might fix his thoughts, that an image might aid him to realize God. But his steadfast and wise conviction was, that the love of God was the only safety for the heart, and gave the only freedom to the will. "Evil rages within me, it is powerful; my prayers are but signals of distress, and do not help." Past life seemed to hurl him into a gulf of severance from God; his will, bent on earth, seemed to build up a wall of separation: against these he felt his efforts to be vain. But there was the dawn of a clearer faith: "My anxiety calls for some one who, in my stead, gives satisfaction; and undefined feelings come across me, which seek after a God who, as man, has felt the agony of man."

The facts of the Scripture narrative he received without doubt; and its reality he sought to fasten on his mind. Claudius helped him; a tract of his made a strong impression upon him. The daylight at length began to break, and he felt a rest new to him. "You ask how it fares with me, dear Möltke; I know what truth is, I know what man is, and what he shall be; I know how

to estimate the world, I know that, the richer a man becomes in himself, the poorer he is in the world ; I thank God for this knowledge, and especially for the consciousness that I am a poor sinner in myself, helpless and comfortless." Again he writes to his wife, " I have now a clear insight into life, I am conscious of power and vigour, an assurance and actuality, such as I never possessed before. I know God." True, his difficulties are many, undisturbed assurance and perfect peace are still far off—" but when we have learnt to be content and to accommodate ourselves to times, circumstances, and outward relations, with tolerable calmness and composure, we then advance more steadily than by all our striving and self-tormenting towards the goal to which, through the grace of God, we are drawing near." After this, though not entirely cleared away, the fancies of romance and the speculations of philosophy lost their power. Klopstock's poems no longer satisfy him. Jean Paul's reveries cease to please ; even the philosophy of Jacobi, though it gave the first impulse to his mind, was not truth. " All that is in us wanders in a perpetual maze, till it finds that all is vanity." " That conviction," he says to Jacobi, " which though seeking you have not, and which, I am compelled to say, I have not myself yet found," he felt that he had gained where alone it should be looked for—in God's word. This faith he now turned to, to bear him up through his cares : it sustained him through many trials, and he found his comfort in it in the last moment of life.

The political events of the age could not fail to affect him. It was a busy time, and his fortunes were dependent on it. As his religious convictions became settled, he took a more active interest in outward matters, and the public interests of Germany began to occupy him. His social temperament made him intimate with many of the remarkable men then engaged in business ; with Schönborn, who gave him correct views of England ; with the Danish poet Baggesen, who, as he had long resided in Paris, explained to him French politics ; with Matthew Dumas and Villers, Frenchmen, who represented the feelings of their country ; with the historian Müller, now settled at Berlin ; and with Niebuhr, then rising into notice. With all of these, however different their tempers, his frank disposition made him intimate. He had himself no learning, nor did he make any pretensions to it. " I am always anxious to reveal rather than to conceal my ignorance, in order to prevent waste of time." Yet Müller appreciated him : the man of learning saw the value of the man of action. To him Niebuhr sent the first volume of his *Roman History*, asked for his judgment upon it, and said that his approval and Goethe's praise were sufficient to reassure him. The admiration which the French Revolution, and then the rise of Napoleon, had kindled among many Germans, was, after a few years of the present century, dispelled. The rapid conquests of Napoleon, the fall of Austria, the treachery, and at length the tribulation, on

Prussia, had laid the whole of Germany at his feet. Austria was conquered; Prussia was frustrated; Bavaria was aggrandized and friendly; Wurtemberg and Saxony were dependant kingdoms; the German Empire was broken up; and Hamburg, once a free city, then a sovereign State, was at length merged, with the other Hanse Towns, in the vast Empire of France. Its burghers had passed under the sceptre of the new successor of Charlemagne. With what feelings such a mind as Perthes' observed these events, it is easy to understand. Whilst the struggle lasted, he had urged on Germany union and action. He had rebuked those who turned from the stormy events of politics, to the flowers of literature. He had entreated Müller, as he grew faint-hearted, not to look back to the history of the past, but forward to a more hopeful future. "Should the historian have eyes only behind him?" Never was "a man so high in his position as you are. You can have no motive for holding back when duty says, go forward. This hour is pregnant with greatness; but it is passing away, and will never return." He rebuked those who prostituted their pens to defend the cause of the tyrant. He was indignant that Göethe should write his "Eugenie;" and, instead of keeping alive shame, and striving to gather strength against the oppressor, should seek refuge from their feelings in works of art. The thoughts of Perthes were different: he never lost heart. When the monstrous Empire spread its wings full of rapine and vain-glory, "when Napoleon rose," as he says, "like a demon, into whose hands God seemed to have delivered the earth, a unity secure and firm in himself, because he seeks only himself, and a devil incarnate, because he has made himself his God," still in the heart of the empire, and when the earth was lying buried under its shadow, he found germs of hope. This discipline he judged necessary to weed out the infidelity and selfish worldliness which had struck their roots into the German soil. Thus would grow again the faith long dead, and when no help was found in man, Germany would turn to seek it of God. It might be, as Müller wrote to him in the summer of 1807, "that the nations were given into the hands of Napoleon, and that from the Mediterranean to the German Ocean a new Babylonian empire was established, whether to last for seventy years, as in the East, or for seven hundred, like the Roman sway, who can tell?" To such thoughts the intrepid Perthes answered, "Ought we not to feel ourselves great, just because we are born in such evil times?"

And yet he suffered severely. When the French took Hamburg, trade with England was prohibited; bankruptcies ensued; the saving of ten years of toil was swept from Perthes in a moment. But he was not daunted: his business revived, his library was the finest in North Germany. Niebuhr hailed him as the king of booksellers. In spite of soldiers quartered in his house, in spite of anxieties and labours, "much to please, much to displease me,

much anxiety and little gold," he was as brave as ever. His correspondence with his friends was constant; his confidence was firm. He studied books of history, Robertson's Charles V., the Italian Republics of Sismondi, to find in the life of past times materials for hope. "Should we despair? No: though our previous hopes have died away, I am still full of confidence. I love my fatherland: have often prayed, often trembled, and would have fought for it. Germany would not fall if every one does what he can in his own station. I, for my part, shall try what I can do in mine."

He started a periodical, the "Museum," which was to contain papers on literature and religion, and which, in the midst of essays of learning and science, should present incentives to energy. But the "Museum," which was started in the spring of 1810, was suppressed when Hamburg finally passed into the arms of the Empire. But though this enterprise was stopped, he tried others: he pushed his business; he visited the towns of the North; wherever he went, cautiously by letter, openly by word, he encouraged his countrymen. Many a heart was cheered, many a spirit was braced, by the firm tone of the earnest bookseller. So passed the long period, till, in the winter of 1812, the destruction of that armament, which was scattered in one wreck over the plains of Poland and Russia, took place, and hope suddenly revived. In January, 1813, the French garrison in Hamburg had dwindled to 3,000 men. The spirit of the Hamburg burghers rose; but they wanted a leader. The Duke of Oldenburg seemed fitted for this, and to him Perthes applied: but whilst he was absent, the spirit broke forth, and the populace rose upon the French. The discipline of the French arms, and the divisions among the burghers, prevailed. But as the Cossacks approached the French disappeared, and in the month of March Hamburg was free. But it was too important a place to be thus abandoned, and the implacable Davoust was sent to retake it. By the middle of May he had opened his guns on the city. Perthes had flung himself, with all the ardour of his character, into the struggle. When the burghers were divided, he had mediated between the various sections. When they were united by dangers, he became the most intrepid of soldiers. His noble-minded wife opened the rooms of her house to receive the weary and hungry. There they found food and rest. But not so the master; for three weeks Perthes never took off his clothes, and snatched only a half-hour's rest at intervals. He had become so marked, that, for him, there was no hope if the town fell into the hands of the French. But the want of generals, and still more the want of discipline, frustrated all hopes. Further resistance became impossible: it was time for Perthes to save himself by flight. "I consider the thing as decided," he wrote to one of his friends, "and can only place my trust in God. I am going into the wide world, with a preg-

nant wife and seven children, without knowing where, at the end of a week, I may find bread for them ; but God will help us." In the end of May, Perthes despatched his wife and children into the Danish territory ; he himself remained in Hamburg, continuing the fight as long as there was a shadow of hope. It was only when the Governor had withdrawn, and all the forces had retreated, that, to escape what was inevitable—the death of a rebel—Perthes left the city, and fled to the territories of Count Reventlow, where, in a summer villa at Aschau, on the shores of the Baltic, the fugitive family reassembled. It was a dreary spot, that solitary house on the shores of the Baltic. The house was of one story, with a sitting-room and a few small bedrooms, in the middle of a wood close to the sea. The substitute for the kitchen was about forty paces off ; and the damp house, without shutters, left the inmates exposed to the hardships of the rainy season. But though sickness struck the delicate wife, there was no help near ; the nearest neighbour, a farmer, four miles off, and no physician nearer than Kiel, distant about fifteen miles. In this dreary spot, however, they forgot all troubles in the joy of re-union. "I thought neither of the past nor of the future," says Caroline, "but thanked God incessantly, and rejoiced that out of all these perils He had brought my husband to me safe and sound." Here, as his complicated business was now roughly stopped, letters from his creditors poured in upon him ; the claims of others reached him, but no claims could he enforce. Yet, in the midst of this sea of difficulties, blacker than the Baltic, the brave heart held up, and bore itself right cheerily. "He who has nothing to repent of, has, also," he writes to his uncle, "nothing to complain of. I have acted as in the presence of God. I have often risked my life, and why should I be dispirited because I have lost my fortune ? God's will be done !" His creditors, too, behaved like honest men. "Do not think of my claims at present," says one ; "I know as well as you do, that when you can pay, you will." Letters from men of station reached him, expressing their admiration, and offering help. But there were sorer trials behind. Napoleon's strength was broken ; but he was yet formidable. The Danish Government dreaded him ; and as Perthes was one of the ten men excepted from the general pardon, they warned him from their territory, lest they should be obliged to surrender him. Under the black pines on the shores of the Baltic, he took leave of his wife. It was a sad parting. She was looking forward to her confinement, sick and broken-hearted. They might never meet again in this world. "With Perthes I can bear all things ; without him," she says, "I know not what will become of me. Perhaps we shall be in the world above before I see him again." Fears on his account, sorrow on her own, wrung her heart's affections. Yet she found comfort. "When I was in deep affliction and anxiety on account of Perthes, and in sorrow

for my eight children entering upon life deprived of a father's counsel and affection, I was often on the brink of despair." But she found comfort in her children; and they, refreshing her each in his own way, out of the genuine affection of their hearts, cheered her; above all, her infant boy Bernard gave her a living image of childish confidence. "When at such times I folded him in my arms, and looked into his clear infant eyes, and saw that he was neither troubled nor afraid, but calm, sweet, and loving, I found faith again, and prayed to God that I might become even as my dear child."

While the wife was thus finding comfort, Perthes threw himself with a brave heart into the storms of life. He had to begin the world again for himself, but was anxious for his country. After separating from his family, and travelling through a bleak country to the small seaport on the Baltic, where he was to embark, when his last friend Besser left him alone, and the door of the little inn closed after him, it seemed, he says, as if a coffin-lid were shut down upon him. But as soon as he embarked on the sea, the old brave spirit returned. As his ship dashed over the waves, his mind took courage from them: thus did he buffet the elements of life. A sight of the English fleet cheered him; and as soon as he touched the German shore he plunged into his patriotic labours, and resumed his post in the Burgher guard. By his clear understanding, and his personal influence, he corrected some of the blunders into which the German generals had fallen. He rallied the cities of the Hanseatic League; revived the spirit of its Directory; and after complications without end, after displaying qualities of tact and organisation which made his friend Niebuhr say, that when governments were resumed in Germany he should be one of the statesmen, he, undazzled by these hopes, praying only that he might preserve his integrity and be kept from self-exaltation, gave himself to the present duty—of guiding and encouraging the soldiers of the Northern Legion. They were drawn from the citizens of the Hanse Towns; they knew and trusted Perthes; they would do anything for him; they bore his reproofs; and when the slender and delicate man went amongst them, the young men revered him. "Our dear young people clung to me like children." This was a great power. "My influence is limited," he says, "but I have learned that the voice of an honest man is a mighty power."

The Owlet of Owlstone Edge; his Travels, his Experience, and his Lucubrations. By the Author of St. Antholin's, &c. Second Edition. London: Masters. 1856.

THIS book is entertaining, witty, and caustic. It is the production of a certain practised and eminent caricaturist, whose grotesque

sketches have always borne something of an ecclesiastical character. He has appeared in the controversies of the day as a skirmisher under the High Church standard; and he might have earned for himself the title of the *Tractarian Punch*. That he is a member of the *Punch* family, there can be little doubt, and his ways resemble those of the other and better-known branch. When the *Times* makes a vehement attack in any quarter, *Punch* steps in to raise a broad grin. And so it was with this Author. Whenever tomes and tracts were falling heavily on those who offended his party, he was always ready to follow in their wake with his gibes and ridicule. He snatched the opportunity of placing his adversary in a contemptible light, and there is no disputing but that he effected his work with considerable smartness. The process by which such purposes are accomplished by this class of writers has no great difficulties in its way. It requires much less of real genius than legitimate argument or truthful word-painting. The lesson may be learned from the boys in the streets who celebrate 5th of November. They procure a mask which has the peculiarity of being ugly. They dress up a figure in as absurd a costume as they can devise. If it is to represent his eminence the Cardinal, he must wear a red hat, and an old red curtain must be thrown over his shoulders;—for a Pope, there must be a triple crown;—and if the ancient victim, Guy Fawkes, be selected, his sign may be a lantern, and a handful of chips. Thus characteristically distinguished, he is borne to his destination; and being set on fire, he burns to their heart's content. And such is the construction of the characters drawn by the ecclesiastical satirists. There is a clue to the thing or person meant. In the background you see the Bible Society's house, or Exeter Hall. In the hand of the victim there is a tract or a Bible. These tell you that the subject is an "Evangelical." That being duly provided for, the figure itself must be a compound of hypocrisy, conceit, and self-seeking. It matters little whether the representation be true; it is only necessary for it to be ugly, ludicrous, and combustible.

After either a long suspension of his art, or efforts which have not chanced to meet our eye, this reverend member of the *Punch* family has returned to his ancient pleasures. He is doubtless older; he is perhaps somewhat wiser; he is less acrimonious in his partisanship; he gives a gentle rub to his friends, as well as a hard blow to his enemies; he renders more even injustice in the distribution of his ridicule. We are glad to be able to acknowledge that he also manifests an appreciation of the good and beautiful, as well as of the contemptible and absurd.

The Owlet, to whom we are introduced, has passed much time about parsonage-houses as well as churches. He has acquainted himself with the ways of their inhabitants. He has hovered near their windows, and stood upon their chimneys. His ears as well as his eyes have collected information; and he especially professes to draw some pictures of clergymen's wives. Ludicrous



and disagreeable he represents many of them to be. But, somewhat oblivious of his purpose, he oftener treats his readers to a fuller portrait of the reverend husband, than of the wife, usually making him appear an object worthy of scorn or aversion. When the gentleman occupies the smaller portion of the canvas, there are generally a few skilful touches, which duly set him off to disadvantage. The families also of the satirised clergy are brought in for their share of contempt. And, in one instance, the satire is directed against the parishioners, and, for a wonder, spares equally the curate and his wife. This chapter, however, must have slipped in inadvertently. Putting it out of thought, and considering the rest of the book, we judge that its most accurate title would have been,—“A Satire on Parsons, Parsons’ Wives, and Parsons’ Families, by a Parson.”

Of course it is explained that these caricatures represent exceptional cases. Great honour is awarded in general (not greater than is due) to the wives of the Clergy, as admirably fulfilling their duties, and as a blessing to the parishes which enjoy their presence. We do not question the sincerity of this award of praise. But here is a book which displays in vivid colours, a series of pictures of an opposite character; the publication of which either implies the extensive prevalence of the faults which are censured, or manifests a culpable indifference to the mischief which may be done by throwing such pictures recklessly into the lap of a censorious world. Beyond all doubt, this work has provoked many a hearty laugh at the expense of parsons and their wives; and malevolence has taken pleasure in affixing some of these ridiculous nicknames to many an excellent and painstaking, though not perfect, inmate of a parsonage. No reader will be at a loss to call to mind at least half a dozen people who would take infinite pleasure in pointing to one and another of these ludicrous pictures, and saying,—“How like our parson and his wife!” when in truth only the faintest resemblance might be traced, and perhaps no likeness at all. The Author’s Miss Bosky and Miss Creepmouse would certainly have been delighted to find such weapons ready made for their hands. Even when the book is read with no such vicious intent, human nature will yield to the temptation it offers, to wander off from each chapter in search of parallels in real life.

Another explanatory word is given. A paragraph slips into one of the stories, signifying that these are exaggerations, intended to correct tendencies. The same is more distinctly declared at the end, when the knife has been laid down. But it is sometimes very clear that, in part at least, they censure what are assumed to be realities, not mere tendencies; and the Author does not attempt the impossible task of informing his readers how far the exhibition of these tendencies exceeds the truth. They are left to suppose, if they like, that the pictures are but slightly touched up from fancy; that the lights and shadows are

only a little degree stronger than will be seen in actual life. Under such circumstances, exaggeration is untruth in its effects, and in like proportion it is unjust and uncharitable.

Besides the common faults which are inherent in caricatures, these are disfigured by some which are peculiarly their own, which we always notice with pain, and often with indignation. To adopt a phrase of the day, they are "very suggestive." Apart from their own immediate design, they are rich in taunts and sneers, accusations and insinuations, pointed in many directions, (not in all); which have their origin, we fear, in a badly regulated mind.

At the same time, we are not prepared to deny that these satires may do some good. Those who may be conscious of a "tendency" towards any of the evils which are so pungently censured, may be induced to be watchful; the newly married wife of a clergyman, or one who expects to fill that relation, may be put upon her guard against snares which will beset her path. The young clergyman may be made to see the importance of thinking of the welfare of his parish, and of the effectual assistance of his ministry, when he is choosing a helpmeet. If the end would justify the means, this might be pleaded in mitigation of the Author's offence.

But while we wholly disapprove of the cynical features of this candidate for popularity, we deem it just to add that all is not cynical and unamiable. The veritable *Punch* is often pathetic; he can point his quizzical paragraphs with a thoroughly good moral; he can draw attractive pictures of excellence; and he can show what people ought to be, almost as effectively as what they are. And thus it is with *Punch* the ecclesiastic. He treats us to many wise, truthful, and touching passages; and although we are not sure that he appreciates the highest ideal of the wife of a minister of Jesus Christ, yet at least he draws beautiful and engaging portraits of one or two, which we accept cordially as good, so far as they go; while we are disposed to assume what is not expressed, that these amiable women possessed the high qualifications of love to Christ who died for them, and of that spiritual mind which is life and peace.

An Owlet stands forth as the penman of the book, and each of the twenty sections, or chapters, is entitled a "Hoot,"—with which word is coupled an adjective, intended to give some intimation of the scene about to be unfolded.

The *Hoot Preliminary*, the *Hoot Genealogical*, and the *Hoot Typographical*, introduce us in a very amusing way to the Owlet himself, to his parentage, and to his abode. The care bestowed of late on ecclesiastical fabrics had dislodged the family from their ancient haunts. Hopeless of residing undisturbed in the churches, they had taken refuge in the ivy-clothed side of a lofty and precipitous rock, difficult of access even to school-boys.

There they had established their domicile. But the young Owlet had learned (especially from a passage in his mother's history, which is pathetically told) "to love the parson's daughter, and for her sake (for she was going to be married to a parson) to have a kindly thought of parsons' wives too." (p. 16.)

As he grew older, he presumed to ruminate over the ecclesiastical machinery of this country; and after some conference with his thoughtful old father, about the evils which the latter deplored (and a sad picture he drew of the coldness, deadness, and disunitedness of the Clergy, but it was in a fit of indigestion), he resolved, with his venerable parent's advice, to make some nightly visits to the parsonages around them, to peep down their chimneys, listen at their windows, and collect materials out of which to offer such counsel, as might appear likely to promote the usefulness or happiness of their inhabitants.

Before commencing the nightly circuits, his father had some after-thoughts, which find a place in the *Hoot Encomiastic*. That worthy gentleman, notwithstanding his painful recollection of the state of many parishes, yet deliberately thought well of parsons in general. In the preceding chapter it was more than once insinuated that "the parsons of England have not the people of England" (p. 22); but here is ventured the more favourable opinion (this for our friends, the other for our foes), that,—

"Take them for all in all, they are the best and most devoted priesthood on the face of the earth; the most blameless in their lives; the most kind and generous; the most conscientious; the most thoroughly imbued with the truth of what they teach; not the least learned, nor the least painstaking." (p. 27.)

The mother also, a very amiable bird, has her earnest good word to speak for the wives of the Clergy:—

"There is no class of persons in this country who do a tithe of the good that they do. I believe that not a year passes but two or three score of parsons' wives are brought to their graves, fairly worn out by the work to which they have devoted themselves. Many a martyr, of whom the world has never heard, will come from their ranks." (p. 28.)

The father confirms the testimony of his wife:—

"So then," says our Owlet, "I thought within myself, that I would judge with my own eyes, and see how far our own neighbourhood corroborated my father's assertions. And I am bound to say, that I found him right. Old Isaac Walton, with a dreary picture before him, was tempted to talk of 'the corroding cares of a country parsonage;' but so far as I have seen, the country parsonage is, or may be, the scene of as much happiness as is granted to any of us in a world of trial; and if the parson's wife does not find happiness in her daily round of duties, it is ordinarily her own fault. She will spend her years, it may be, in retirement; she will go on many a thankless errand, and have to face many a discouragement, and bear many a disappointment. But her course lies amid ways of pleasantness, and paths of peace. And surely it is no small privilege to have the opportunity of gaining many hearts; of winning many souls to wisdom; of being looked upon as adviser, parent, friend, of young and old; of being, as I

heard a poor crazy body say of a parson's wife (and higher praise there could hardly be), 'the universal mother.' And I believe that our parsons' wives do in the main deserve the title." (pp. 29, 30.)

He pronounces that those who are "what a parson's wife should be," are "the very best sisters of charity," and that "there are thousands such in England" (pp. 31, 32). But he makes room for the subsequent caricature, by asking,—

"Might she not do still more? Let us see if some errors might not be corrected,—at any rate here and there; and her usefulness extended. Come with me where you will, and you will find the parson's wife a blessing, in many respects, to her neighbours. Might she not, by acting more systematically, become a still greater? Is it not due to her husband, and the Church of God, that she should at least consider the subject carefully?"

This preface is marvellously out of tune with the caricatures which so soon follow it. If they had simply afforded what is here promised, our foregoing and following censures would never have been written.

There is yet one more chapter of a kindly tone, the *Hoot Corroborative* (pp. 34—40). It draws attention to "quite a common sort of character, nothing at all remarkable in the opinion of her neighbours; just a kind-hearted good old lady, whom anybody that will take the trouble may resemble. *But* a real unsophisticated, unadulterated sister of mercy, for all that." (p. 36.)

Her portrait represents a thoroughly benevolent, patient, gentle person, who lies awake half the night through distress at the misconduct of a parishioner, and rises in the morning with a headache, the fruit of that heart-ache, but rises early, to enter upon her daily task of providing little comforts for the poor, and ministering with her own hands to the relief of their ailments, attending the schools, the clothing club, and other institutions, and then devoting the afternoon to visiting the people in their own houses, occupations which fill up the day.

If this lady had a young family to bring up, one of the later caricatures was made to show her up. But she is advanced in life, her children are no longer on her hands, and she therefore has liberty for this benevolence in action. We will presume that she is discreet in her charities. But we have yet to learn that an overflow of the milk of human kindness would be everything in the woman, or the clergyman's wife, and therefore must regard that portrait as defective, which leaves us at a loss as to the Christian character of the person represented. In the days of the last century, when spirituality was rare, and in parsonages where it was asleep, there may have been many parallels to this amiable Mrs. Meek, at least so far as she is here described.

But all are not like Mrs. Meek. Of course not. Out of so large a body as that composed of the Clergy, and their wives and families, there must needs be many who are very far from corresponding with any true pattern or description of what they ought

to be. They have failings as well as others. Any one who wishes to caricature them, can easily find subjects. Some of the Clergy presented themselves for holy orders under the influence of wrong motives; some mistook their calling, and it is not likely that these would take pains to choose wives of higher principles than themselves. And good men sometimes are betrayed into taking to themselves partners who are but little likely to help them in the work of their ministry. This cannot be denied. Here, Mr. Punch, are your subjects. If such be your vocation, you cannot be at a loss for the contents of a volume.

The Owlet murmurs that some parsons' wives "do not realize their position and their duties" (p. 41),—ominous words! for they bring us, without further delay, to the scenes in which the Author revels, beginning with the *Hoot Melancholic*. "Here we are," says the Owlet, "at Slimeham-in-the-Sludge."

The clergyman and his wife, Maugre by name, are discontented and disagreeable people, who do not like the parishioners, the climate, the food, the fuel, or anything. All is as bad as possible. They do nothing; and the wife makes things worse by perpetual grumbling. We do not deny that there are some such people as are lampooned by this exaggeration. But we question whether this treatment will mend those who are nearest in resemblance to it. And although the advice to Mrs. Maugre, to "try and realize the value of one single soul," is good, we doubt her attempting to do so till she feels the value of her own; which the Author scarcely allows us to imagine that she does.

The second caricature is entitled the *Hoot Objurgatory*. Can you not see what is coming? A well-principled and well-intentioned woman; who is, however, fussy, scolding, discouraging, repulsive, and impressed with a notion that if she does her duty she must be disliked. Such is our new acquaintance, Mrs. Peckover; and we have no thought of questioning the utility of vigorously representing that there is nothing which deprives any person of influence with others more than a habit of "fussing and worretting about nothing." (p. 62.)

We were inclined to an opinion, judging by the temper of this volume, that the Author must have been that Mr. Peckover who happens not to be introduced on the canvas. But the following golden passage, the moral of the tale, bids us hope that we were falling into an error, and that he is not in his parish what he appears to be in this book.

"Whoever desires not to drive the flock, but to rule them, let him lay his foundations deep in love. Commencing in the love of souls for his Lord's sake, he will, as time goes on, rear a fabric which will be cemented by such affections as spring from human relationships. I mean that he will love his own flock, as he does his own children, and they will seek his help and guidance as they would that of a parent. And religion will be the tie that binds them closer and closer with mutual respect and regard." (p. 65)

And, again, with reference to certain lads who were disrespectful to Mrs. Peckover :—

“ But remember, the material that can be worked upon with the surest hope of success is *the young* ; and the instrument, the *only* instrument, which never disappoints in the working, is love.” (p. 66.)

The *Hoot Contemptuous* is the third caricature. In this, parsons and parsons' wives are let alone ; and the satire is directed against certain purse-proud and overbearing parishioners, who despise the curate for his poverty, and wound the somewhat quick feelings of his wife. The only fault found with the latter is, that she admitted these people to her confidence, in the openness of her heart, before she had an opportunity of discovering how unworthy they were of it, and that she afterwards showed too plainly that she was wounded by their unkindness. These worldly-minded parishioners get well squibbed.

The *Hoot Funeral* is a supplement to the last scene, and is no caricature. The curate, of whom “ the highly respectable farmers” “ thought scorn, and on whom they trampled,” is no more. Around his grave the poor parishioners are gathered, with streaming eyes, to testify their thankful love. The silly tormentors of this worthy family feel some misgivings. The widow, “ all but absolutely destitute,” is taken to the kindly shelter of a neighbouring parsonage. “ She has learned to know the value of a daily cross.” (p. 92.)

The *Hoot Magnifical*, which follows, supplies the fourth caricature, and it is grotesque to a degree. It stands incongruously by the side of the last touching and truthful picture. You cannot fail to see how the Author jumps at opportunities of venting his religious antipathies. This is one of those sketches in which the clergyman figures at least as prominently as his wife. He was never qualified to be one of Christ's ministers, and the possession of wealth only sets his unfitness out in more strong relief. He is called the Reverend Silvanus Urban, and is described as having “ a good property, good connexions, good looks, and good humour.” (p. 95.) An accession of fortune, to the amount of sixty thousand pounds, is the occasion of his ordering his solicitor “ to buy the next presentation to some good living, with a small population, in a hunting county.” There was to be plenty of glebe for shooting over ; and it would be all the better if a trout-stream could be rented in the neighbourhood. There was to be a fair house, with good stables (the latter point being a *sine quâ non*) ; a railway-station within an easy distance ; and a market-town near at hand, where “ fish, poultry, and the necessaries of life, were good of their kind.” (p. 96.)

The reader sees what kind of man the parson was, and the “ Ecclesiastical Gazette,” and Clerical Agency offices, make it too certain that such clergymen there are. Alas, that we should have to say so ! If satires, or anything, would shut the door of the

ministry against the children of this world, we should be at least deeply thankful for the result.

The living having been found, a wife is wanted; and Mr. Urban makes his proposals to the Lady Selina St. Blazey, who had formerly refused him, and had amused her family by mimicking his manner of dancing. Our Owlet "surmises" that her acceptance of the gentleman's second proposals was contrived by the Countess of Eddystone, the young lady's mother. It is intimated that she is up to making a match, and she is thus suggestively described:—

"Her ladyship was a leader in the religious world (wherever or whatever that may be), and lived in a very agreeable round of gaiety and dissipation, ecclesiastical and civil; in a happy mingling of pomps and preachings, the excitement of the feelings in the morning being alternated and interchanged with the excitement of imagination in the evening, till all their friends spoke of the Eddystones as being the most excellent and charming people, who took religion and the world in the most judicious proportions conceivable. And they were very excellent people in their way, though perhaps we may be allowed to doubt whether their way was altogether a right one. However, the world at large had no doubt on the subject. Lord Eddystone was a very worthy man, dullish perhaps, but exceedingly wealthy and respectable. Lady Eddystone was more; so clever; such a pattern wife; such a model mother; quite set upon her children forming religious connexions, and developing a decided religious character. In the eldest son, indeed, Viscount Nablight, who happened to be fond of yachting, it must be owned that that character took a peculiarly mild aquatic form, exhibiting itself for the most part in his annual guinea subscription (I wish it had been fifty instead of one) to the Sailors' Home; but in the daughters of that noble house, the mother's wishes were quite realized." (pp. 94, 95.)

What queer distortions of the Rev. Mr. Punch's own party might be drawn by a pen equally unscrupulous! It would be easy enough to sketch the thorough worldling, wearing the flimsy veil of outward formalism, tripping from the ball-room to matins, and from matins to a round of vanity and frivolity; and then to say, that all that "world" to which the Author belongs applauded and admired her. But we should decline to have recourse to such methods of unfair depreciation.

They marry. They live in style. They are not stingy with their money. But they only know the people at second-hand, through Nippers the overseer, Smirkinape the schoolmaster, and Sparrowgrass the housekeeper. There is no "unflagging personal activity, zeal, and love, of the heart set upon winning souls." (p. 104.) The lady, who is not prominent in the picture, is good-natured, bountiful, but not discriminating; ordering much more to be given to the poor than they ever receive (for the subordinates are fraudulent); dreading infection, and hating bad smells, and therefore not a diligent visitor of the poor; and, when she does enter a cottage, expressing herself in a way which the inmates do not understand.

We have read this chapter with disgust; partly, indeed, excited against the originals of such a picture, so far as it is conceivable

that they may have any real existence amongst us ; but partly also against the Author, who, having exhibited a character of most glaring inconsistency, and which every real Christian would condemn, has the temerity to introduce it as standing high in the estimation of what he is pleased to call "the religious world." As to his loathing of such characters as really match his descriptions, we believe that he cannot surpass that "religious world" which he scorns and misrepresents.

We pass now to the *Hoot Despondent*, caricature the fifth. Mr. Flamsted is an old college Fellow, who, after twenty-five years of University life, takes a country living and a wife. Wholly inexperienced in the duties of his calling, he sets to work with diligence, but in the wrong way ; he is discouraged ; and at last betakes himself to his books, contenting himself with the perfunctory fulfilment of his ecclesiastical engagements. His wife, his cousin Lydia, "who had been waiting for him in patience and poverty, till her spirits were broken, and the colour had faded from her cheeks, and she had withered and dried up into the old-maid wife" (p. 115), might have encouraged and helped this worthy man to do good (if at least he was a faithful man, which seems very doubtful) ; but, instead of this, she was "tame and dispirited," and "easily cowed."

Hearken to her :—

"Mr. Flamsted, don't you think it is better to give up the lecture on Wednesday evenings ? The people don't seem to care about coming."

"If I were you, my dear, I would not go again to Bill Stretton. You only get insulted ; there is no good to be done in that quarter, I am sure."

"Of course, if you wish it, the children's Penny Clothing Club can be continued ; but it really is a hopeless, thankless task, even to try to do anything for these people."

"It certainly doesn't seem to matter much what you preach about, for hardly anybody comes to church ; and half of those who do are behaving ill all service time, and not listening. But I thought I would just remind you, that as the Gospel for next Sunday is about forgiveness of injuries, and Farmer Lees has had a terrible quarrel, as I hear, with his brother, it might be as well for you to avoid that subject. People would be sure to say something unpleasant."

"Such an uproar, Sarah tells me, there was last night at the Dog and Duck ; and Joe Smith laid Jem Harding's head open with the poker. I am sure, my dear, there never was so wicked a place as Wingrove ! Nothing you have ever done, or can do, produces the smallest improvement. 'Tis all labour lost. You make them hate you worse and worse when you interfere. We shall never see any good in our time. Really, the less you go among them the better." (pp. 120, 121.)

Such counsels, constantly recurring, had their effect ; and the parish, left to itself, grew worse.

These characters may have their parallels in actual life. As representations of a class, they certainly are "exaggerations." But beyond all question, there are too many instances of those who, after having worked vigorously for a while, have given up the struggle as hopeless.

The first question which arises on such a case is, whether they ever really appreciated the ministry of souls? And then, for the benefit of those who may be thus tried, whether clergymen or their wives, we quote the following stimulating paragraph:—

“There is no day of the parson’s existence in which he has not to do battle with evil. It may be in a new form, or it may be in an old; but evil is sure to be always present. While one soul remains that can be perverted and destroyed, Satan will never relax his efforts. And therefore God’s messenger must never relax his. There is but one resting-place for the parson—his grave.” (p. 124.)

In the sixth caricature, *Hoot Educational*, the enthusiast in that line, hard, and devoid of all sympathy, is capitally quizzed. True, it may be that no such person as Mrs. Badger is anywhere to be found. But this is a telling story, very useful as a warning, for it has a basis of truth to rest on. There is such a “tendency,” we must admit; and it may warn parents, and the promoters of education generally, to remember to summon to their aid the persuasive influences of gentleness and love.

Before passing on to the next sketch, we cannot but confess that we are scarcely satisfied to review this witty book without a larger transfer to our pages of specimens of its humour. It is, at least, just, both to the Author and our readers, that we should acknowledge having had many a hearty laugh (not always, perhaps, the most good-natured laugh) over some of the scenes which he depicts, as we are sure must also have been the experience of every reader of the book, who has in him the faintest sense of the ridiculous—as who has not?

There is something excessively droll here in the mother’s remarks to her daughter Caroline, on “the variation of the major axis,” carrying off the young lady’s thoughts to “Major Bellairs, of the Rifles, who had danced with her last week at the Archery Ball.” But what a severe hit!

Hoot Portentous, caricature the seventh, displays to our indignation the hunting parson, and his *fast* wife, in a parish in which there is nothing to see “but what would give us the heart-ache.” But the Author says that this is a very rare specimen indeed, and we are glad of the excuse for passing it over thus hastily.

We come next to *Hoot Valetudinarian*, the eighth of the series. Was it written by Mrs. Badger, the hard-minded as well as strong-minded educationalist? Certainly it is difficult to receive it as a picture drawn by one who makes almost an idol of benevolence. Here is a lady, the young mother of a large family, whose nervous system is enfeebled, and who is subject to hysteria. Poor thing! Mrs. Meek, in the “Hoot Corroborative,” would have pitied her, and comforted her; here she is held up to ridicule. Her affliction must necessarily produce discomfort to others; but the greatest sufferer is indeed herself. Her weakness has not been

of her own seeking, it is a painful dispensation of the Most High. We shall not tempt our readers to share in the Author's painful grins at what he is pleased to call "a thoughtless, fanciful wife." (p. 145.)

The *Hoot Hospitable*, (No. 9 in the picture gallery,) differs from the others by ridiculing an incident, instead of a character. Most clergymen feel it right to entertain at their tables some few of their neighbours and friends, at what are called dinner parties. They are not of frequent occurrence, one or two in a year; they therefore cannot be prominent features in clerical life; but owing to their rarity, and to the unambitious nature of the domestic establishment at the parsonage, there may often happen little blunders, of which butlers and powdered footmen, and other persons also, can make fun. These are the subject of sport in this caricature.

There are some preliminary complaints—just complaints, we fear—that many of the Clergy aim at being "small squires," and that they present themselves "rather, before their people, as gentlemen, than as parish priests," and spend much time in dinner parties, and in making morning calls. (pp. 154, 155.) Then comes the graphic sketch, in which, spite of its exaggerations, there is something to be learned.

"A busy day it has been at Hay Parsonage. The parson's wife preparing her drawing-room, and her wardrobe, for the coming event. The parson's cook has been toiling since five in the morning to do that which she has neither the knowledge nor the skill to do. Sixteen people woke that morning with the impression that something was to be gone through before bed-time which they would be glad enough to escape. Each of the sixteen will go to bed that night more or less weary and ruffled. There is no great pleasure in dining sixteen, at a table which will not conveniently hold more than twelve. There is no great treat in eating a soup, into which the cook has put half a pound of pepper; or in masticating flabby cod-fish, especially if the stable boy, who officiates on these occasions, happens to tilt the oyster sauce into one guest's lap, instead of dividing it fairly: there is no safety in the side dishes, whether the sauce be black and greasy or white and greasy. The venison is manifestly impossible; the grouse are underdone, and were cotemporaries with the Picts, and other aboriginal tribes. It is hardly expedient to dine off tipsy cake, and Gloucester cheese,—at least except for very young curates of very strong digestion. The room is extremely hot, and conversation flags. What conversation there is, is chiefly about bots in sheep, the turnip fly, and the last piece of county scandal. But all things come to an end, and when the last guest is gone, the parson says to his wife,—'Well my dear, I hope you are satisfied.

"'O yes, Jonas, it is over and done with, that's one comfort,'" &c. &c. (pp. 156, 157.)

This is ridiculous enough; and it has its elements of truth.

The *Hoot Impartial*, the tenth picture, shows up "good Mrs. Honey, who is all soft-heartedness and good-nature, and who would not injure a fly," as marring her usefulness by unjust favouritism in the schools, and in the parish.

The *Hoot Domestic*, (the eleventh), exhibits an outrageous

family, whose disorders are traceable to dire and culpable neglect. We must pass over the weakness and wickedness of the children, as here depicted, to reach the parents, "Dr. and Mrs. Fullalove."

The Author makes an opportunity, which he would not like to forego, for a fling at popular preachers. Dr. Fullalove had been for twenty years "the great man of a district chapelry in London." The "time-table of his life" had been a curiosity in its way.

"Morning, noon, and night, week after week, month after month, he was the one motive-power at St. Simon's. The amount of work, real work, which he got through, and got through well, was astonishing. And in addition to this he was, to all appearance, at the beck and bidding of every one who chose to intrude on him. Leaders of fashion, sentimental young ladies, guardsmen, tradesmen, vestrymen, governesses out of place, footmen of controversial minds,—everybody, in short, who thought to increase their own importance by having it in their power to say that they had consulted Dr. Fullalove, threw themselves upon him without mercy, and to all he listened, or seemed to listen, with the blindest patience, and sent them off very much satisfied with their respective interviews." (p. 194.)

The *animus* of all this is obvious. The spiritual work of building up the Church of Christ is not allowed to appear amongst this clergyman's labours.

His wife is a vulgar-minded woman, ambitious of taking a position for which she was never qualified.

The Doctor, while still in his prime, becomes the parson of a dull country town. In London, neither he nor his wife had considered it possible to give their personal attention to their children, and "by the time they were fixed at Dunstanbury, the system of the family was established." The children and parents cared little for each other; and the latter "satisfied themselves with paying high wages to an 'experienced nurse,' a 'first-rate governess,' and 'the best masters that are to be had,' and in sending the boys to the school most in fashion. As to taking any steps to gain their children's love and confidence, and to obtain any real insight into their characters, to form their minds and regulate their hearts, it simply did not occur to them as being their province." (pp. 197, 198.)

In the country, Dr. Fullalove's energies ranged over a wide area; "he must become a conspicuous man in the county, and lay himself out for more extended usefulness, by placing himself at the head of his party, whatever it was;" and "he was in great request to fill chairs and pulpits, and occupy positions from which more diffident or doubtful men hung back." (pp. 198, 199.) The result was, that he knew less than he ought to have done of the state of his parish; and of his own children, nothing.

Mrs. Fullalove, in her new sphere, betakes herself to the care of the parish; and she is an earnest-minded and kind-hearted woman,—but she does not concern herself any more with her own children than she did in London.

This caricature, or libel, is rather a stale one. Perhaps we have bestowed too much space upon it.

The *Hoot Gynecocratical* completes the dozen characteristic illustrations. We must trace its outline with as few touches as possible. Parson Gray, (who takes the name of Mayor from his wife, and so makes her appropriately Mrs. Gray Mayor,) is "an insignificant-looking man, short in stature, with a snub nose, sallow face, and scant sandy hair." (p. 202.) These we suppose to have been natural defects; but evidently in him they were faults. He is described as good-natured, indolent and well drilled (p. 206); his ministrations are injudicious and inefficient. (p. 215).

His wife, an heiress, rules him and the parish, and takes care to have the credit of all the good that is done; she causes her husband to be despised by the parishioners, destroys his influence, and usurps his authority.

"Dear me, what a shocking way you have of putting things! She seems to me to be quite a model wife for a parson; is always at work, doctors the sick, teaches in the schools, visits the poor. . . . True, undeniably true; but she does it all in that sort of way, as to make herself every thing, her husband, and the Church whose minister he is, nothing. All originates from herself; to her every thing returns." (p. 205.)

A clergyman's wife need not have been an heiress, to find here a warning to beware of robbing her husband of his proper place and influence in his parish; but if we had not to deal with such slippery things as "tendencies," we should say that there is no prevalent malady of this nature to provoke a lampoon.

Besides the showing-up of these dozen faults and failings, of various hues, charged against the inmates of parsonages, male and female, there is a great deal of sharp-shooting by the way; and especially, many a gall-dipped arrow is aimed at the great foe, "the religious world," or its individual members. But there are certain quarters, against which neither these nor the heavier artillery are pointed, and the reader is left to the happy (possibly, however, fallacious) inference, that no ludicrous or offensive infirmities attach to the "High," or the "Broad." On this account, the Author's censures on favouritism may, in some measure, recoil on himself.

In passing on from this part of the work, wherein the Author has evidently revelled, we hope that we have not treated too seriously its malevolent, though witty and amusing, pages. We believe that they ought not to escape without censure. Ridicule, the easiest to forge of all offensive weapons, and never an amiable one, ill becomes a Christian's hand, if it be not used with the greatest caution, and with an almost sensitive fear. But in this case, instead of caution, there is a most reckless employment of it, not against people as they really are, but against exaggerations of tendencies—for the most part, against common infirmities, examined through a microscope. What makes things worse is, that there is little more than a hint of such being the character of these pictures, until all the mischief that they can work is done. True, it

is obvious that there is some over-colouring; but many a reader, led away by the graphic art of the Author, has been deluded into a belief of the truthfulness of the painting, and has stuck these adhesive nicknames on half the country round, before he met with the notice at the end of the book. It there comes too late, and he puts it down as a civility intended to abate a little of the smarting of the sting. Such as it is, however, here is the explanation:—

“I have ventured to adduce, not pictures, but exaggerations (purposely made so,) of faults which, to a certain extent, seem to mar, here and there, the working of the parochial system, and to make one portion of the inmates of our parsonages less loved and honoured than they deserve to be.” (p. 234.)

Besides reclaiming against the defects already noticed, which are inherent in any attempt to cure vices or foibles by caricaturing them, we censure this Author for the food which he administers to malignant minds, by incessant suggestive insinuations, and by misrepresentations. You cannot look at the sketch of Lady Eddystone, or Dr. Fullalove, without instantly perceiving that you are not intended to suppose that such characters are rare, but that your attention, your suspicions, and your contempt are challenged for a whole class, of which they are given as types. Then, in the treatment of these subjects, we are pained by the frequent misemployment of Scriptural language; and, by attempts to give effect to the scenes described (we instance the Hoot Valetudinarian), by expressions, near akin to the profane, being put into the mouths of the speakers.

In taking leave of these caricatures, we are at a loss to pronounce why they should have stopped at a dozen. That there should be no *Hoot Cynical*, may be easily understood, by a consideration of the difficulties which most artists find in attempting to paint portraits of themselves. A *Hoot Formal*, a *Hoot Supercilious*, and many others, may be allowed to have been omitted for other obvious reasons. But if a man is inclined to make fun of the foibles, weaknesses, and defects of men and women, clerical or lay, the wonder is, not that he should have hit upon so many, but that he should have checked his bilious humour so soon. It would, however, ill become us to reproach him with having broken off where he did. We are glad of this moderation, to whatever cause it may be due.

The Author, having relieved himself of much acrid matter, which appears to have lodged in his system for years (p. 219), comes out at the end in a more amiable mood, in which it would be pleasant to gather from his future writings, that he continues to this day.

The title of the *Hoot Exemplary* tells plainly of the contents of that section. Drawn with a tenderness of feeling which any writer of tales might envy, a model is presented to us “of what a parson’s wife should be.” (p. 221.)

In bygone years she had been bright and gay, but there is now "a tinge of earthly care and sadness about her," while "every feature bears an impress upon it of ever-deepening piety and self-control." Being married to a studious man, whose health was indifferent, and whose mind was over-sensitive, she devoted herself to him, and strove "day by day, and hour by hour, with the irresistible grace of gentleness, to make his home and himself happy." (p. 224.) She has a family of delicate children.

"Could you watch her daily life, you would see that from the time she wakes in the morning, till they at least have found their way back again to bed, she is at their beck and bidding, devoting herself, whether she be well or ill, with as much energy as if she had no other task in life than to nurse, or play with, or amuse, or advise them. Each lesson is said to her. Each prayer is offered beside her knee." (p. 224.)

"The contemplation of Beatrix, in her home-life, would make one believe that not one thought of self yet lingered in her. It seems as though it were her chief joy to give up all for others. It is the hardest thing in the world to ascertain her real wishes in any matter. She, as it were, 'forestalls' them, and identifies them with those of others. Who ever saw her lose patience? Who ever heard her complain, even when suffering most? Who ever saw her cheerfulness flag, or, when most wearied, fail in her desire to co-operate for others' pleasure? To be sure such a life carries its own reward with it; and if in this world of sorrow and disappointment there be any to whom it is permitted to wear continually 'that herb called heart's-ease' in her bosom, I do believe it is she." (pp. 225, 226.)

The influence of such a character extends beyond the parsonage. She stints herself of little comforts and delicacies, for the sake of the poor; she apportions her bounties discreetly, and the poor recognise her wisdom. Amongst them she maintains her proper place, yet secures their respect and love; and raises them, without lowering herself.

We could wish that something had been intimated of her deep humility through knowledge of herself as a sinner, of her love to Christ, of her desire to do all for His sake, and of her dependance for life and spiritual strength on the grace of the Holy Spirit. We should have been far from calling it cant, had this been added; but in its absence, we are willing to assume that such might have been justly represented as the groundwork of this lovely character.

While deprecating the "tendency" of most of these sketches, and still more the spirit in which they are conceived, we believe that we have said nothing which can justly be construed into an assumption that either the Clergy or their wives are perfect. We are not blind to their faults; and we truly wish that they were all more eminent for deep piety, for tender interest in the souls of their parishioners, for a full appreciation of the Gospel of Christ, for a rich manifestation of the fruits of the Spirit. We wish that in no case a doubt could arise respecting a clergyman, as to whether he really feels the weighty yet blessed responsibility of his ministry. And not less do we desire that where there is a family of

children in the parsonage, their parents were, without exception, wisely and faithfully bringing them up in the nurture and admonition of the Lord. Failure in any of these particulars is attended with the peculiar guilt of being a breach of solemn vows, including one, so precise and definite, that the remembrance of it would do more good than volumes of ridicule,—

—"Will you be diligent to frame and fashion your own selves, and your families, according to the doctrine of Christ, and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?"

To this question every one who is now a clergyman of the Church of England, has answered,—

"I will apply myself thereto, the Lord being my helper."

Dred; a Tale of the Great Dismal Swamp. By HARRIET BEECHER STOWE, Author of "Uncle Tom's Cabin." London. 1856.

THE pages of the *Christian Observer* do not profess to deal with the lighter literature of the day, as mere subject-matter for æsthetic criticism; and if at any time they enter on the discussion of works of fiction, in prose or verse, it is not for the purpose of gauging their epic or dramatic value, but with far higher end and aim. A novel may have obtained such currency as to be one of the notable facts of the age; it may be colouring men's thoughts and moulding their views; "truth severe" may be dressed in this masquerade garb; there may be a deep moral purpose underlying the fabric of the romance. Any book that can put forth pretensions such as these, is not to be overlooked by those who are on the watch for signs of the times. And these are some of the claims of *Dred* to the notice of our readers. No wise man would willingly continue ignorant of the contents of a work such as *Uncle Tom's Cabin*, when he knows that its circulation has exceeded that of any other book but the Holy Scriptures; and that almost every European nation has read it in their own tongue. He must be curious to know the secret of its popularity. And when the Author of this tale again comes before the public with a fresh demand to be heard, the plea is readily admitted, and we wish to know something more of a pen that has exercised so world-wide an influence.

We understand that *Dred* has had a large circulation. It has been out of print more than once; and they tell you at railway-stalls that it is one of their "best" or most saleable books. But it certainly has not met with the acceptance of its

predecessor; chiefly, as it seems to us, because the book itself is longer, because the subject is not now novel, and moreover because, with all its force of description and many passages of pathos, sarcasm, humour, and fine landscape painting, it has no such central figure as the sable hero, whose history is so full of tragic pity and terror. And accurate, as we believe the photographs of South Carolina in the second tale to be, it contains no such original and interesting portraiture as the noble Christian slave in the first.

We do not wish to cavil at the many Americanisms which are sown so thickly in the pages of the later tale, however much they may grate on the ear of one who loves "the well of English undefiled." They probably add to the dramatic effect of the book; for we cannot turn a leaf without being reminded that the scene is not England, whatever may be the language. But we can hardly fail to notice, in passing, what seems to us a needless departure from the rules which, in "the old country," happily are still regarded as binding upon Authoresses, and we can ill tolerate anything that borders on profanity from a female pen. Reference is here especially made to the frequent grotesque allusions to holy words and holy things, often unnecessarily introduced into the mouths of the slaves, and sometimes where the writer speaks in her own person. It is not our intention to quote any of them. They had best be forgotten, for these unseemly associations are only reproduced too readily, when even we should be glad to be rid of them. It seems strange how a writer, whose sincere and heartfelt piety is so strikingly evinced in the little tract, *Earthly Care a Heavenly Discipline*, could bring her pen to write down what seems so inconsistent with that reverence which treads with sensitive care on holy ground.

However, we are not anxious to find fault. The homage, sympathy, and support of England are due to a lady who has had the courage to make so earnest a protest against the giant evil of her country. *Dred* is not to be regarded as a novel, but as an anti-slavery manifesto. Mr. Disraeli says, in his Preface to *Coningsby*, that, after reflection, he "adopted the form of fiction as the instrument to scatter his suggestions," because he thus was enabled "to avail himself of a method which, in the temper of the times, offered the best chance of influencing opinion." And it is obvious that this is the *rationale* of Mrs. Stowe's two tales. In her Preface to the later work, she claims as the peculiar merit of the earlier, that it is, in truth, a compilation of facts, and no mere working of a heated fancy. The *Key to Uncle Tom's Cabin* shows how very little more was necessary than the simple arrangement of ample materials, furnished by judicial records and the daily press, to produce a work that chained the attention of tens of thousands; and if the Authoress's novels lose somewhat by this disclosure, when regarded as mere creations of fancy, they gain far more from the irrefragable evidence thus presented, that they

are true and living pictures of the actual and existing state of society in the Slave States of North America. Mrs. Stowe plainly challenges disproof of her statements in *Dred*, when she declares that she has never seen or heard of one attempt to disprove the statements of the *Key*.

It is, therefore, as a second and more strenuous stroke at American Slavery, that we are to regard the work before us. If the writer drew the sword when she published *Uncle Tom*; in *Dred*, she has thrown away the scabbard. The strife between her and her antagonists is internecine. No quarter is given or taken on either side; and we certainly could not recommend Mrs. Stowe to make a personal tour to New Orleans or Mobile, to glean further intelligence for a third publication, as we doubt whether the inventive genius of the South might not so far overcome its chivalry, as to devise some plan for tarring and feathering a lady. We must look at *Dred* from this standing point—regarding it, as we just said, as an anti-slavery manifesto—if we are even to palliate that want of reverence that we cannot help censuring. This is Mrs. Stowe's own plea, and we are disposed, with the exceptions above indicated, to allow it. This poor sin-stricken world of ours is full of evils. Some are best dealt with by a judicious reserve; others, by so full and detailed an exposure as shocks the moral sense of mankind. Those incur a serious responsibility who do so shock this moral sense, and they must be prepared to show that this is the best way of meeting the evil, and that the exposure will do more good than harm. Mrs. Stowe has made up her mind on this point, and her Preface contains some very sensible remarks in vindication of the course she has pursued. "How is it possible," she asks, "to represent the conversation of men, whose every breath is an oath, without the admission of some touches of the pencil shocking to the minds of the pious?" And England, she argues, is concerned to acquaint herself with the actual state of things over the Atlantic, inasmuch as she is bound to America by ties of "interest, trade, relationship, and religious fraternity;" and it is a wholesome lesson which teaches "how the standard of Christianity in a whole nation may be insensibly lowered" by the toleration of one great national evil.

When we take up *Dred*, therefore, we go into a hospital, and must expect to meet with much that must make us shudder and recoil. The pathological lecturer lays bare the whole evil, but it is in order to effect a cure; and if our nerves are affected, we must recollect why they are put to the trial. Most of our readers have probably already perused the work, and it is not necessary to trouble them with a detailed analysis of its pages, or with many extracts from them. There appears to be a studied absence of the introduction of anything for mere dramatic effect; there can hardly be said to be any plot; it is the ordinary every-day life of the Slave States which is to pass in review before us, and the cha-

racters, *mutatis mutandis*, are obviously near akin to those introduced to us in *Uncle Tom*. This want of novelty is necessitated by the very plan of the work, in which the artistic purpose is plainly subordinated to the moral. The strange being who gives the book its title—an abbreviation of the name Etheldred—with his profuse employment and literal application of the sternest imagery of Hebrew prophecy, and austerity as bitter as that of any Cameroonian two hundred years ago, is indeed altogether a new feature in the picture; and we might be disposed to doubt of its authenticity, had not Mrs. Stowe silenced our scepticism by an appendix of legal documents, which shows that even here she has been painting from the life. This fearful figure is an impersonation of the indignant and murderous sense of wrong which is burning in the breasts of many of the Slave population, and which shows, in the language of the *Richmond Examiner*—a pro-slavery paper of much talent and discrimination,—that the Slave-holding States are "begirt with a circle of fire." The throes of such volcanic action teach that suppression will not be always a safe policy. The original of this picture, as the Appendix tells us, is a negro named Nat Turner, a proficient in reading and writing, who was executed about twenty years ago, for having raised an insurrection in Virginia, which carried flame and sword through the district attacked by it, and spared neither sex nor age. Turner's confessions were taken down by a Mr. Gray, who concludes them with the following remark;—

"I shall not attempt to describe the effect of his narrative, as told and commented on by himself, in the condemned-hole of the prison. The calm, deliberate composure with which he spoke of his late deeds and intentions, the expression of his fiend-like face when excited by enthusiasm, still bearing the stains of the blood of helpless innocence about him; clothed with rage and covered with chains, yet daring to raise his manacled hands to heaven, with a spirit soaring above the attributes of man. I looked on him, and my blood curdled in my veins."

And well it might. Mr. Gray, it must be remembered, is an advocate of slavery, and seems to have been unshaken in his estimate of the justice and wisdom of maintaining the "peculiar institution," even by so fearful an illustration of its tendencies as was furnished by this servile insurrection. His prefatory observations are a curious exhibition of the way in which so formidable a symptom is looked at in Slave states:—

"Every thing connected with this sad affair was wrapt in mystery, until Nat Turner, the leader of this ferocious band, whose name has resounded throughout our widely-extended empire, was captured.

"Since his confinement, by permission of the gaoler, I have had ready access to him, and finding that he was willing to make a full and free confession of the origin, progress, and consummation of the insurrectionary movements of the slaves, of which he was the contriver and head, I determined, for the gratification of public curiosity, to commit his statements to writing, and publish them, with little or no variation, from his own words.

"He was not only the contriver of the conspiracy, but gave the first blow towards its execution.

"It will thus appear, that whilst every thing upon the surface of society wore a calm and peaceful aspect; whilst not one note of preparation was heard to warn the devoted inhabitants of woe and death, a gloomy fanatic was revolving in the recesses of his own dark, bewildered, and over-wrought mind, schemes of indiscriminate massacre to the whites. Schemes too fearfully executed, as far as his fiendish band proceeded in their desolating march. No cry for mercy penetrated their flinty bosoms. No acts of remembered kindness made the least impression upon these remorseless murderers. Men, women, and children, from hoary age to helpless infancy, were involved in the same cruel fate. Never did a band of savages do their work of death more unsparringly.

"Nat has survived all his followers, and the gallows will speedily close his career. His own account of the conspiracy is submitted to the public without comment. It reads an awful, and, it is hoped, a useful lesson, as to the operations of a mind like his, endeavouring to grapple with things beyond its reach: how it first became bewildered and confounded, and finally corrupted, and led to the conception and perpetration of the most atrocious and heart-rending deeds.

"If Nat's statements can be relied on, the insurrection in this county was entirely local, and his designs confided but to a few, and these in his immediate vicinity. It was not instigated by motives of revenge or sudden anger, but the results of long deliberation, and a settled purpose of mind—the offspring of gloomy fanaticism acting upon materials but too well prepared for such impressions."

"An awful and a useful lesson as to the operations of a mind endeavouring to grapple with things beyond its reach." What can this mean? The plain English seems to be, This follows from suffering slaves to learn to read; if they are to be kept slaves, it is absolutely necessary that they shall be kept in the most brutal and degraded ignorance. "The cardinal principle of slavery," says the American Judge Stroud, in his *Sketch of the Slave Laws*,—"that a slave is not to be ranked among sentient beings, but among things—that he is an article of property, a chattel personal—obtains as undoubted law in all these (i. e. the Slave) States." Teach a slave to read, and you teach him that he is not a "thing," but a person. Recognise a slave's marriage, and you own him as "a sentient being," with feelings, with affections, with desires. You contravene the "cardinal principle" of more than half of the United States. This fully explains to us the outburst of wrath with which the Stafford House Memorial of the Ladies of England was received in the land of Western freedom. The Memorial did not ask for the emancipation of the slave, but only that he might be taught to read, and that his marriage might stand good in law. But these were no questions of detail. Grant them, and you give up the "cardinal principle" of slavery. The slave is a "thing," with no more soul than the hoe he wields in the cotton-ground. To allow him any of the rights of humanity, to own him as a fellow-man, is to make him something else besides a slave. No one has any difficulty in understanding at a single glance why Longfellow's fine poems on the

subject of slavery should have been omitted in the edition of his Works prepared for the Southern market. It is obvious that *they* could not be permitted currency there. But what has just been stated explains why a change, not at first sight so obvious, should have been introduced into the old Missionary hymn,—

"Let the Indian, let *the Negro*,
Let the rude Barbarian see,
That Divine and glorious conquest
Once achieved on Calvary."

They sing it in the Southern States,

"Let the poor benighted pagan," &c.

Let us draw our pen through "the negro," for what have "chattels personal" to do with the Gospel?

Mrs. Stowe's white hero is the son of Judge Clayton, and he seems to be her beau-ideal. He begins as a slave-owner, full of philanthropic views and benevolent visions as to the amelioration of the slave. He will not at first believe, just as many people obstinately refuse to believe of Romanism, that American slavery is as hopelessly evil, as historical and documentary evidence demonstrate it to be. He has his schemes and plans, carried out at Magnolia Grove, by his sister Anne, for the improvement and elevation of his people, but they make him a marked man, and subject him to the brutal violence of such ruffians as recent events in Kansas show us are only too faithfully delineated. A female slave, Milly, (one of the most beautiful characters in the book,) belonging to the aunt of Nina Gordon, the lady whom he is to marry, is hired out by her owner to a man, who wounds her with a rifle-ball in a fit of ill-temper, without any semblance of provocation. Nina instantly resolves on prosecuting the offender; puts the case into Edward Clayton's hands, who gains his suit before the local court, in a maiden speech of great elevation and solemnity; while the decision is reversed on appeal to the Supreme Court, the Judgment being pronounced by Clayton's own father, whose sympathies are privately the other way, but who cannot avoid laying down the law as it really exists, however much he may lament a state of things which he regards as beyond remedy.

Mrs. Stowe has guarded herself from the possibility of imputation of unfairness or exaggeration, by simply engrafting into her text a celebrated decision of Judge Ruffin, in the case of "*State v. Main*," an important document, which our readers will not refuse to peruse once again, though it has more than once been employed in anti-slavery literature.

"Every eye in the court-room was turned upon Judge Clayton, who was standing with his usual self-poised composure of manner. In a clear, deliberate voice, he spoke as follows:—

"A Judge cannot but lament, when such cases as the present are brought into judgment. It is impossible that the reasons on which they go can be

appreciated, but where institutions similar to our own exist, and are thoroughly understood. The struggle, too, in the judge's own breast, between the feelings of the man and the duty of the magistrate, is a severe one, presenting strong temptation to put aside such questions, if it be possible. It is useless, however, to complain of things inherent in our political state. And it is criminal in a court to avoid any responsibility which the laws impose. With whatever reluctance, therefore, it is done, the court is compelled to express an opinion upon the extent of the dominion of the master over the slave in North Carolina.

"The indictment charges a battery on Milly, a slave of Louisa Nesbit. . . . The inquiry here is, whether a cruel and unreasonable battery on a slave by the hirer is indictable? The judge below instructed the jury that it is. He seems to have put it on the ground that the defendant had but a special property. Our laws uniformly treat the master, or other person having the possession and command of the slave, as entitled to the same extent of authority. The object is the same, the service of the slave; and the same powers must be confided. In a criminal proceeding, and indeed, in reference to all other persons but the general owner, the hirer and possessor of the slave, in relation to both rights and duties, is, for the time being, the owner. . . . But, upon the general question, whether the owner is answerable criminally, for a battery upon his own slave, or other exercise of authority or force not forbidden by statute, the court entertains but little doubt. That he is so liable has never been decided, nor, as far as is known, been hitherto contended. There has been no prosecution of the sort. The established habits and uniform practice of the country, in this respect, is the best evidence of the portion of power deemed by the whole community requisite to the preservation of the master's dominion.

"If we thought differently, we could not set our notions in array against the judgment of every body else, and say that this or that authority may be safely lopped off. This has indeed been assimilated at the bar to the other domestic relations; and arguments drawn from the well-established principles which confer and restrain the authority of the parent over the child, the tutor over the pupil, the master over the apprentice, have been pressed on us. The court does not recognise their application. There is no likeness between the cases. They are in opposition to each other, and there is an impassable gulf between them. The difference is that which exists between freedom and slavery; and a greater cannot be imagined. In the one, the end in view is the happiness of the youth born to equal rights with that governor on whom the duty devolves of training the young to usefulness, in a station which he is afterwards to assume among freemen. To such an end, and with such a subject, moral and intellectual instruction seem the natural means; and, for the most part, they are found to suffice. Moderate force is superadded only to make the others effectual. If that fail, it is better to leave the party to his own headstrong passions, and the ultimate correction of the law, than to allow it to be immoderately inflicted by a private person. With slavery it is far otherwise. The end is the profit of the master, his security, and the public safety; the subject, one doomed, in his own person and his posterity, to live without knowledge, and without the capacity to make anything his own, and to toil that another may reap the fruits.

"What moral considerations shall be addressed to such a being, to convince him what it is impossible but that the most stupid must feel and know can never be true,—that he is thus to labour upon a principle of natural duty, or for the sake of his own personal happiness? Such services can only be expected from one who has no will of his own; who surrenders his will in implicit obedience to that of another. Such obedience is the consequence only of uncontrolled authority over the body. There is nothing else which can operate to produce the effect. The power of the Master must be absolute, to render the submission of the slave perfect. I most freely confess my sense of the harshness of this proposition. I feel it as deeply as any man

can ; and, as a principle of moral right, every person in his retirement must repudiate it. But in the actual condition of things, it must be so. There is no remedy. This discipline belongs to the state of slavery. They cannot be disunited without abrogating at once the rights of the master, and absolving the slave from his subjection. It constitutes the curse of slavery to both the bond and the free portions of our population. But it is inherent in the relation of master and slave. That there may be particular instances of cruelty and deliberate barbarity, where in conscience the law might properly interfere, is most probable. The difficulty is to determine where a court may properly begin. Merely in the abstract, it may well be asked which power of the master accords with right. The answer will probably sweep away all of them. But we cannot look at the matter in that light. The truth is, that we are forbidden to enter upon a train of general reasoning on the subject. We cannot allow the right of the master to be brought into discussion in the courts of justice. The slave, to remain a slave, must be made sensible that there is no appeal from his master ; that his power is in no instance usurped, but is conferred by the laws of man, at least, if not by the law of God. The danger would be great, indeed, if the tribunals of justice should be called on to graduate the punishment appropriate to every temper, and every dereliction of menial duty.

"No man can anticipate the many and aggravated provocations of the master, which the slave would be constantly stimulated by his own passions, or the instigation of others, to give ; or the consequent wrath of the master, prompting him to bloody vengeance upon the turbulent traitor ; a vengeance generally practised with impunity, by reason of its privacy. The court, therefore, disclaims the power of changing the relation in which these parts of our people stand to each other. . . .

"I repeat, that I would gladly have avoided this ungrateful question ; but being brought to it, the court is compelled to declare that while slavery exists amongst us in its present state, or until it shall seem fit to the legislature to interpose express enactments to the contrary, it will be the imperative duty of the judges to recognise the full dominion of the owner over the slave, except where the exercise of it is forbidden by statute. And this we do upon the ground that this dominion is essential to the value of slaves as property, to the security of the master and the public tranquillity, greatly dependent upon their subordination, and, in fine, as most effectually securing the general protection and comfort of the slaves themselves. Judgment below reversed ; and judgment entered for the defendant."

This judicial decision thoroughly opens Clayton's eyes. He retires from the Bar of his native State. Nina is carried off by the cholera, and this great loss decides at once his future life.

"Clayton had just passed through one of the great crises of life. All there is in that strange mystery of what man can feel for woman, had risen like a wave within him, gathering into itself for the time the whole force of his being ;—had broken with one dash on the shore of death ; and the waters had flowed helplessly backward. In the great void which follows such a crisis, the soul sets up a craving and a cry for something to come in to fill the emptiness. And while the heart says no person can come into that desolate and sacred enclosure, it sometimes embraces a purpose, as in some sort a substitute."

The cause of the slave becomes the bride of his heart. He meets with repulses and want of sympathy from the classes from whom he had most right to expect it. The "*Clerical Conference*" is one of the most painful chapters in the book. We hardly know where to find a keener piece of satire, or a sadder exposure of the

sure process of degradation, entailed by slavery, than this chapter presents. It reminds us of Pascal's dealings with Sanchez and his school, and shows how the permission of one master-sin can teach men to call evil good, and good evil, and lower the standard of a whole nation's Christianity, by poisoning the moral perceptions of those whose lips ought to be the keepers of knowledge. Nor is it only from the Clergy that he has to suffer. A formal deputation announces to him that he is violating the law in teaching the slaves to read. His school-house is burnt to the ground. He himself is assaulted with great brutality. And at last, he emigrates with his slaves to Canada; as, in fact, a Mr. King, a former slaveholder in Mississippi, has actually done. So ends for the present the struggle for the slave's liberty—ends in defeat and flight.

There is, probably, no part of the book which exhibits a truer portrait, than that which touches on the real state of feeling amongst the more respectable classes of the community, who remain utterly passive in the struggle against an evil, of which they see not only the present sin, but the coming retribution. Take the following for a specimen. Clayton has resolved to enter on a practical effort for the abolition of slavery, and his father, the Judge, is conversing with him on the subject:—

"There was a pause of a few moments, and Judge Clayton added:

"'You, perhaps, have seen the implication which your course throws upon us, who still continue to practise the system and uphold the institution which you repudiate?'

"'I meant no implication,' said Clayton.

"'I presume not. But they result logically from your course,' said his father. 'I assure you, I have often myself pondered the question with reference to my own duties. My course is a sufficient evidence that I have not come to the same result. Human law is, at best, but an approximation, a reflection of many of the ills of our nature. Imperfect as it is, it is, on the whole, a blessing. The worst system is better than anarchy.'

"'But, my father, why could you not have been a reformer of the system?'

"'My son, no reform is possible, unless we are prepared to give up the institution of slavery. That will be the immediate result; and this is so realized by the instinct of self-preservation, which is unfailing in its accuracy, that every such proposition will be ignored, till there is a settled conviction in the community that the institution itself is a moral evil, and a sincere determination felt to be free from it. I see no tendency of things in that direction. That body of religious men of different denominations, called, par excellence, the Church, exhibit a degree of moral apathy on this subject which is to me very surprising. It is with them that the training of the community, on which any such reform could be built, must commence, and I see no symptoms of their undertaking it. The decisions and testimonies of the great religious assemblies in the land, in my youth, were frequent. They have grown every year less and less decided; and now the morality of the thing is openly defended in our pulpits, to my great disgust. I see no way but that the institution will be left to work itself out to its final result, which will, in the end, be ruinous to our country. I am not myself gifted with the talents of a reformer. My turn of mind fits me for the situation I hold. I cannot hope that I have done no harm in it; but the good, I hope, will outweigh the evil. If you feel a call to enter on this course, fully un-

derstanding the difficulties and sacrifices it would probably involve, I would be the last one to throw the influence of my private wishes and feelings into the scale. We live here but a few years. It is of more consequence that we should do right, than that we should enjoy ourselves.'"

We fear that this is but too correct a picture of the sentiments of a large body of men in the United States, who say that they are "anti-slavery," but not "abolitionist;" and it is their fatal *vis inertiae* that paralyzes the efforts of those who are in earnest in their struggle against what John Wesley called "the sum of all villainies." They remind us of the Red Indian, who, when he found himself powerless against the current of Niagara, folded his arms and disappeared over the Fall without moving a muscle. But is it really come to this? Are good men really thus powerless in America? The Holy Scriptures tell us of a point in a nation's history in which ten righteous men would have availed to save it. They tell us, too, of a further step in the downward progress of a state in which not even Noah, Daniel, and Job could have interposed for its rescue. God works in providence by uniform laws; and every nation that tolerates a national sin within its borders, has passed, or is passing, through these successive phases. It is our earnest hope and prayer that the right-minded citizens of America, and especially of the Episcopal Church in New England, may "know the day of their visitation." One thing is quite certain. The longer they postpone the struggle, the greater will be the disadvantages under which they will engage in it. While they are divided on paltry minor points, and suffer their action to be timid and equivocal, the South have a policy which they carry forward at all costs, and as one man. And that policy is decidedly aggressive. It must be aggressive, if it would not be retrograde. Since the Declaration of Independence in 1776, this has been its uniform history. Compromises, concessions, intrigues, open violence,—all alike tending in one direction,—the extension and consolidation of slavery, and the crippling and discouragement of its opponents. One humiliating concession has only paved the way for another; for it has only shewn to a grasping, unscrupulous, and united faction its own strength, and the discord and feebleness in the camp of its adversaries.

The Fugitive Slave Law of 1793 was only a stepping-stone for the more atrocious Bill of 1850. The celebrated "Missouri Compromise of 1820," which permitted that State to become a Slave State, though north of latitude 36° 30', and in the same breath forbade the introduction of any other lying so far north, only provided the sure elements of a contest for Kansas; and what has been the issue of that contest? Well did the *New York Herald* describe that struggle, as "not a question of defence against the mere institution of slavery, but of defence against an armed slavery-propagandist alliance, whose policy is submission or subjugation."

The recent Presidential Election has afforded ample illustration of the thorough truthfulness of *Dred*, nay, that it understates the tone and tactics of the slave-holder. The "white folks's" degradation, and the proposition to enslave *them* also, have been more than corroborated by the current newspaper press. Father Bonnie's sufferings are outdone by the account of the tarring and feathering of the Rev. W. Sellers at Rochester, Mobile, and his expulsion from the State with cocked revolvers at his head. Tom Gordon's ruffians are rivalled by the pro-slavery man of Kansas, who proclaimed his triumph in the remark, "Here is the scalp of an Abolitionist; I started out for one, and by —, I have got one."

Surely, if anything is to rouse the apathy of right-minded Americans, the events of the late Election must do so. It is no time for hair-splitting. It is a question of life and death. Can not all the various shades of opponents to slavery find some common ground for *practical* coalition, for hearty, united co-operation, before it is too late? We speak earnestly, because the world's best hopes seem bound up with the right solution of this great question. Our American brethren are very much mistaken if they suppose that there is even a tinge of acrimony in the remarks of Christian Englishmen on the subject of their great National sin. We look to them as our fellow-helpers in the evangelization of the world. Where can we look, but to the Anglo-Saxon race? But America must fail in her great Mission, so long as she suffers so grievous a hinderance to exist. She knows that it would be fatal to any prospect of success, were the heathen, to whom she may address herself, to know that within her own borders, and by the direct action of her own legislative enactments, upwards of three millions of human beings are denied the rights of humanity; excluded from the opportunity of even reading the Bible; prevented from practising the plainest precepts of that Gospel, which she knows to be the only panacea for the world. Therefore is it that we call upon every earnest Christian within her limits, not to stand by and tolerate a crime which strikes at the root of her real greatness.

We know that there are many sins and evils in England. But Americans form altogether a false estimate of us if they think that they are suffered to exist without a sustained practical protest against them. They misjudge us very grievously if they draw our portrait from our internal economy twenty, or even ten years ago. Prove to the Christian mind of Great Britain the existence of any wrong in which the country at large seems implicated; and there will not lack earnest, and repeated, and resolute protests in both Houses of Parliament, by public meetings, through the periodical press, until that wrong is crushed and abolished. And one great motive-cause of this is, that we have a clear view of the reason why God has raised us to our place among the nations of the earth. We look at the fate of other countries, whose position

once promised as fair as our own, and we see that their dreams of conquest and aggrandisement have melted into the thinnest air, just because they pursued their selfish schemes, neglectful of the eternal truth, that there is a Righteous Judge above them, who hears the cry of the poor destitute and pleads their cause. It is suicide to ignore this. How the remedy is to come, is a question beset with difficulties; but that the only prospect of the patient's life is the resolute cutting out of the cancer—this to any bystander is most patent and obvious. Wrong never comes right of itself. The cure will cost sacrifice, but life is worth any that can be made. The great wheel of Providence rolls on, and woe to those whose projects are formed in defiance of it! The nation whose destinies seem fairest, carries within it the seeds of certain ruin, when it forgets this solemn truth. We point the warning in the words of the distinguished Authoress who has led us to these reflections. Clayton and his friend are talking of their country's future—Russel's sentiments are couched in language drawn with little variation from a prominent Virginia paper—the *Richmond Enquirer* :—

" 'And so,' said Russel, 'comes up that old fear of insurrection. That's the awful word, Clayton! that lies at the bottom of a good many things in our states, more than we choose to let in. These negroes are a black well, you never know what's at the bottom.'

" 'Well,' said Clayton, 'the only way, the only safeguard to prevent this is reform. They are a patient set, and will bear a great while, and if they only see that anything is being done, it will be an effectual prevention. If you want insurrection, the only way is to shut down the escape-valve, for will ye nill ye, the steam must rise. You see in this day minds will grow; they are growing. There's no help for it; and there's no force like the force of growth. I have seen a rock split in two by the growing of an elm-tree that wanted light and air, and would make way up through it. Look at all the aristocracies of Europe. They have gone down under this force. Only one has stood, that of England; and how came that to stand? Because it knew when to yield; because it never confined discussion; because it gave way gracefully before the growing force of the people. That's the reason it stands to-day, while the aristocracy of France has been blown to atoms.'

" 'My dear fellow,' said Russel, 'this is all very true and convincing, no doubt, but you won't make our aristocracy believe it. They have mounted the lightning, and they are going to ride it, whip and spur. They are going to annex Cuba and the Sandwich Islands, and the Lord knows what, and have a great and splendid slaveholding empire; and the North is going to be what Greece was to Rome. We shall govern it, and it will attend to the arts of life for us. The South understands governing. We are trained to rule from the cradle; we have leisure to rule—we have nothing else to do. The Free States have their factories, and their warehouses, and their schools, and their internal improvements to take up their minds; and if we are careful, and don't tell them too plainly where we are taking them, they'll never know it till they get there.'

" 'Well,' said Clayton, 'there's one element of force that you've left out in your calculation.'

" 'And what's that?' said Russel.

" 'God,' said Clayton.

" 'I don't know anything about Him,' said Russel.

" 'You may have occasion to learn one of these days,' said Clayton; 'I believe He lives.' "

The Rivulet; a Contribution to Sacred Song. By THOMAS T. LYNCH. Longman. 1856.

THIS Rivulet is rather pretty, somewhat muddy, not very potable or fertilizing, and, upon the whole, cannot be regarded as supplying any large contribution to the stream of sacred song; but it has fared with it, as with other little streams, whose names have become known to fame by battles fought upon their banks. Its name is identified with conflicts, which have broken out in large communities, and which have been sufficiently loud and fierce to attract attention beyond their own limits. With their proceedings as mere separatists, we are not concerned; but in their state, as homes of religion, and repositories of the spiritual influences under which so many of our brethren live, we cannot cease to feel a sincere and loving interest. We are not, however, about to enter into the subject of the controversy itself, or to dwell on what it has disclosed. We will give no opinion on subjects on which we are not fully informed; we will say nothing of Dr. Campbell and Mr. Binney, of the discussions, theological and personal, which have resounded in the journals, and the conferences of the Congregational body, nor will we undertake to estimate the amount to which "Negative Theology" may have succeeded in establishing itself in those quarters. For the present we have nothing to do with the battle, but only with the book, which was (to use the distinction of Butler), not its cause, but its occasion. After all that had been said, we have felt a little curiosity to see it, as may also some of our readers. On their account we give a few pages to the subject; not as historians, who discuss the engagement, but as travellers, who turn aside to visit its scene, and, after sitting quietly by the little stream, and spending a few hours on its banks, describe the impressions which they received upon the spot.

Of the work in the opening sentence we have given our own general impression; but it may be well to say something more specific.

A few words of preface introduce the poems in a prepossessing manner, and gracefully account for the "name" to the work:—

"The streams of sacred song make glad the City of God. They are, too, streams in the desert: and many who are weary and athirst, as they travel towards the City, drinking of a brook by the way, can go on that way rejoicing.

"Christian poetry is, indeed, a river of the water of life; and to this river, my 'Rivulet' brings the contribution, desiring, in its individual course, to afford such benefits as it may, and to augment, however little, that stream, which, that it may ever fertilise the Christian country, and ever refresh its people, must itself ever be fed by new supplies."

Of the nature of the contribution supplied in this volume, it seems to us that the Author has fallen into a strange misconception.

"These Hymns for Heart and Voice," he says, "are suitable for the chamber or the Church, and they may be said or sung:" and this title is continued through the book as the heading of all the pages, and some of the hymns are again spoken of as "more the expression of united worship than others," and tunes are appropriated to each of them to facilitate their use in this way.

Now, it appears to us that the title is a misnomer, and that the intention is a mistake. Parents do not always know what their children are fit for; and sometimes destine them for situations which they are most unqualified to fill. Sometimes, too, they get their friends to accept them at the parental valuation, and admit them, on the strength of it, to unsuitable employments. But we could hardly have imagined that any guide of public devotion could have been found to adopt the Author's suggestion, and propose his "Hymns for Heart and Voice" as "expressions of united worship," to be "sung in the Church." The fact is, that they are (generally speaking) particularly deficient in those characteristics of style and feeling which are congenial to such a purpose; that whatever excellences they have, belong to a different kind of composition, and that the most favourable light in which they can be regarded, is not at all as hymns, but as short poems, suited to a limited class of feebly meditative minds. They draw what inspiration they have mostly from the scenes of nature; their chief poetic resources are the ornaments of fancy; and their religious tone could never meet the requirements of the common Christian heart.

As poems, however, they have many attractions—in the beauty of the language, and the brightness of the writer's conception—in their many appeals to the deepest sympathies of the poetic mind. But there is a deficiency both in clearness of thought and elevation of feeling. The outward image presented to the poet's eye in the aspect of heaven, or of earth, is often depicted in pleasing, and sometimes even in striking language; but the inward thought which he sees reflected in it, or the spiritual ideas which it suggests to him, are generally found wanting in a definite outline, and a living character. Sometimes, also, they are simply fantastic in their resemblances to the objects which suggest them, and present us fancy gone mad. The sixth "Hymn" (if we must call it so) may supply an illustration of what we mean.

" Aloft in the quietest air,
Serenely the clouldlets repose;
The God who has made them so fair,
His love in their loveliness shows:
It rests us to look on their calm;
Their softness, it softens our heart,
Our hurry, distress and alarm
They silently tell to depart.

" Like raiment of Angels they shine;
No fingers such robes ever spun;

Their texture so airily fine
 Is dyed in the hues of the sun ;
 Such garments for souls may be had,
 On us the like glory appear ;
 In gentleness may we be clad,
 And rectitude winningly clear.

" The light of religion, that flows
 From robes which our spirits desire,
 Is warm, though as white as the snows,
 And mild, though as ruddy as fire.
 Lord, clothe us in sanctity bright ;
 Let love with its zest and its zeal
 Be mingling the red and the white,
 And Christ in our aspect reveal."

We do not mean to say that this is a fair specimen of the whole book: of course, if it were so, we should not have troubled our readers with any notice of a volume of such ill-conceived fantasies as these cloudy garments, with their red and their white, their snows and their fires, their zest and their zeal. It is, however, by no means a solitary instance of forced conceits or unreasonable expression. We meet often with sentences oddly transposed, like this:—

" Our Master all the work has done
 He asks of us to-day ;
 Sharing his service, every one
 Share too his Sonship may."

Or with awkward images and ill-fitting words; as, for instance:—

" May clustering actions on that vine
 My heart in grape-like beauty shine."

Or, again:—

" Oh, if I but know Thee
 In thy human form ;
 Oh, if Thou but show me
 Jesus in the storm ;
 Perils never counting,
 In love's air I'll breathe ;
 Hugest doubts surmounting,
 Though they cry and seethe."

The change of persons in the first half of the verse is awkward enough; and "in *love's air* I'll breathe," is a sufficiently clumsy way of expressing oneself. But we cannot "surmount" the "*hugest doubts*" which "*cry and seethe*," words which are both unsuitable to express the working of "doubts," and inconsistent with each other; since to "cry" is the attribute of a living being, and to "seethe," of boiling water. All that can be here advanced is an apology from the necessities of rhyme. Sometimes that excuse becomes itself inadmissible, as in the following verse from the Hymn On Emulation of Noble Ancestors, in which it is doubtful whether an unreasonable image is introduced for the sake of rhyming with a bad epithet, or the bad epithet for the sake of the unreasonable image:—

CHRIST. OBSERV. No. 230.

S

" We of fathers learned, witty,
 And their lesser fame, are proud,
 See the martyr, mystic city,
 Ages vest it like a cloud :
 Cloudy Time with hues of glory
 Canopies its ancient fame ;
 Shall the lustre of its story
 But the darker make our shame ?"

We must leave it to the reader to decide whether our fathers are called "*witty*" in order that the Martyr may afterwards be described as a "*mystic city*," or whether this singular representation of a martyr is brought in that the poet may stimulate us to rival our ancestors in "wit" as well as in martyrdom. We are half afraid that he will not succeed in doing so himself.

But we would not seem observant only of errors and defects in a book which contains many pleasing thoughts, many happily expressed ideas, and some strains of a true though not lofty poetry.

The following poem, we think, will be felt as a genuine expression of natural feeling, such as might arise in a thoughtful mind on beholding a bright sunset after a cloudy day.

" Oh is the heart too soon appeased,
 Oh is its pain too lightly eased,
 When, though the sun with stinted ray
 Has been but glimmering all the day,
 One last brief gush of glory bright
 Can fill and flood it with delight !
 " No ; to the heart this beam so brief,
 Pledges as well as brings relief ;
 Light from serene eternity
 Now flashes promise through the sky,
 That thus shall life, its dark day spent,
 End in an ocean of content.
 " When once our cloudy course is run
 The long-observed but waiting sun,—
 In morning, night, and evening peace
 Shall shine, and as our labours cease
 Our craving spirits fully bless
 With quick triumphant happiness.
 " Oh ! glorious truth ! and is it true
 For me, my Lord, whose hopes are few,
 Whose chiefest grief and fault it is
 That proffered hopes he makes not his ?
 One sunny gush of comfort give,
 Oh ! say again, ' Believe and live.' "—(p. 18.)

We will add two others, in which two illustrations, often used by preachers and writers, are rendered in an able and pleasing manner.

XV.

" Ah, miserable man,
 What feeble taper light
 Is this which casts its spectral gleam
 Into the murky night ?

A reasoner without love,
 Thy quivering ray forlorn
 Can show the strange and fearful night,
 But never bring the dawn.
 Lord, in our musing heart
 If Thou reveal Thy Son,
 Upward the growing twilight strikes,
 The morning is begun.
 The orb of love appears,
 Night and its dreams are o'er ;
 In such a light need never man
 Be miserable more."—(p. 20.)

LXIII.

"As we by successive stages
 Upward climb towards the sky,
 Still a widening view engages
 An untired and wondering eye.
 Though the mountain slopes are gusty,
 Torrents roar and chasms yawn,
 Guide and staff alike are trusty,
 New fatigues are better borne.
 Look ! above us some are mounting
 And below us some press on :
 But we must not stop for counting
 Who have on this journey gone.
 Mountain chains are but the bridges
 Which a border district span ;
 Breathless from the topmost ridges,
 Our new country we shall scan ;
 See its plains in plenty sweeping,
 See its bright and bowery homes ;
 There no hunger is, no weeping,
 There no grief, no spoiler, comes.
 Ever in such mountain ranges
 Rugged difficulties stand ;
 He who crosses them exchanges
 Earth for the fair heavenly land."—(p. 91.)

It must be owned, that the foregoing poems are not, in one respect, average specimens of the books. They are much more natural in their thoughts and clear in their meaning than is the case with a large proportion of their companions. Failure in this appears to us a serious falling short of the Poet's office. The Poet is not distinguished from his audience by the possession of the poetic *mind*. They share with him in their degree the fair imaginings and thoughts transcending common things, the sense of hidden beauties and spiritual analogies in the outward world which he undertakes to utter. If they did not, they would be no audience for him—he would seem to speak to them in an unknown tongue. He is distinguished from them by the possession of the poetic *faculty*, the power to awaken and interpret their less lively consciousness, and to give form and language to what in them is

vague and voiceless. His best service to us is, that by the higher and more vivid character of his feelings, and by his happier power of transfusing them into words, he is able to give expression to that in ourselves which most eludes expression. In all that most puts this power to the test, we cannot attribute to our Author any great success. We are compelled to notice the defect, because this is the very kind of excellence at which the poems seem to aim. By their subjects, by their style and air, they appear to us to promise a satisfaction of this kind, which, nevertheless, they do not give. When the writer passes from the suggestive scene, and proceeds to utter the mental emotions for the sake of which it has been introduced, we do not often feel that he has done much for us. The feeling is generally either common-place, deficient in elevation and vigour, or it is hazy and obscure, sinking not unfrequently into a vague and feeble sentimentality. Sometimes the opening itself gives warning that nothing better than this is to be expected. For instance :—

XLIV.

“ The dewy flowers, more beautiful
For tears upon their open face,
Gaze on us, as from hearts brimful
Of tender pity for our case.”

Or, again :—

XXXV.

“ Lord, oft thy heavens of day and night,
Shining as if to sanctify,
Seem so pathetically bright,
I breathe a spiritual sigh.”

We really seem to have fallen into the hands of some “*Rosa Matilda*” or “*Angelica Angelina*.” From such openings we cannot expect anything in the way of feeling much more distinct than the “*spiritual sigh*.”

Viewing any poetical compositions as candidates for the office of *Hymns*, we cannot but think that these two defects, the want of distinctness and the want of elevation of feeling, are quite fatal to their pretensions. What is a hymn? and what is its office? Properly speaking, a hymn is the metrical language in which a mind contemplating some one or other of the great things of God, and thereby raised to unusual elevation of feeling, vents the thoughts and emotions with which it has been thus inspired. Its office is to bring the same great things before the minds of others in such a way as to make them partakers in the same elevation of feeling, and, at the same time to afford them the relief and satisfaction of a worthy utterance of their emotions. It is no wonder, then, that many good hymns have been written by persons who were in other ways no poets, and that some real poets have written only bad ones. The great realities of God, of His Truth, of His kingdom, and of the spiritual world, have shone so gloriously and

come so powerfully upon the minds of the former writers, that they have been raised to that state of feeling which has found its natural vent in congenial language. The same realities, dimly seen or feebly felt by the latter writers, have failed to do the same for them. We may see, in what they write, the scattered evidences of their superior resources of language and imagination; but the apprehensions of the subject are low, or the intended utterance of emotion does not strike us as the genuine voice of the heart. A good hymn may often be little more than a recital of the truths contemplated—an affectionate and adoring recital, which finds a satisfaction in dwelling upon and telling them over, without any dilating upon what *we feel* in beholding them, sometimes without any mention of self at all, for the highest feeling is surely self-forgetting, absorbed in the object which awakens it.

It would appear, then, that one of the first and highest qualifications for the writer of hymns consists in a strong and vivid view of the objective realities of the Christian revelation, an eye which looks stedfastly towards heaven and sees the glory of God and Jesus standing at the right hand of God, and beholds the great facts of redemption in the majesty of their spiritual meaning. Without entering into the "Negative Theology" question, and simply criticizing Mr. Lynch as a hymn writer, we must say that it is the absence of this character of mind which appears to us his great defect. This is the cause of that want both of distinctness of religious thought and elevation of religious feelings, of which we have complained. The heavens are not *open* to disclose the glory, and Him who stands at the right hand of God. We mean, there is not the temper of mind which such a sight should produce. As might be expected, this is more apparent in many passages where the Saviour is spoken of, than in others which are not halloed by His name. The use made of that name is most often of that lower kind, which makes it the symbol of human struggles and attainments. When the strain intimates higher things, it often leaves on the mind a sense of vagueness of meaning. And when it assumes a style of fervour, it sometimes becomes positively painful. There is a "Hymn" (No. 75), which begins as follows:—

"Heart of Christ! oh, cup most golden!
 Brimming with salvation's wine,
 Million souls have been beholden
 Unto Thee for life divine;
 Thou art full of blood the purest,
 Love the tenderest and the surest;
 Blood is life, and life is love;
 Oh, what wine is there like love?"

To our ear it has rather the tone of a drinking song than of a hymn; and the want of reverence and of the sense of reality in the words employed, is quite distressing.

We will now put our little volume on the shelf. We almost feel that we have said too much, lest we may appear censorious; but when a volume of religious poetry which has the air of representing

a peculiar cast of thought, and which has, here and there, sufficient merit to attract and please, is offered as the companion of Christian hours, and as a collection of "Hymns for heart and voice, to be said or sung in the chamber or the church," it would not be right to take it in hand without attempting to test its real merit and fitness for the purpose proposed. It is one of the difficulties of hymn writers that there seems to be no difficulty in the exercise of their craft. What is easier than to string together a set of couplets with a moral or religious meaning? But to give the deep emotions of the soul, in its approaches to God, free utterance, this is given to few. It was given to Watts, to Wesley; to Addison, if Andrew Marvel was not the writer of the hymns ascribed to Addison; to Hart; to Newton sometimes, to Cowper always, to express for us emotions of mind to which we ourselves had, perhaps, often laboured in vain to give utterance.

Lay-Agency, a Letter to Lord Denbigh, on the Use of Scripture Readers. By the Rev. R. C. SAVAGE, Vicar of Nuncaton. Seeley and Co.

It is our hope, with as little delay as may be, to call our readers to a careful and extended survey of the whole question of "Lay-Agency." In anticipation of the execution of this plan, we desire, now, to direct their attention to a vigorous, earnest, and convincing little pamphlet on the subject, by one who speaks of that which he thoroughly knows. The question is every day assuming higher importance. It is not to be disputed, that the ministers of religion have not the power, supposing them to have the will—to meet the spiritual wants of the great masses of the country; that the neglect of the middle and lower orders has already produced a great alienation of them, not only from the National Church, but from every religious body; and that nothing but the large supply of a different agency is likely to bring this great moral waste under cultivation.

Some of those who would retain in the hands of the Clergy the exclusive right to discharge duties which are absolutely impossible to them, object to the addition of Lay-teachers as uncanonical. Let them listen to Mr. Savage:—

"The recognition of the Laity as having duties to perform in the Church may be gathered from the fact, that the Lay-members were to elect one or more of their own body annually, as Wardens and Sidesmen, to whom, with one selected by the Clergyman, was committed the guardianship and oversight of the moral condition of the parish. These officers, it is true, have degenerated from their original position of helpers, and of fellow-workers with the minister, to be only collectors of rates and guardians of the fabrics. But the 109th, 110th, 112th, and 113th Canons give to these Lay members most distinct and positive duties in looking after

the morals of the people, and the suppressing of sin and wickedness,—‘to look after communicants, and to present to the Bishop *all hinderers of the Word of God to be read*, and all defenders of Popish and erroneous doctrine.’” (p. 21.)

It is clear, then, that there is nothing *uncanonical* in availing ourselves of the piety and ability of Lay-churchmen. “The 13th Canon enacts that *all manner of persons* within the Church of England shall, on the Lord’s-day, among other things, ‘*visit the poor and sick, using all godly and sober conversation.*’ All the members of the Church are to do this.”

Whatever else we may conclude from this and other proofs of the Church’s mind, we must, at least, agree with Mr. Savage, that the employment of *Scripture Readers*, licensed by the Bishop, is a lawful thing. And if lawful, it is most imperatively demanded by the present state of affairs.

Mr. Savage appeals, *inter alia*, to the alarming and afflicting truths brought to light on the *Census Sunday*, in March, 1851; and shows, by a reference to that Census, that even where the sittings are provided, there is little disposition in the masses of the people to make use of them. The desire to attend is to be awakened; and who so likely to apply, under the Divine blessing, the awakening touch, as a body of persons familiar with them—finding an easy entrance into their houses—admitted to an intimacy, which is almost sure to be denied to persons of higher rank and education.

It may be added, that the system of “Lay-Agency” is no longer to be regarded as a novelty, or is to be dealt with as a mere theory. It has been tried, and with large success. Bishops and ministers of religion have, to a large extent, put their seal to it. And especially, within a few weeks, the Bishop of London has signalized his appointment to that high and arduous post which he is called to occupy, by publicly affirming the necessity of Lay visitation and inspection; and after his earnest and efficient manner, calling on all classes of the community to assist in marshalling the ranks of this Lay army in the conflict with sin and misery.

The picture given by Mr. Savage of the agency at work for the diffusion of infidel and anarchical opinions and practices, is such as must awaken no slight alarm in thoughtful minds:—

“It would be folly to deceive ourselves with the hope, that these principles are advocated, and held only by a small body of ignorant and powerless men. It is far otherwise. Their system is now regularly organized. All the instruments and agencies which are found effectual for the propagation of truth are used in this assault upon the truth. They have a publishing house in one of the great thoroughfares of the city of London, a secular press, secular periodicals, library, lecture halls, schools, evening classes, a propaganda fund, paid missionaries; and on the Lord’s-day mock religious services, at which choristers sing, accompanied by an organ,—portions of infidel writings are read in imitation of our lessons from the Holy Scriptures,—and lectures (in imitation of our sermons) on infidel or political

subjects, are delivered. On Christmas Day and Good Friday they have dramatic representations in ridicule of the great Christian mysteries, which are commemorated on those days. They have affiliated societies *throughout the country*; and in many of our large towns on Sunday evening, lectures are delivered in abuse of Christianity and the Scriptures.

"Another part of this same system is the spread of infidel tracts, books, and periodicals, which are circulated to the fearful amount of twenty-nine millions yearly. Some of these advocate as a duty, 'that all men should be equal; and they contend for a distribution of all property.' They argue, that 'the life of a labouring man is of far more value than the life of a peer or a squire; that, as the working classes procure property, they have a right to it; and that as the aristocracy are not producers, they are useless; and that it is not wrong to put such idlers to death.'"

This subject is, however, now fairly before the public, and cannot fail to be regarded as one of the most vital of the day. It was not wonderful that Popery, in its intense desire to sweep everything into the net of the priesthood, and appropriate, we had almost said, all "power in heaven and earth" to them, had gradually thrust out the Laity from their share in the instruction and information of mankind. But Protestantism has too slowly awoken to the duty and necessity of reinvesting Laymen with their natural and appointed rights. In this case the Priest and the Levite have too often, not only passed by the wounded traveller, but have also tied up the Samaritan's hands. That day, however, we trust, is gone by; and whilst the Clergy redouble their own labours, and place themselves in the van of the battle, and whilst the Laity render them due allegiance, these last must proceed to the vigorous discharge of one of the most imperative of all duties—to bring the wandering sheep of the flock of the Great Shepherd within the true fold, and lead them to those green pastures and still waters which He has provided for them.

BRIEF NOTICES OF NEW BOOKS.

Village Sermons, by George Butler, M.A., formerly Tutor in the University of Durham, sometime Hebrew Lecturer and Fellow of Exeter. Oxford. 1856.

MR. BUTLER is one of three brothers, sons of the late Dean of Peterborough, who have gained each a University scholarship in Oxford or Cambridge. This is a fact which probably stands alone in the history of University triumphs. It is not, however, to proclaim Mr. Butler's University honours that we notice this little volume, but because it is an especial gratification to us to see a person fresh from such distinctions, thus casting them at the feet of his Saviour, and rejoicing to proclaim that name which he has felt to

be as "ointment poured forth" on his own soul. Amidst the wreck of sound principles in some parts of the University of Oxford, it is pleasant to find other vessels, of all sizes and classes, with their sails up, and the Great Pilot at the helm, making their way to the port. It is among the excellencies of these discourses, that they are untainted by College pedantry. And the truth is, that, as in ordinary life, men known to be rich can afford not to parade their wealth; so the really learned may keep their learning in their strong box, and leave their hearers or readers to find it out. But the highest recommendation of the volume is, that its one simple object is to exalt the Saviour, and to lead the guilty to seek refuge at His Cross. We think the Author might advantageously change his style of writing for one a little less ornate and figurative; but we trust that he may cleave to the main principles he has here laid down, and may go on from hour to hour to build on them a higher structure of spiritual and practical religion.

Opinions of the Heads of Colleges and Divinity Professors of Oxford and Cambridge on the Theological Colleges. By T. Hill, D.D., Archdeacon of Derby. Rivingtons.

THIS is a reprint from that "Report of the Cathedral Commission" which refers to so many subjects of great interest to the Established Church. The particular topic here treated, is the substitution of Diocesan or other institutions in the instruction of candidates for the ministry, for the Universities of Oxford or Cambridge. To any such change the various authorities here quoted are point blank opposed; and the venerable Author of this pamphlet takes the same side. We must think that the Heads of Colleges are not *primâ facie* the authorities on such a subject, who are most likely to pass a disinterested judgment. They are, to say the least, strongly tempted to put the question, "Who can be so fit to instruct as either ourselves, or those next of kin to us the University Professors?" But even, yielding all the respect due to the distinguished names produced in this pamphlet, and admitting that theory is all on their side, do not our actual circumstances force a different conclusion upon us? In theory, it is impossible to deny that an education for Orders under some special theological system and a particular leader, be he High or Low Church, is liable to serious evils. And we cannot but admit the force of the argument often alleged in this pamphlet, that Cathedral cities are by no means desirable quarters for young men. We are accustomed to think that few strong and healthy plants are apt to grow up under the shade of those vast Cathedral walls. Nevertheless, the necessities of the case appear to lead to the opposite course. Theological educational Colleges *already*

exist, and are exerting, we believe, a mischievous influence over the candidates for Orders. And it has become, we fear, essential to provide one or more such Colleges, where men of a different class may find a refuge; and where, as we hope, nothing would be attempted but to teach religion in the spirit of our English Reformers, with all their deference to the supreme authority of the word of God, and to the character of the "Church" of the New Testament.

In saying this, we feel ourselves to be assuming that the Universities themselves are not, as at present constituted, adequate to the necessity of the case; and we are not sure that they ever could be. There is no place in which it is so difficult to pursue a new and perfectly distinct object as that in which we have long lived for a different end. Men with the degree of "Bachelor" in the University, are almost proverbially idle men. They have fought, and have conquered or lost; and they seem often strongly indisposed to another effort of any kind. And, besides, the difficulty of conducting parochial visitations, of the instruction of schools, and of the cultivation of other pastoral duties, is very great in an University. A valuable Correspondent, in the opening Paper of our January Number, has expressed his hope that some—and he may, perhaps, especially intend *one*—of our new Bishops would lay the matter to heart, and create a Theological school which would satisfy large multitudes of impartial but serious minds. Such a school must, of course, be conducted in as little as possible of a party spirit, but yet, with the most rigid regard to great principles. The ends to be mainly sought are Theological learning, familiarity with practical and pastoral duties, and, above all, a simple-hearted devotion of the whole man to the holy and happy service of God. If the University can, indeed, supply such temples for our future Samuels, we shall be delighted to give it a chance of paying up a heavy debt of neglected duties by consigning them to its care. But, if not, we must open new Theological schools for ourselves.

Gotthold's Emblems; or, Invisible Things understood by Things that are Made. By Christian Sclaver, Minister of Magdeburg in 1671. Translated from the 28th German Edition, by the Rev. R. Menzies. London: Hamilton, Adams, and Co.

WE cannot tell how it is—and we are sure that it arises from no prejudice against either our Saxon progenitors or contemporaries—but it is the fact, that many of those works which make the greatest impression in the "Father land" are far from being as successful here. One reason may be that, however the German language may be able to express English thoughts in words to the full as strong as the original, our own language has not a reciprocal power; and German thoughts, of immense acceptance with their

own countrymen, fall utterly dead on an English ear. There is no end, for example, to Göethe's admiration of the German Shakespeare; but we find it impossible to yield the same admiration to the Anglicised Göethe. The book before us must, we fear, be classed in the same category. It has gone through twenty-eight editions in Germany; but we doubt whether it will go through a small fraction of these here. The Work is simple and natural in its general character. It is a volume of practical and personal truths deduced from everyday incidents around us. But the incidents seem to us often too trifling, the deductions either too common-place or too fanciful. There are, no doubt, exceptions to this charge; and we cannot question, for a moment, the genuine piety, the tenderness, or the benevolence of the Author. And, moreover, there is a large class in society—not precisely children, for the work is too old for the young—but bigger children in mind, whose chief taste is—and no bad taste, after all—for that which is at once familiar, natural, scriptural, benevolent, devout; and for these the work will have many charms. It may be confidently affirmed of it, that it is likely to do no harm, and much good. And this is more than can be said of half the volumes in the world, which win the highest commendation from the public. Among other things which give value to these "Emblems" in our eyes, is, that they come from Germany; from which we are so apt to receive poison, that we are especially glad to get a portion of wholesome food.

A Large-print Paragraph Bible. With Marginal Renderings, Introductions, Alphabetical Indices, Map, &c. &c. Each Book published separately. London: Bagster.

THE public are much indebted to Messrs. Bagster for a variety of important publications which they have put forth, at great risk and expense, to meet the necessities of the Church. And this "Large-print Paragraph Bible" deserves to stand high in this honorable catalogue. To the man flying along on a railroad as the sun goes down—to the sick and aged—to those for whom the omnipotent Mr. Salomons cannot provide glasses which make "darkness visible"—the work is of the greatest convenience and value. So much for the mere type. The system of printing in "Paragraph" ought also to have its share of commendation. The light often cast by it upon obscure passages is undeniable. The marks inserted in our own authorized Bibles, to point to a new section or subject, appear to have been mostly introduced by Dr. Blaney, or some other self-constituted typographer, almost in sport. Of course the Paragraph system gets rid of many of these strange finger-posts.—What is the first duty of man but to learn the mind of God, as far as He has been pleased to make it known to

His creatures? We should be sorry to render the like homage to the Bible with that paid by the Caliph Omar to the Koran; but, if indisposed to "burn" all other books, we unfeignedly desire to see the minds of men far more directed to the devout study of that volume, of which all truths transmitted through a mere earthly medium are but the faint and dim reflexion. If Messrs. Bagster assist in promoting that study they will be no common benefactors to society.

OBITUARY.

THE REV. JOSEPH JONES, INCUMBENT OF REPTON.

WHEN directing our attention to the means of collecting such facts as might supply an Obituary of one of not the least remarkable men of his day,—the honored friend of some of the most distinguished dignitaries of our Church, and an object of respect and regard to all who knew him,—a Sermon preached on the occasion of his death, by the Rev. S. A. Pears, came into our hands. And this so admirably expresses what we should wish to have said on the subject, that we give an extract from the Sermon, which we hope may induce our readers to read the whole.

After some statements on the same subject, Mr. Pears goes on to say:—

"God has from time to time and in different places raised up many such men to do His work. Such were Pascal, and Cecil, and Vinet—and such in his own kind was he who taught us from this place—who will teach us from this place no more.

"His name stands high in the honored list of those who during the last hundred years have endured and labored in the revival of Evangelical truth in this country. They were endued with different gifts, according to the work which God had marked out for them severally. Few among them all were equal in mental power to him of whom I speak.

"That he was loved and valued in this place, I cannot doubt. You have shown it by the marked respect with which you attended his body to the grave. Yet I cannot help feeling, that this honor was paid more to the Man than to the Teacher—to the large heart, and the open hand, and the ever ready sympathy of your departed friend. And though this is good and right, and justly due to him, I wish nevertheless to recall your attention for a few moments to his peculiar value as a minister of the Gospel.

"What I have already said will have prepared you for the view in which I would have you regard him. During a long ministerial life, he presented an instance of the unusual combination of the purest simplicity of faith with the most extensive learning and a keenly inquiring mind.

"Intellectually he was a very *strong* man—capable of great and sustained exertion. Whether he was engaged in mastering the details of a subject, or in analysing the most subtle passages of thought—sifting out truth—detecting and exposing falsehood, his vigour and his endurance were very great indeed.

"And he worked from first to last with invincible courage and perseverance. Let not those who labour with their hands imagine that the hours

which such a man spends in his study, are hours of ease or enjoyment. The hardest worker of you all knows no severer toil than that which your late Teacher joyfully and by free choice underwent throughout his life.

"And he was working for us—we reaped the fruit of his labour.

"Some men are called to work in public—their abilities are practical—they counsel—they govern—they manage other men—their vocation seems to be to move the springs of society. He was not of this kind. The battle of his life was in his Study. There he met all comers, and waged war for the Truth.

"We enjoyed the result, though we little knew of the process by which that result was reached. Sunday after Sunday we heard errors exposed and Truth confirmed with masterly skill and precision. His doctrine partook at once of the simplicity of his faith, and the clearness of his intellect.

"He never used the Pulpit as a means of working out his thoughts and speculations for his own satisfaction, but always directly for our instruction in godliness. Every new form of doctrine as it appeared (and such appearances are frequent in these days) he intercepted, and examined; and would suffer nothing to pass through the filter of his own pure judgment but what was clear and wholesome for the nourishment of our souls.

"The most learned Theologian, and the most refined Critic, might have listened to him with admiration and delight—yet it pleased God that you should enjoy the treasures of his richly stored mind during all these years.

"I do not stand here to praise him. I should be untrue to his memory if I did. It is the last thing he would have permitted. For you all know how hard it was to force upon him the respect that was so justly due to him. My desire is rather to show how the grace of God was displayed in the rare combination I have described—how his great mental powers were all employed in Christ's service—and how too these very powers were tempered and softened by the spiritual life within: for, let me tell you, he had a giant's strength, and but for this influence he might have used it like a giant.

"Of those personal qualities, therefore, which made him beloved by many of us, I will not speak further than to point out that they were all such as are the fruits of the Holy Spirit, and not produced from any other source. Had he not lived with Christ, and been imbued with Christ's spirit and temper, he could not have been so humble, and so forgetful of self—so quick to see good in others—so severe in judging himself—so full of love and sympathy for children—for the poor—especially for any one in whom he could trace the least likeness to the Master whom he served.

"Let us leave these things to be treasured up as precious memories in the hearts of those who loved him."

We have no means of knowing who is likely to be Mr. Jones's successor in the living of Repton. It is a consolation to know that his friend Mr. Pears remains there, as the head of a Public School, which he is rapidly raising to be one of the most important in the kingdom.

VIEW OF PUBLIC AFFAIRS.

A MUCH honored correspondent complains that we usually enter on our "Public Affairs" by referring to *Spain*; when, "in fact, there is nothing to say about her." But surely, if in the horizon of politics, some countries should be used as lights to guide us,

others should be employed as beacons to warn. Dr. Johnson says—that the man who neglects to keep up the lights on a beacon, is guilty of all the wrecks on the shore. Our object has been to keep the lamp clear and bright on the beacon.

The gaieties of *Paris* have been solemnly arrested for a moment, at least, by the assassination of its Archbishop in the discharge of his ecclesiastical duties. The murderer is either a sheer madman, or is the victim of those monster passions from which madness is a happy escape. He is tried and condemned, but no tidings have as yet arrived of his execution; and it is possible that the Law may consign him to the perpetual horrors of the Bicêtre, or some other mad hospital.—The Emperor himself appears, when he escapes the thraldom of dissipation, to be perfectly in *his* senses. As far as can be judged, he has honestly and vigorously sanctioned the measures by which Lord Clarendon has extorted a little reluctant honesty from Russia; and has lent a hand to extinguish the fire beginning to kindle in Switzerland. It is uncertain whom the Emperor will call to succeed to the vacant Archiepiscopal throne: but it is devoutly to be hoped that he will seize the opportunity of striking a blow at ultramontane influence, and will refuse power to those who are disposed to add, to the folly of rejecting Protestantism, the crime of persecuting it. It is not a matter of wonder that the French Sovereign should study the wars of the Fronde with a wary eye. But had Protestantism then prevailed, how much of subsequent anarchy, revolution, bloodshed, might have been escaped; and were it now to triumph, how surely would it prepare France for that civil freedom for which she appears to be as utterly disqualified as Spain or Russia.

The Emperor of *Austria* has been mainly occupied by his visit to his Italian provinces. Kings are not mere machines, and it must be an affecting contemplation to one little more than a youth to find himself at the head of a huge empire—a vast proportion of which is reduced to order by hostile legions. Who would be an Emperor, if he could be a country clergyman?

Of the political history of *Prussia* during the month there is little to record—except, as we have already stated, that, through the interference of other powers, the controversy with the Swiss Provinces seems to be extinguished. A more disproportionate battle could never have been fought than between these two powers; and it is well for Prussia that she has not been allowed, as in the case of Herod of old, to dye her hands with the blood of the helpless.

Italy has been the scene of brigandage in the provinces, and of the usual lying pageantries of the splendid and vitiating Christmas and New Year at Rome. Travellers speak of the prominence of our pervers at these sacred mummeries. Alas! alas! that the contrast of that ceremonial with our own—the one, a shabby relic of Pagan Rome, and the other, a vestment borrowed

from Scripture—should not force them back again to a fold where they may tread the green pastures and drink the still waters of a pure faith and a simple ceremonial. Rome itself is the loud and living rebuke to the doctrine of Roman infallibility. The Pope and his feathered throne, and the worshipping mob around him, might seem to render Popery an impossibility to any man in his senses. But experience has painfully disabused us of this conviction.

America is, for the present, in the position of a man watching the death-bed of the actual possessor of a property, and speculating on the character of his successor. Every one knows what Mr. Pearce has done; but few will venture to decide what Mr. Buchanan will do. He has committed to his hands, for a time, the shears of the destinies of half a world. May he awake to his solemn responsibilities, and obey the call to rule for God and for human happiness.

From *Australasia*, and our other Colonies, little is heard; but *India* gives us plenty to think of—a war with Persia and another with China; neither of them with anything to sanction them to the Christian mind; for neither has that distinct mark of “necessity” stamped upon its forehead which constitutes the only warrant for Christian warfare. The object of the war is, in both cases, obscure; and, as far as it is disclosed, is of a questionable character. Especially in China, if we are fighting for “Opium,” who can expect, or even ask, a blessing on the conflict?

The *Home* news of the month is not of special interest; but the muster is soon to take place of those great Assemblies, which are sure to give us enough to think, talk, and write about. Lord Palmerston has already sent forth his summons to his Parliamentary adherents. And this note of preparation has roused into action those various great bodies of men out of Parliament, who resolve to make it the instrument of their own plans and wishes. Men are furbishing up their weapons for debates about Maynooth, Education, Criminals, Law Reforms, Church Rates, Opium, the Income Tax. “The lot is cast into the lap, but the disposer thereof is of the Lord.” This is our conviction and hope.

It is among the cheering events of the month, that the Ecclesiastical Commissions have announced their power and will to carry out, at an earlier period than Sir Robert Peel had anticipated, his project for paying off their debt to Queen Anne’s Bounty Office, and for augmenting poor benefices. The golden tide has rolled in so rapidly, that they are now ready to dispense their gifts, and get rid of the reproach of a body of starving Clergy in the bosom of a rich Establishment. They now propose, though not exclusively, on the principle of the Board of Education, to meet private contributions by public grants, and so to help those who are most disposed to help themselves.—What appears to us still more indispensable than the endowment of country livings, however poor, is the securing enlarged endow-

ments in cities and towns? The position of the Clergy in these hives of human existence was bad enough before; but our Premier, in his zeal to get rid of the dead, has gone far to starve the living. We cannot, indeed, with Archdeacon Hale, mourn over the loss of the ammonia and other luxuries, which he supposes to breath forth from the graves beneath and around him. But we see, with shame and sorrow, that men of power and zeal are compelled to refuse important stations in our populous cities and towns, by the want of means, not merely to provide stipends for Curates, but even bread for their wives and children.

The means of reaching the great masses of the country, and bringing them under the teaching of the Gospel, has now, we trust, really begun to occupy the public mind. Adult schools; Bible classes; Lectures of which the basis is religion; occasional weeks of evening Services by influential preachers exclusively for mechanics and the lower orders; ministrations in dark and crowded alleys, by clergy and laymen; general visitations—this is a scanty catalogue of the many instruments set in action; and what inspires a hope of their efficiency is, that the large mass of persons so employed appear to go forth with the conviction that human agency is utterly worthless without the higher influences of the Spirit of God.

It is difficult to overrate the importance of the Bishop of London having—probably under the influence of what he had seen at Islington—publicly recognized the principle of setting the *teacher* to work before the *Church* is built. We believe it will be found that, in entering upon new fields of action, not that churches must make converts, but that converts must build churches.

The right of appeal to a Superior Court has been conceded to Archdeacon Denison by a fresh decision of the Law. Nor can we regret this decision, inasmuch as we believe that the more the subject is ventilated, the more evident it will become that the Archdeacon and the Church are in direct antagonism. The worst feature of the case, to ourselves, is, that there are perhaps many within the pale of the National Church who hold the Archdeacon's opinions, without courage to avow them. Some of these reject the *conclusion* which he legitimately draws from the doctrine of Consubstantiation; but, nevertheless, they hold the doctrine. May it not be hoped, that the concurrent judgment of such various authorities may lead them to question their own orthodoxy; or will they stick to their post as heterodox members of an orthodox Church? How much happier for themselves and for the world it would be, if men would concern themselves more with the inquiry whether Christ is spiritually present to their own souls, than whether He is mystically present to all the world. It is one thing to cater for the whole Church, and another to feed individually on the crumbs which fall from the Master's table.

THE
CHRISTIAN OBSERVER.

NEW }
SERIES. } No. 231.

MARCH.

[1857.]

MISCELLANEOUS ARTICLES.

[The Editor desires to be considered as not responsible except for the general tone and character of the Papers in the "Miscellaneous" department of this Work.]

REACTION.

I HAVE just read, in the pages of no insignificant divine, the following sentence—"Only *feel* enough. Feeling begets feeling. Feelings lead to acts, and acts to habits; and habits make the man!" This is plausible language; but is it *true*? Even if in a measure true, it is to be received with considerable limitations; and you will, perhaps, allow me to point out what I conceive to be some of these limitations.

In our original nature, I cannot doubt that the above words would accurately describe the progress to perfection in a human mind. Then, all the feelings and emotions were "good;" and the nature of the unfallen man was so constituted, that one good feeling gave birth to another; one feeling to many feelings; feelings to actions; actions to habits; and habits made the man.

Nor, perhaps, is it to be doubted, that such is the case in angelic natures now. One deep emotion of love, gratitude, admiration, begets another. One star in that bright firmament enkindles another; and thus, in the progress of eternal ages, each of those blessed spirits is every day attaining to greater heights of devotion himself, and awakening corresponding emotions in the spirits around him. Thus, the first note in the heavenly concert leads on to the concurrent harmony of all who dwell in that bright world.

In a limited degree, also, the same fact may be recognised in those servants of God upon earth who have reached to any advanced stage in the spiritual life. Religion is, in such breasts, both a growing and an influential feeling. The little seed gradually becomes a great tree, and the little leaven gradually leavens the whole lump.

But here we must stop. For in many instances it is obvious

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that feelings, and especially deep and intense feelings; those emotions of the soul which prompt to the highest actions, and which, to the inexperienced eye, give the largest promise of them, often issue in their opposites or antagonistic feelings—enthusiasm, in deadness—intense labour and exertion, in inertness—overwrought sensibility, in the total absence of legitimate feeling. Look at the facts of the case as exemplified in the history of human nature.

Amongst *nations*—a season of war, when the strongest passions are called into action, is often followed by a season of deep national sloth: Capua succeeds to Cannæ—the deep slumber of the camp to a state of diseased energy.

Seasons of unusual commercial activity are often, in the same way, followed by a lull of all commercial spirit. And though the thirst for gain may in some cases counteract this tendency, it is not always proof against it.

In like manner, take a case of intense intellectual excitement. From the moment that the University student crosses the threshold of his college, he finds himself surrounded by stimuli to intense study. He may indeed resist them, and yield himself up to sloth or licentiousness. In that case, he is not to be ranked among the class of nobler spirits, whose case I am about to consider. He is an "*Epicuri de grege porcus*"—and may be left in his sty to eat, sleep, live, die, and "*after that, the judgment.*" But there are others who yield to the impulse, receive their University matriculation as a call from Divine Providence to give themselves to the appointed studies; and they pursue them by day and by night, with a feverish anxiety to reach the highest place in the schools, and the "Double first" of University distinctions. Any one familiar with the English Universities is familiar with the cases of such men, who have given day and night to their pursuits,—have rarely missed a Lecture or wasted an hour,—have at length won for themselves the honors they so eagerly coveted. Then comes the reaction. The over-bent bow springs backward. And you may find such men scattered in curacies over the country, prematurely exhausted, old men in their youth, and so sick of work as to resolve to do little or nothing for the future. This is an especially painful case. The mischief may be traced, in many instances, to an earlier period than their University course. The mischief may have begun under a private tutor ambitious for his pupil's success, or in the early struggles for classes and prizes in a public school. And in this case the evil is greater, because the unnatural effort begins when the mind and body are still less prepared to meet it. But whenever it begins, the result is too often the same. The hot fit of this fever of the mind is succeeded by the cold. Ambitious longings give birth to cold indifference—and the man who coveted to be everything, is at length satisfied to be nothing.

Nor is this the worst case I have in view. The same painful result is often realized in the pursuit of *religion*. Large commu-

nities, brought under violent religious emotions, often sink into religious apathy. President Edwards' celebrated book on "The Religious Affections," in which he so forcibly traces the distinction between *true* and *exaggerated* feelings, between sober piety and inflated enthusiasm, originated in the fact, that the religious excitements in parts at least, of New England, had been followed by the calm of indifference and death.

And such is often the case too with individual Christians.—Mitis attends the Lectures of her minister, on *Confirmation*. He himself, perhaps, is unhappily more anxious to impress than to convince; to say strong things, than sound ones; to speak and pray like one of the saints of Popery, than in the spirit of his Holy Master. Mitis is, in the first instance, deeply impressed with all she sees and hears—strives to lash herself up into an intensity of excitement about the approaching ordinance. She reads little, thinks little, prays little—but she feels much. She never for a moment counts the cost while she is building the tower—rarely, if ever, contemplates the power of such enemies as the heart within, and the world and the devil without. How solemn her approach to the Bishop. His hand seems to have in it the wand of an enchanter—and she comes back from the ceremony in all the feverish flush of a person who has consecrated herself to God for life. But the feeling has no foundation in faith, thought, watchfulness, prayer, and deep humiliation for sin before the Cross of Christ. She prays little in private. She makes no serious attempt to dive into the depths or follow the windings of her own spirit—and so, her feelings evaporate; her first love passes away; and she soon, perhaps, becomes more the child of the world, or the slave of the devil, than before. The rule, in her case at least, is evidently insufficient and unsafe—"Feel, and everything also will follow."

I have sometimes noticed a similar case in the other sex, as to *Missions*.

Volens attends a Missionary Meeting, where it happens that some ardent pleader, not very nice as to his facts, but sketching at large and colouring highly, presents a picture of the Missionary life, with all its comforts and none of its drawbacks, struggles, and disappointments. Volens hears; is convinced, and resolves in an hour. The Meeting is no sooner finished, than, with flushed face and beating heart, he presents himself to the glowing advocate, and pledges himself to the Missionary life. Supposing his reasons and motives for the act of self-dedication to be genuine—to be founded on Scripture, thought, knowledge, a deep consideration at once of the nature of the enterprize, and of his own capacity for it; no act of self-devotion can be nobler, wiser, safer, more consistent with the appointment of God and the voice of duty. But, in the case of Volens, the whole movement is one of mere passion and overwrought sensibility. The fever subsides; and directly the pressure of the yoke of Missionary labour and self-denial is laid

upon his neck, it is evident that his resolution is more of a passion than a principle. The volcano blazes, and then leaves behind nothing but a hollow crater and a heap of ashes.

I may refer to one other similar case. Who that has been present in the chamber of extreme sickness or death has not seen deep and apparently most agonizing emotions awakened by the passing senses? The heart of the minister or friend who stands by begins to exult in the hope that a mind, perhaps as yet untouched by other events, is really moved by this, and is beginning to yield itself to God.—The week of intense grief is over, the body is consigned to the cold grave; the lessons of religion can no longer be studied over the pale countenance which before spoke from the coffin. Alas! it would seem that all these deep emotions and strong resolutions have also been committed to the grave.

I know not what may have been the experience of other ministers, but I have been often struck with the especial deadness and impenetrability of hearts which have been deeply visited without profiting from it. The spirit of evil seems, in such cases, to return with other spirits worse than himself, and the last state is worse than the first. The vacant soul is reoccupied by worldliness, selfishness, deadness to the things of God, which seem to win for themselves an absolute dominion.

But, I may be asked in reply to all this, Do you mean to discourage all deep and strong emotions? Is it not the fact, that one feeling begets another? In a large number of cases, do not "feelings prompt to actions, and actions to habits; and habits make the man?"—To this I answer, that in many cases all this is true; and what I am anxious for, that it should be always true in all the movements of life. It is not enough to stimulate the feelings—to rouse them into perhaps unnatural activity—to stimulate them into convulsive efforts—but other more sober qualities are also to be called into exercise. Sensibility is to be yoked to her slower but safer allies; and all are, hand in hand, to pursue the great work of resolving, pledging, doing; of guiding and prompting the mind, and of enlisting it in particular engagements, services, offices. These qualities combining for the common guidance of the individual, will prompt him deeply to study the will of God in His own sacred Volume, to borrow all collateral lights from the wisdom and experience of others, and to seek in devout, patient, confiding prayer the gracious influences of the Spirit of God. Feeling is an admirable ally: but she is a bad mistress. As the heart is not to be made the dupe of the head, so the head is not to be made the slave of the heart. It is not enough to let sensibility rub her lamp, summon up the other faculties as her slaves, and send them forth to execute her high commission. Feeling must be associated with watchfulness and prayer, and then are we likely neither rashly to "enter into temptation,"

nor weakly to yield to it.—There is one practical measure which, next to earnest supplication for the grace of the Holy Spirit to plant and earnestly to cherish every good desire in the soul, I desire to press upon my readers. Let them, if they would avoid the evil of which I have been treating, take immediate and especial care to realize and *embody all the emotions of the soul in corresponding actions*. It is the nature of every feeling or emotion, like the heated iron, to part with something of its fervour. Hope, fear, love, will of their own nature decay, unless special nourishment be supplied to them. And next to the sacred influences of the Holy Ghost, *action* seems to supply this nourishment. You feel; then, make haste to act. Let *Pity* often take a walk in the wards of an hospital, or knock at the door of the worst cottages of the poor. Let *Love* seek out actual objects of living sympathy. Let the Confirmer immediately begin to water the young seed of devout feeling in her soul by taking a class in a Sunday school, or her seat by a sick bed. Feelings prompt to actions; but actions pay back the debt by emotions, often of a deeper and more enduring character. The deep emotions of Howard, Wilberforce, Buxton, appear to have gone with them to a dying bed, and, may we not believe, to the gate of heaven, and never to have left them till they delivered them over to the influence of the loftier emotions of the spirits who surround the Throne.

H.

"THE MAN OF GOD."

To the Editor of the Christian Observer.

THE following remarks are the *substance*, and, as nearly as can be remembered, the *words*, of an address to a Meeting of Clergy on the subject: "That the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. iii. 17.)

"THE whole passage is evidently addressed to Timothy, not as a Christian only, but as a *Minister* of Jesus Christ. Every true Christian is indeed a "man of God"—for he is "born of God," and is God's property, because he is "bought with a price, and is not his own." But this title is given to Timothy as Christ's especial and peculiar servant. It is given to Moses (Gen. xxxiii. 1.), and in the heading of the Psalm composed by him he is called by this name. It is given again to Elijah by the widow of Sarepta (1 Kings xvii. 18)—and to Elisha, who is as it were a *perpetuation* of Elijah, carrying on and taking up his work where he left it; and having received, with his mantle, a double portion of his spirit.

(2 Kings iv. 9, and in other places of the following chapters). And, here again, it is applied in the New Testament by the Apostle himself, moved by the Holy Ghost, to Timothy, his own son (his genuine son) after "the common faith," one who shared the same spirit and shewed a resemblance to the religious character of his spiritual Father. The *Minister* of Christ is especially "the man of God." He is God's peculiar property. He has parted with all right in himself. God's work is his business, and his only one. His time, his talents, his substance, his influence, all he has, all he is, are not his own, but God's. Other Christians may do, and must do, work that belongs to the world and this present life; but it is the Minister's fault if everything *he* does, does not tell, directly or indirectly, on Eternity. God's very name is incorporated with the name that belongs to him, and gives him his distinctive appellation. And as the name of God, "Elohim," was given to Judges, because they were in God's place, not only "ordained of God," but doing work on earth for God, and therefore it is written of them, "I have said, Ye are God's;" so the Christian Minister is called "a man of God," because he is God's "Parson,"—his *persona*—the man through whom Christ speaks—the living man, by whom Christ's word is delivered to living men—"the example of believers"—the model Christian—the one who is not only to talk of heaven, but "*show* the way,"—the man, in whose doctrine men may learn Christ's teaching, and in his life may see a faint picture, a dim sketch, but still a sketch, of Christ.

Those "Holy Scriptures" which are all "given by inspiration of God" are to make "this man of God perfect" — *aptos*. Aristotle defines the good man, *τετραγωνος αυεν φoyου*—perfectly square, whose parts and sides are fitly proportioned, and, as it were, balanced each by each;—something which, in whatever way it falls, will still fall on its side—fall well, and stand firm. Though we have no reason for thinking that St. Paul referred to this definition of a good man, yet the idea conveyed by the heathen philosopher strikingly harmonizes with that of the Apostle. For the man of God, when perfect, *aptos*, is one who, in whatever circumstances he may be placed, will be able to meet them, and will never fall altogether wrongly or amiss.

But Holy Scripture, though in itself "profitable for doctrine, for reproof, for correction, and instruction in righteousness," will not "make the man of God perfect," unless he has found it so, first and foremost, to himself. "Take heed to thyself and to the doctrine." To thyself first. Teach it thyself first. Be first thine own scholar, before thou art another's teacher. "Thou that teachest another, teachest thou not thyself?" It is one of the characteristics of God's plan of salvation, not only to save man by 'The Man'—by the power and love of God acting on man through Him who is both man and God; but to spread the Gospel through men, as his living

instruments. It is by the leavened human soul, itself imbued with a new principle of active, energetic, though quiet and silent power, that God's leaven is spread from soul to soul. The spirit of the Christian communicates its assimilating grace to other souls by contact, and assimilates them to itself, and to Him who has made it what it is. Have we not all, as ministers, remarked the difference between the power of texts, sought out simply as texts for sermons, and those which in our own private reading, with a view to our own individual improvement, have opened on us? Have we not found that those which have thus first percolated our own hearts and minds, and have come forth as our own, have carried a power which others have not? Have not our hearers discerned a reality, a naturalness, a life and unction about them, because we "spake that we have *known* and testified that we have" *felt*? Has it not come forth with an influence, subtle and appreciable only by the spiritual perceptions of the soul; yet telling, as real, though spiritual, on the inward consciousness of the hearers? Have they not discerned it to be truth, and felt it to be *our* truth, our Gospel, true in itself, and true as testified by those who have felt it to be true? It has been like those descriptions which the traveller gives of a country he has seen and visited, and not merely has read of in a book of travels, and then, by the help of a lively fancy, has endeavoured to describe. The man who has actually been in a country, smiles at a mere hearsay description. The minister who desires to find Holy Scripture "profitable for doctrine," must first find and prove it so to his own soul. It is true, that *docendo discas*; but it is equally and more unquestionably true, "*Disce ut doceas*."

And so with "reproof." To learn our own errors, is the best and safest way, both for ourselves and others, by which to correct theirs. The sense of weakness makes us tender. The man who has known what it is to have "the beam" extracted from his own moral and mental eye—the pain it gives,—how difficult it is to remove,—how slow the process of removal—will not be rough and rash in dealing with his neighbour's "eye." The teaching which makes him know what it is to have the eye darkened, and what it costs to have the darkness removed, enables the man to feel for those who are in the same darkness, and to be gentle and tender in his endeavours to remove it. Henry Martin would never reprove another, except he first felt his own heart softened and humbled by the remembrance and feeling of his own faults and sins. We might suppose, not altogether unnaturally, that this consciousness of our own weakness would make our reproof less effectual; but it is not so. While the heart sets up its bristles, and pride rouses herself, if a man reproves as though he were the saint and another the sinner; not only is that pride not roused by the gentle reproof; but the gentleness of tone which the tender and broken

spirit imparts to the voice tells with softening and humbling power on the spirit of the one in fault, and assists the saint "in gaining his brother." And so with correction. The man who has set his own watch by the sun, can tell others the true time of day. He who has himself been in the wrong road, and has been led into the right, is not only most sure which is the right road, but is able, on that very account, to guide others into it.

It is a striking and interesting fact, that the same man of God, whom his Father in Christ urges to be "perfect," and of whom he says that "from a child he had known those Holy "Scriptures" which are able to make the man of God "thoroughly furnished (*κατηρτισμενος*) to every good work," is the person whom St. Paul selects out of all the Christians he knew, as the most complete Christian. "I have no man like-minded, who will naturally care for your state; for all men seek their own, not the things which are Jesus Christ's." Whatever may be the meaning of "like-minded," there can be no doubt as to what St. Paul meant by the later words in the passage,—While others were seeking "their own," their own interest, or their own pleasure, or their own ease, Timothy, with an instinctive perception of what would most conduce to his Master's glory and his brethren's good, was ready to do whatever would most conduce to these ends. Wherever he might be thrown, this *τετραγωνος ανευ φορου*, felt rightly and truly. Like the great Apostle himself, Timothy was ready to every good work; and had he just escaped the sea, and been flung, cold, wet, hungry, on the beach at Melita; instead of looking at his own dripping garments, or sitting shivering in the cold and rain, he would have busied himself about getting sticks to warm his shivering shipmates, and would have done what he could as the servant of Him "who pleased not Himself."

Such must every Minister of Christ strive to be. Such the Holy Scriptures tend to make every faithful Minister. The worldly, who will not see Christ in the Bible, must see Him in His people, and chiefly in those who are His "Parsons"—His *persons*—"the examples of believers"—the samples and patterns of what every Christian should be, and what every true Christian becomes as he grows in grace. Men cannot see the sun when he is set, but they do see him in his great reflector, the moon. And the world, which cannot see Christ with the eye, and will not see Him by faith, ought to see Him in his Church. It is only as we look at Him, whom we behold in the Scriptures as in a glass, that we catch His brightness, and are changed into His image. Humility is a grace that shines, because its face is from itself and fixed on Christ. Were it but for a moment to look at itself, it would vanish, nor return, till it sought in the glass to find Christ there. Then it sees and shines. Yet it knows not that it shines and glows, though others see it; and as

its steadfast and absorbed gaze is more and more fixed on Christ ; it shines more and more, and is changed into the same glory even as by the Spirit of the Lord.

THE KNOWLEDGE OF THE HEART IN THE STUDY OF THE BIBLE.

"I do not think that clergymen in general have a sufficient knowledge of the human heart, or have the sense which they ought to have of its importance."

This was an observation made in my hearing many years ago, but it so far struck me as to have kept its place in my memory. I will not now inquire whether it be just. Possibly the proprieties which hedge the path of the ministers of religion, and the public respect which shields their profession, may in some measure prevent them from seeing men as they are, and tend in their case to diminish what is called the knowledge of the world. At the same time, it cannot be doubted that they have, in some other respects, advantages and opportunities for this study which are all their own, and of which many of them make an abundant use ; while of the mass of them it is probably true, that they possess as much acquaintance with human nature as belongs to men of their own calibre in other professions. The sense in which the remark which I have quoted fastened itself upon my mind was not as to the defect which was asserted, but as to the necessity which was implied. To those whose calling it is to influence and to guide the human heart, the knowledge spoken of is certainly a special requisite ; and the subject is so far important to them and interesting to all, that I will ask room in your pages for a few reflections upon it.

I must first enlarge a little upon the expression, "knowledge of the human heart." Some such knowledge all necessarily possess ; but when we speak of it, we do not generally mean this necessary and ordinary knowledge, but some superior degree of largeness of acquaintance, clearness of insight, and sagacity of calculation as to men's character and turn of mind, as to the motives by which they are swayed, and the meaning which is to be attached to their words and actions ; as to the way in which circumstances and ideas affect them, and the appearance which things have from their point of view. We know that this is rather a faculty than a science ; although a faculty which seems almost created by cultivation. The principles and rules of judgment into which its results may be condensed, and the leading maxims and pregnant sayings in which they may find currency, can go but a very little way

either in representing those results when they have been attained, or in helping others to attain them. The human mind is too diversified in its constitution, too varying in its complexion and movements, to allow of its being subjected, except in a very imperfect degree, to those classifications and generalisations which would make it, in this sense, the subject of a science. It is not taught by books; or if it be so in a measure, it is by those books which exhibit man rather than by those which discuss him; by historians rather than by lecturers, and perhaps by Shakespeare more than by historians. We reckon it to be gained almost exclusively by actual experience of men in living intercourse and collision with them.

From these remarks on the *general* nature of the knowledge of the heart, and the general mode of its acquirement, I pass on to that which is *specific* in that particular branch of this knowledge to which I now refer.

It is certain that there are different kinds of it, according to the aspects and relations in which man has been studied; so that one who knows the human heart thoroughly in some respects, may be singularly ignorant of it in others. The diplomatist, the lawyer, the police-agent, the man of business, the scheming man of the world, has each had his observation sharpened in a particular direction, and that direction has been determined by his own aim and purpose. He knows the particular class of persons with whom he deals, and in those particular relations in which he is concerned with them; but though, of course, by such definite studies the general habit of observation is quickened, yet it often happens that one who is most sagacious within his own sphere, is entirely at fault out of it. Perhaps no one is less qualified to recognise or appreciate the working of men's higher feelings, and the movements of their spiritual nature, than the man of the world, who most boasts his knowledge of mankind.—It follows from these considerations, that the minister of God will also have his special kind of knowledge of the human heart, appropriate to himself; and that this kind of knowledge will receive its distinguishing character from his own end in dealing with men, and from the relation in which he is conversant with them. To him men are presented in their highest character and their noblest relations, as spiritual beings, whose spiritual nature it is his calling to awaken and to educate. His end is, that they may be reconciled unto God, and formed after the image of His Son. As viewed in this aspect, and dealt with for these ends, the man of God should know the human heart. A mere general theory of its state, as corrupt and ruined, and therefore needing that Gospel which he brings, may enable him to accomplish something; but it does not sufficiently qualify him to "make full proof of his ministry." The *Book* which is his guide directs him otherwise, developing character in its varying individuality, and revealing the secrets of living hearts. The *experience* of his work also teaches him otherwise, convincing him

that the readiest access to the hearts which he would influence lies through a sympathetic apprehension of their state. As these are the two strongest reasons that could be adduced for cultivating this knowledge, and as they open the two great fields in which it is to be exercised, I will adopt them, as supplying the direction for my thoughts, and consider the knowledge of the human heart in its bearing, first on the *study*, and then on the *preaching*, of the Word of God.

The connexion between the study of the Scriptures and the knowledge of the heart, is of a double kind ; for it is a knowledge which that study may be said both to impart and to require. And first I will speak of it as *taught* in those holy pages.

Whatever teaching of this kind it is competent to a book to give, this the Bible affords as no other book can do. "Put me," says Cecil, "into the deepest dungeon, and give me a Bible and a candle, and I will tell you all that is going on in the world." He felt, and felt truly, that man is so perfectly depicted there in his motives and his movements, his inward and his outward life, that, making allowance for the difference of names and circumstances, the world presents only a reproduction of the characters, and a repetition of the transactions, which pass before us in the Scriptures. Let us observe with thankfulness the adorable wisdom of God in this characteristic of His Word. It was intended to communicate to man the mind of God, and to embody that communication in a written record. Who could have anticipated the form into which it has been cast ? We might have imagined that the revelation would have been brought direct from heaven, passing through some few selected channels, and those as pure as might be from the contamination of earthly passions, and as separate as might be from the coarse strife and common circumstances of the world. It might have been preached by angels, and indited by holy recluses. But, in fact, the revelation was born and grew up in the heart of the crowd. The words were not spoken in secret, and the deeds were not done in a corner. The writers were men of movement and action—rulers, warriors, kings, founders or restorers of nations ; or if not clothed with secular office, still living in closest contact with the events of their successive ages, keen observers of the spirit, and sorrowful descanters upon the state of the world. While conducting the Lord's controversy, they encountered all forms of human error, and stood as opponents of mankind. The sterner prophets felt what the more tender uttered : "Woe is me, my mother, for thou hast borne me a man of strife, and a man of contention to the whole earth." (Jer. xv. 10.)

Nowhere in these pages are we in the region of abstractions ; but everywhere in contact with real events and living characters. It is obvious to remark how large a portion consists of actual history, and how wonderfully that history accomplishes the revealing of men's hearts by the biographical character which it continually

assumes. Even in compositions of another kind we have still the historic tinge. We catch glimpses of the passing occasions to which the greatest prophecies attach themselves, and of the state of mind to which they were originally addressed; and perceive that the song of the Psalmist glows with the reflection of a history which is itself unseen. In the New Testament, the Son of God moves through the throng of human characters; and in the Epistles we perceive the circumstances which drew them forth, the living errors at which they were aimed, and the various states of mind which awoke the anxieties or the thanksgivings of the keenly-observant writers. Thus it comes to pass, that we have in this book, not only the mind of God, but the mind of God in its collision with the mind of man; not only Divine truth, but Divine truth in its controversy with human error; not only a revelation from heaven, but a revelation fighting its way through all the oppositions which it meets in the state of human society and the condition of the human heart.

These combined disclosures of God and of man have a reciprocal effect upon each other. Each throws out the other into fuller light. It is plain that the revelation of the human heart brings out the necessity, the suitableness, and the living power of the Word as no verbal statements could have done. It is no less plain, that it is the revelation of the mind of God, present through the whole volume, and increasing in clearness from its beginning to its close, which acts as the touchstone to the human heart, unlocks its recesses, and exposes its condition.

The Bible presents to us the statements of Divine truth thrown amongst the thoughts of men, the judgments of the Divine mind brought to bear upon their ways. What is the result? First, the spiritual side of man's nature is *called into action*; dispositions which would have slumbered become active! "sin takes occasion by the Commandment;" and the spiritual state, compelled by the Divine appeal to move and to answer, comes out in its various phases of alienation and disorder. Then the Word of God amongst men not only evokes their spiritual state, it also *judges* it; as the application of a rule discovers the degree of a deviation, or as the introduction of light shows things as they are. "All things that are reprov'd," it is said, "are made manifest by the light, for whatsoever doth make manifest is light." To make manifest the things of fallen man, is indeed to "reprove" them; that is, to convict them of error and of evil. When the thoughts and ways of God appear in the midst of the thoughts and ways of men, their very presence fulfils this office. On many actions and characters the judgments of God are strongly manifested or explicitly declared; but when that is not the case, and the simple course of the narrative includes no directions what we are to think, the true light still shines on the persons or transactions, reflected as it were from neighbouring disclosures of the Divine mind. Thus we have, in

all the historical books of Scripture, a remarkable discovery of man. His interior life seems purposely drawn out before us under a light which belongs to no other history, of an immediate presence of God, sometimes plainly manifested, always consciously felt. In the books which are not historical, the interior life is still more deeply disclosed, and still under the same condition. In the Book of Job, for instance, we have the thoughts of men on that most obvious and difficult problem, the Divine government in the world; and in reference to one of the most perplexing instances in which that problem could appear. In the speeches of all the interlocutors, the searchings of men's hearts are fully and freely developed, while the intervention of God appears in a restrained and limited degree, but yet sufficient for its purpose, of throwing light on the perplexed scene. The glimpse afforded us at the opening, of the relations of human events to the unseen world, places us at a point of view above that which is occupied by the speakers, and suggests to us reasons for things which are imperceptible to them; while the Divine reproofs at the conclusion convey the most important kind of conviction, not so much that of the errors of reasoning, as of the wrong moral tendencies which they had involved. With regard to the Psalms, it is hardly necessary to notice a characteristic which strikes every reader, and which I have, on a former occasion, been permitted more distinctly to expand in these pages—namely, the depth and variety of their genuine human experience, in their discovery of the movements of the human heart, bleuded with and illuminated by the movements of the Spirit of God.

But I must hasten to the New Testament. What has been said of the Old is still more strikingly true of this, for here the true Light is Himself come into the world. The effect of this appearing is told by Simeon—"that the thoughts of many hearts may be revealed;" and the Gospel narratives are continuous illustrations of the saying. Those who come in contact with the Lord Jesus are, to our eye, like figures which pass suddenly from dusky shadow into vivid light. They have their reputations and appearances, but in a moment they are seen as they are. The truth of their spiritual state is either betrayed by their treatment of Him, or unveiled by His dealings with them.

I will but ask the reader to consider the finely discriminated varieties of spiritual state which are seen in Nathanael, Nicodemus, Martha and Mary, the weeping penitent, and Simon the Pharisee, the young ruler who lacked one thing,—the people of Nazareth who wondered at His gracious words, and would have cast Him down headlong,—the multitude who ate of the loaves and would have made Him a king, but were offended at his "hard sayings." These are but instances, culled at random out of those which every page supplies. As the crisis of the narrative approaches, the discoveries of men's hearts become quite wonderful, and the cross of Christ is set up in the midst of a scene, where all varieties of character crowd

around it, where the condition of human nature is unveiled and all its passions are let loose. But it is enough. The shortest suggestions in detail would soon accumulate too largely. Of the Epistles, therefore, I will say no more, than that they deal with the human heart in the highest developments of its spiritual life. We have here the Truth expanded and completed, and, at the same time, find ourselves in almost a new world of experience; for these writings, while they disclose the erroneous tendencies by which that Truth is evaded or distorted, more fully represent the happy processes and glorious effects which attend its spiritual reception.

I have spoken of the knowledge of the human heart as *taught* in the Scriptures. I was to speak of it also as *required*,—required, I mean, as an auxiliary qualification for their study and interpretation. I have but little room for speaking to this point; but the considerate reader will perceive, that all that has been said upon the other tells also upon this. Wherever a subject is treated, there is a call for whatever amount of innate perception, habits of observation, or previous acquaintance with it the student can bring with him. It is true in all study, “He that hath to him shall be given, and he shall have more abundantly.”

In the present instance, indeed, the discoveries of the human heart are but incidental accompaniments of the discoveries of Divine Truth and of the mind of God; and there are much higher qualifications for the apprehension of the latter than can be supplied by any measure of acuteness in appreciating the former. Yet this is, in its own kind, a qualification too. It cannot but be so. We have seen that the discovery of the things of God is continually elicited by the discovery of the things of man, and blended with it throughout. Divine instruction comes forth to meet the tendencies of actual characters, and addresses itself primarily to particular states of mind; and if its *meaning* is universal and eternal, its *voice* and *tone* are adapted to the human occasion. Certainly, then, a clear apprehension of the occasion, and a just estimate of the character dealt with and the state of mind addressed, must be of great service in appreciating the instruction itself. If it be the statement of a doctrine, by discriminating what belongs to the occasion I shall better understand the universal truth which is conveyed. If it be a principle of action, by comprehending that particular application I shall see more clearly the manner in which it is elsewhere to be applied. If it be a sentence of Divine judgment, how can I grasp its bearings, unless I have an intelligent estimate of the case on which it adjudicates? If it be an expression of spiritual experience, it becomes itself a portion of the knowledge of the heart.

Many cases might be cited, in which a due apprehension of the state of mind that is contemplated, and therefore a due consideration of the aim with which the words were uttered, supply the true principle of interpretation, and are necessary for the avoiding of positive error. I may instance the conversation with the young

Ruler (Matt. x. 17), in the three successive sayings of which Socinian views, legal teachings, and "counsels of perfection" have found their support. The due observation of the state of mind at which these sayings are aimed, gives at once their reason and their meaning. Again, in what immediately follows, the point and scope of the parable of "The Labourers in the Vineyard" has been missed by many commentators, for want of a due sense of the state of mind at which it is directed, as part of the answer to that question of Peter, "Behold, we have forsaken all and followed Thee; what shall we have therefore?" As a simple inquiry, it receives a gracious reply; but as indicating the germ of a dangerous spirit, it is answered still further by an exposure of that spirit as one which would assert rights, and weigh claims, and prescribe to God, and complain of His dealings; and would be sufficient of itself to make the first last.

Examples might be multiplied, especially from the Gospels; for the sayings of Jesus are singularly individual in their aim, and *defective* in their character; the words of One who knew what was in men, and answered their latent feelings and unspoken thoughts.

Again, there are passages where something more than a superficial glance at the fact is necessary in order to our understanding of the dealings of God; where, as in the case of Esau or of Saul, the state of a man's mind gives the meaning of his words and acts, and therefore the reasons of his judicial treatment; and when that state of mind is not apprehended, there seems something in the dealings which is harsh, or at least mysterious. There are other cases, as in some of the language of Job and of Jeremiah, where we must, as it were, stand at the speaker's own point of view, and know the agitations of his heart, before we are thoroughly qualified to interpret the mingled current of his words. But if there are some passages in which an acquaintance with the workings of the human heart assists a just interpretation, there are multitudes in which a sympathetic apprehension of its feelings brings accessions of light and power. When Abraham is comforted, or Elijah reprov'd, we may find the words addressed to them effectual for our own comfort or reproof, without much consideration of Abraham or Elijah. But if we apprehend the state of Abraham's mind after the strange step which had broken through the peaceful tenor of his life, haunted by the sense of his altered position, of insecurity from being drawn into the quarrels of the world, and from the returning invasion of a provoked enemy, and tempted to think his effort unrewarded not so much from his renunciation of all share in the spoil, as from the conduct of the rescued Lot seating himself again in Sodom—we are then able to feel all the consideration of God for His people, all His tender watchfulness over their secret feelings, when we see Him make this the occasion of interposing with the words, "Fear not, Abraham, I am thy shield, and thine exceeding great reward." Or, in regard to the other instance,

how much more clear in their meaning and forcible in their teaching, do we find the instructions of the still small voice which followed the wind, the earthquake, and the fire, when we have first entered into the feelings of the Prophet, impatient, irritated, and desponding from the disappointment of high-wrought expectations, and the apparent waste of his own labours, and of the miraculous interventions of God. Such instances, and often far more striking ones, are scattered throughout the whole Bible, appearing even where they might be least expected. Again and again it will be found that seemingly disjointed utterances of a Prophet assume an appearance of living and natural connexion, when we have apprehended the character of his mind, and the emotions by which it is swayed; and that the force and point of expressions which had seemed uncalled for, are seen in the clearest light when we have appreciated the particular phase of public feeling which he had before his eye.

Such observations might be almost indefinitely prolonged. In this place they are too long already. I leave them now as illustrations and suggestions on the connexion between the study of the Scriptures and the knowledge of the human heart. The suggestions are sufficient to show that this connexion is intimate and all-pervading. I will end with a single reflection as a consolation to my readers and myself. How happy that the same book which opens to us the darkest depths and most tortuous windings of the human heart, presents at the same time the supply for all the necessities, and the remedy for all the corruptions which it exposes, in the manifestation of Jesus Christ, the purifier of the conscience, the light of the understanding, and the healer of the heart!

T. D. B.

[NOTE.—Some of our readers will not fail to recognise in a part of the sentiments of this Essay a reiteration or expansion of thoughts which, when presented by word of mouth, so much delighted a large company of clerical listeners.—ED.]

CHURCH ORGANIZATION.

To the Editor of the Christian Observer.

IN some papers, inserted some time since in your work, I made certain remarks with reference to the Theological instruction and training of Candidates for the Pastoral office. What was then suggested might, I think, be secured, if in some suitable Institution provision were made for instruction,—

*In the positive doctrines of Christianity, and the opposite errors ;
In the interpretation of Scripture ;
In experimental religion, and in the composition of Sermons.*

I mean, by positive doctrines, the Evangelical truths which were briefly described in the paper referred to. Of these, it would be a serious mistake to assume the knowledge already possessed by the majority of candidates to be accurate, or systematic, or comprehensive. I conceive that it ought to be regarded as an effort of the first importance, to discover and rectify whatever might be erroneous, or defective, in the views of each. The members imperfectly developed should be expanded. The isolated fragments should be assigned their true place. Moreover, the student might be found to hold much of what he does know, as a mere arbitrary dogma, received on the authority of others, or of that tradition which forms, and must form, an element in the common social atmosphere of a Christian community. Now, he should be taught to substitute for this fallible authority the voice of inspired Scripture; and this, by means of an examination of that sacred record, by a collation of part with part, and by strict critical interpretation.

There would be, indeed, a just cause for jealousy, lest, in the effort to give Christian doctrine a systematic shape, the truth itself should suffer injury. It is not to be denied, that the cardinal elements of revealed knowledge, when thus collected from the deep mine of Scriptural truth, might suffer by this sort of human handling. But shall we try altogether to escape this risk, by refraining from every attempt to classify and arrange the different portions of revealed truth? We may do so; but then, shall we not disregard the relations which actually exist between one doctrine and another? Shall we not lose the light and strength which a just conception of the whole imparts to its several parts; and, consequently, fail to understand anything truly?

Further, I admit that there is a danger lest the doctrines taught should be twisted, or coloured, or misplaced, by the ignorance, or error, or bias of the particular teacher. And, no doubt, the student, whose mind is generally plastic, and open to the influence, good or bad, of an instructor, might receive impressions full of mischief. Again, however, I ask, is this a peril which can be avoided? Is it not incident to the necessary dependance of one man upon his fellow in all branches of knowledge? The fact is, that the youthful student in divinity has long ago been exposed to this very danger. Positive truths he has already received, at different times, from the very birth of his intelligence and curiosity, on the authority of a parent, a friend, a tutor, or of a pastor. Already he is under the influence of the views and cast of thought which he may have received from these fallible authorities.

At present, when candidates for Ordination are left very much to themselves, they do, in fact, surrender themselves to the guidance of fallible teachers. One adopts the course of reading suggested by a clerical friend in whom he confides, and by whose particular views he is willingly influenced. Another attends a diocesan institution, and is moulded by its peculiarities. The majority, I

suppose, still content themselves with reading the books recommended by the Bishop, by whom they hope to be ordained; and are thus subjected to the system and bias of their authors.

These, therefore, are perils which must be encountered. It may serve, however, to mitigate our alarms if we reflect that, whoever may undertake the public instruction of others in Christian doctrine, will find himself obliged to make use of the results of that biblical criticism which has advanced so much in modern times, and furnished the student in Scripture with so many helps and advantages. It will be his duty, indeed, to inculcate the old orthodox doctrines of Christianity; but, in so doing, he will be expected to apply a severe judgment in the interpretation of every text, or portion of Scripture, advanced as an authority, or in the elucidation of such doctrines. Now, every act of criticism, in the presence of the student, will be an appeal to his private judgment, a solicitation addressed directly to the candour of his mind, which it may be hoped will tend to awaken his curiosity, and to increase his interest in the sacred records.

There is a risk, no doubt, that a man who is engaged in giving systematic instruction in the positive truths of Christianity, may exercise a dangerous partiality in the selection, for examination, only of those passages of Scripture which appear to him to inculcate and illustrate the particular doctrines, without a due regard to the bearing of others upon them. But this danger may, I think, be guarded against, by

Instruction in the Interpretation of Scripture in general.

In this department the student should not be taught to search for any particular doctrine, but simply and earnestly to search the soil of Revelation for the ore it contains. In the course of this search, he would reach the passages which he had formerly examined in connexion with positive doctrine, and be led to interpret them with a due regard to the general teaching of the Word of God.

I assume in all which I have said, that the teacher intrusted with the inculcation of positive doctrines, would not be satisfied to exhibit them merely as objects of thought, and to expose their opposite errors; but would labour, also, to present them in their subjective aspects, pointing out their practical and experimental character and tendency. I conceive, however, that the importance of experimental religion is such as to demand a separate branch of teaching, with which some instruction in the art of communicating religious knowledge might be conveniently connected.

And this branch of instruction, as it appears to me, should be intrusted to some teacher who has proved himself an efficient pastor in some adequate sphere,—to a man richly endowed with a Christian spirit, and skilful in dealing with the human soul in the various stages of the Christian life. In this case, the youthful candidate for the pastoral office would receive his instructions, like

students in other professions, from a person eminent in practice; and thus he would learn the practical value of every truth which he receives into his creed.

It seems to me, also, that, without disturbing the University system to any great extent, an institution might be established in each of our Universities, with class-rooms, and a supply of carefully selected teachers—some of them Fellows in residence in their respective colleges—qualified to provide trustworthy instruction in the three branches just indicated. Students prosecuting their theological course in such an institution might attend the University Professors at the same time, and receive from the latter instruction in such departments as Moral Philosophy and Church History, which would not be provided by the former, and do not require personal intercourse between the teacher and the taught. It is not, I hope, too much to assume, that graduates in arts would be permitted to continue to occupy their apartments in their respective colleges and halls during their Theological course. By these alterations no essential principle in the University system would be violated. A new member would simply be added, fitted, in due time, to act in harmony with the existing body. But objects of incalculable moment might thus be secured. Not only would a substantial and practical preparation for candidates for Ordination be provided, but the Universities, at a momentous crisis in their history, would establish firmly their venerable relation to the Church and to the country, as schools for the Theological training of the Pastors of England. E. H. C.

[NOTE.—We ourselves, as our regular readers well know, have been gradually growing in the conviction that the Universities will never supply the necessary Theological Schools. The assembly of scholars is too promiscuous; the habits are too expensive. University life and ordinary life are too distinct; classical and philosophical will always usurp the first place, and practical theology be thrust to the wall. In the general object of the writer's remarks we cordially concur.—EDITOR.]

REVIEW OF NEW PUBLICATIONS.

Lectures on some of the Prophecies concerning the Rise and Character of the Power, commonly called Antichrist, and their reference to the Church of Papal Rome. By W. KNIGHT, M.A., Rector of St. Michael's, Bristol, and Chaplain of the Asylum for the Blind. London: Seeley, Jackson, and Halliday.

To know our enemies, is half the secret of victory; not to know them, and so to be taken by them unawares, will demand all the courage of the bearskins at Inkermann to preserve us from disastrous and ignominious defeat. As regards the individual Christian, it is a happy thing for the thousands of lowly travellers Zion-wards,

that the foes are so clearly indicated in Holy Scripture, as to be patent and obvious to all. Nothing but wilful ignorance can leave us in any doubt as to the great enemies of our *personal* salvation; and forewarned is forearmed. But as regards the enemies of the Church of Christ as a body—the *civitas Dei*—there are a thousand disturbing causes to hinder that clear and calm apprehension of them, without which, after all, even the path of the most unlettered individual believer will not long be kept clear and plain. Prejudice, animosity, the *odium theologicum*, the wrath of man that works not the righteousness of God,—such are some of the elements that are apt to distort the judgment of him who ventures to handle the perplexed question of Christ and Antichrist. He often sees in the prophetic word only the reflex of his own preconceived opinions, and nothing more. Nor, indeed, is the opposite temper of mind a better qualification for entrance on this inquiry. We have a modern school of theologians, who seem entirely to ignore the fact, that they themselves are actors in the great theatre, “in which God and angels are the only lookers-on.” They look down from their sublime indifference, and their language seems to be,—

“I sit apart, holding no forms of creeds,
But contemplating all.”

It is not from critics such as these, “like blind Argus,” (to use Archdeacon Hare’s happy simile,) “all eyes and no sight,” that we look for any real elucidation of these questions. Moderation is generically distinct from indifference; and it is only from the earnest thinker, who has a clear spiritual perception of Divine truth, and is prepared to maintain it at any cost, that we can expect, with any hopefulness, a satisfactory interpretation of the predictions of the Word of God. And such appears to us to be one of the chief merits of the Lectures which have suggested these remarks. If they are the language of a man in earnest, our readers may also be assured that they will find in them none of that vulgar vituperative declamation, which has only disgusted students of taste and education, and repelled them from an inquiry whose importance it is difficult to overrate.

Those who are familiar with the Inspired Word, will recognise not only in the Edoms and Bozrahs of the Old Testament, but also in declarations more express and specific, a note of warning to the Church of Christ against some potent enemy, of which she is ever to be on her guard. Mr. Knight is the first, we think, of English commentators on the subject, who has directed attention to a point, which is most important in the disentanglement of this great question. He points out that Bengel, in his *Gnomon*, draws a distinction between the Antichrist of the “*Apostolicus sensus*,” and the Antichrist of the “*Ecclesiasticus usus*.” In other words, he discriminates between the two senses in which the term Antichrist has been employed. That term was first coined by the Apostle John in his Epistles, and used by him to express both certain

enemies, which had already appeared, and also another, *whose characteristics he does not define*, and in his day yet future. This is the "Apostolic sense" of it. And the term subsequently obtained an "ecclesiastical use." It was borrowed from St. John by early Christian writers, and by them employed, in a second broader and more conventional sense, to designate that great foe of Christ and His kingdom in the world, who is portrayed in the whole of that great group of prophetic Scriptures, in the Old Testament as well as the New, which deal with the fortunes of the Church. That group of predictions, to speak more specifically, contains Daniel's Vision of the Fourth Empire, St. Paul's Prophecies in 2 Thess. ii. respecting the Man of sin, and in 1 Tim. iv. respecting the Apostasy and its chief Agents, and the Apocalyptic Vision of the Mystic Babylon.

All these prophecies, we say, were classed together by the early Church, as the "prophecies respecting Antichrist." It is only a modern refinement of interpretation which refuses to acknowledge that they all belong to the same power; under different phases and aspects indeed, but still to the same power. It is true that the statements of the Fathers of the earliest centuries are but vague and undefined; but how could they be expected to apply them to a power, which had not arisen in their generation, but in which Protestants believe them to have received a most cogent and satisfactory fulfilment. Tradition is only valuable as a testimony to matters of fact. And strange, nay even grotesque, as were the patristic conjectures, they bear plain witness to the fact, that the earliest interpretation of the Church referred all these predictions to one and the same person or power. In later times, we have had the Præterist School, of whom the cold and fastidious Grotius may be regarded as one of the masters, and of whom we have newer types in Professors Lee, Moses Stuart, and Tholuck; and we can only regret that such names should have been lent to so flimsy and unsatisfactory a system of interpretation.* Still more recently we have had the Futurists, with their theory that all is unfulfilled—a theory which certainly has the merit of being irrefragable, as far as it goes; for it commits itself to no interpretation, and thus presents no point for the assault of the controversialist. But this system, as Mr. Knight well suggests in his preface (p. viii), if carried out to its logical consequences, would involve a denial of the fulfilment of any Scripture prophecy whatever.

We are far from imputing any such motive to the respectable writers who have adopted this view (though it is difficult to help suspecting that with some of them it has found favour, as a way of disposing of the cogency of the prophetic argument against Romanism), but certainly the exegetical canon which is adopted to disprove the accomplishment in the Romish system of these

* Professor Lee, for example, considers that a portion of the Apocalypse had its fulfilment in our Lord's words, "I saw Satan as lightning fall from Heaven," i. e., a prophecy foretels an event which had already transpired 50 or 60 years.

prophecies, if applied with the same stringency to Daniel's Vision of the Seventy Weeks, or Isaiah's of the Virgin-born Immanuel (see Is. vii. as a whole), would equally forbid *their* application to the first Advent of our Lord. Mr. Knight's words are :—

“Let me also add a word on another topic, which the consideration of the subject has suggested. I refer to the nature of what may be deemed a legitimate fulfilment of a Scripture prophecy. This might probably be ascertained, by a careful induction from those Old Testament prophecies, which our Lord himself, and the apostles and evangelists, declare to have been already accomplished. The rule of judgment, thus obtained, would be found, I believe, to be very different from that, which some of our modern expositors would apply to these predictions of the papal church ; and which they would be sorry to see applied to all the other prophecies of Scripture ; unless indeed, which I am far from supposing, they would be willing to deprive us of much important evidence, on subjects involving still weightier interests than the detection of Babylon and the Man of sin.”

Is there, then, no satisfactory interpretation to which we may turn ? Nay, put the question in another form. Why shall not the interpretation which satisfied our fathers of the Reformed Church of England satisfy us ? We are not prepared, for our part, to repudiate their conclusion, that these predictions find a legitimate fulfilment in the Church of Rome. This question is already settled, if the authority of venerable names is to be pleaded in the cause ; for, amongst our Reformers, the interpretation was deemed satisfactory by Tyndale, Cranmer, Ridley, and Jewel, and formed one of their most prominent arguments for separation from the Roman communion. It was reiterated by Ussher and Hooker ; it is recognised in the Dedication to King James, which appears in the forefront of our Authorized Version of the Holy Scriptures ; Andrewes and Mede lent their great names to it in the seventeenth century ; it satisfied the sagacious mind of Sir Isaac Newton, and the ingenious and powerful dialectics of Bishop Warburton, in the century following : and, still more recently, men of very different schools of thought have found a point of *consensus* in their views on this question, and this same interpretation has received much valuable enforcement and illustration from such writers as Scott the Commentator, Bishop Van Mildert, and Davison, in his weighty Discourse on the Great Apostasy. Nor is it amiss to say—though the passage we are about to quote at length refers chiefly to only one of these prophecies—that we may add to the names we have already adduced, the name of the mild, impartial, and judicious Bishop Copleston. We do this all the more readily, because it affords us the opportunity of expressing our obligations to Archbishop Whately for having, in the work from which the following passage is extracted, given us a view of the character and opinions of his late friend and tutor, which, to say the least, had, most unfortunately for the just judgment of posterity, escaped the notice of his nephew and biographer. How little ground there was for claiming that accomplished scholar and sound thinker as a favourer of the Oxford Tract party, those who had the privilege of

his acquaintance long ago knew. The materials are now before the world, which will enable the Christian public also to form their own decision.

In one of Dr. Copleston's sermons before the University of Oxford, we find the following paragraphs :—

"That the fortunes of the Christian Church have been shadowed out in the Book of Revelation, is most certain ; but *that* prophetic vision is not designed to gratify the curiosity of each succeeding age about things to come, but to confirm their faith by the evidence of what is past. Even of this the full understanding is probably reserved for some more advanced stage of our being, while enough is made known to convince us that the corruptions and abuses which have polluted the Church are owing to the influence still exerted in the world by the Enemy of our salvation ; and they should lead us heartily to pray for that consummation of our Lord's triumph over sin and Satan, which will one day close the mysterious dispensation of the Gospel.

"In the visions of St. John, who lived not, indeed, to witness the literal second coming of our Lord, but who was permitted to see, through the veil of allegory, much that would happen before that second coming, we trace with confidence some of the most prominent circumstances of the actual history of the Church. The wickedness and impiety of Rome, which is one of the powers of Antichrist, and the persecutions of primitive and simple Christianity by that domineering Church, whose earthly power is, indeed, now broken, and, as we may confidently hope, can never again prevail,—these are among the most clearly-defined objects in the Book of Revelation. The *destruction* of that unholy, usurping power, 'by whose sorceries all nations were deceived' (Rev. xviii. 23), is there also denounced in language, and by images, the interpretation of which cannot be doubted by any who are free from the influence of her strong delusions." (Copleston's Remains, pp. 275, 276, from a Sermon, "Curiosity Discouraged.")

The reader will notice, that the late Bishop of Llandaff here employs the term "Antichrist" in the "ecclesiastical use" of which Bengel speaks.

It is no disparagement to Mr. Knight's Lectures to say, that, in discussing this subject of Antichrist, he adopts the interpretation which has been deemed satisfactory by such men as those to whom we have just referred ; and though the work is thus unavoidably a *résumé* of previous writers, yet at the same time the Author has pursued an independent course in the details of several of the interpretations, and has adduced much additional matter in his notes, which are compiled with much care and learning, and will prove a valuable clue to any one who desires to search into this subject at first hand for himself.

The first Lecture gives a condensed summary of the historical question of Antichrist. The second deals with the Visions of Daniel, which appear to be the "mother text," from which the predictions in the New Testament have sprung. We have not space to transfer to our pages the process by which the "Little Horn" is identified with the Papacy ; but the following passage is a fair sample of the Author's style of interpretation, nor do we remember to have before met with the striking illustration which the point receives from the note appended to the text :—

“ ‘And he shall wear out the saints of the Most High ; and they shall be given into his hand, until a time and times, and the dividing of time.’

“ This, as it forms the last mark of the Little Horn, is also one of the chief badges of this Antichrist. For, where are we to look for persecution, if not to the annals of the Papal church ? We all know something of the accusations of history, which the Papacy is charged with, in this respect. We have all heard of the Inquisition ; that word alone is enough to bear us out in charging Rome with wearing out the saints. We have heard of the destruction of the calumniated Albigenses, the attempt to extirpate the Waldensian Church, the bitter assaults on the Lollards and Wicliffites, and other ante-reformation witnesses. We have also read of the persecutions in the Netherlands, and in Spain and Italy, in Poland and in France, and of the Marian martyrdoms of our English saints : for saints they were, with comparatively few exceptions, though they have never been enrolled in that calendar whose praise is not of God, but of man.

“ Such are some of the attestations of history, as to wearing out the saints of the Most High. Nor can they be evaded, or balanced, or neutralized, as Romish apologists attempt to do, by citing the conduct of individuals, who—in the times when we emerged from the teaching of Rome, and had to learn the first elements of religious liberty—exhibited, in the face of their own principles, more or less of that persecuting spirit, which still animates the Church of Rome. Where, in all the records of Protestantism, can we find anything like the slaughter of the Huguenots, and the joy with which the Pontiff made that deed of blood his own ; when, according to a document, then published with blind effrontery by the Papal Court, the pope, attended by a large retinue of canons, bishops, cardinals, ambassadors, and lords, went in grand procession to the Church of St. Louis ; where a mass was sung by the French cardinal, in grateful acknowledgment of the happy news of the death of the Admiral and other heads of the sect, and thanks were offered up to the Lord God of hosts for having prospered that atrocious massacre.” (pp. 52, 53.)

The note to which allusion has been made is in illustration of the last sentence, and, by the adduction of new evidence as to the fact, seems indisputably to fix the odious massacre of St. Bartholomew on the cognizance of the Papacy :—

“ The document here referred to, of which there is a very rare copy in the Bodleian Library, is an account of this act of Thanksgiving, printed at the time by the pope's printer, and entitled,—‘ Ordine della solennissima processione fatta dal sommo pontifice nell' alma citta di Roma, per la felicissima nova della destruttione della setta Ugonotana. Con la inscriptione posta sopra la porta della Chiesa di S. Luigi in un panno di seta pavonazza a lettere d'oro majuscole. In Roma per gli Heredi d'Antonio Blado Impressori Camerali. 1572.’ There is appended to the narrative, of which I have given the substance in the text, the inscription here mentioned ; which was placed on the Church of St. Louis ; and the verses and prayer which were used on the occasion. The inscription is as follows :—

“ ‘D. O. M.

“ Beatissimo Patri Gregorio XIII. Pont. Max.

“ Sacro Illustriss. Cardinalium Collegio.

“ S. P. Q. R.

Carolus IX. Christianiss. Francorum Rex zelo zelatus pro Domino Deo exercituum repente velut Angelo percussore divinitus immisso, sublati una occisione prope universis Regni sui hæreticis, perduellibusq ; tanti benefici immemor nunquam futurus, consiliorum ad eam rem datorum, auxiliorum misorum, duodecennialium precum, supplicationum, votorum, lachrymarum, suspiriorumq ; ad Deum Opt. Max. suorum et Christianorum omnium plane stupendos effectus, omnino incredibiles exitus, modis omnibus redundantem

divino munere satietatem ipse nunc solidissimorum gaudiorum effluentissimus gratulatur.

"Tantum felicitatem quod Beatiss. Patris Gregorii XIII. Pontificatus initio non multo post ejus admirabilem et divinam electionem evenerit, una cum orientalis expeditionis constantissima et promptissima continuatione, ecclesiasticarum rerum instaurationem, marcescentis Religionis vigorem et florem certo portendere auguratur.

"Pro isto tanto beneficio conjunctis hodie vobiscum ardentiss. votis absens corpore, præsens animo, hic in æde Sancti Ludovici avi sui Deo Opt. Max. gratias agit quam maximas, atque, spes hujusmodi ne fallat, ejus bonitatem supplex deprecatur.

"Carolus tit. S. Apoll. S. R. E. Presbyter Cardin. De Lotharingia hic omnibus significatum ac testificatum esse voluit. A. D. MDLXXII. VI. Id. Sept."

"Since this important document has been in type, I have met with a review, in a Roman Catholic journal, of Sir James Stephen's Lectures on the History of France, alleging, in reference to this massacre of the Huguenots, that the charge 'that the Pope was privy to the plot, and advised, or at least approved of it before it was executed,' is 'just one of those numerous calumnies which Protestant malevolence has invented, and which Protestant prejudice delights to perpetuate, against the Pope and the Catholic Church.' (The 'Rambler,' February, 1854, p. 146.)

"What then can be the meaning of this expression of thanks to the Pope and the Cardinals by the French king, 'for the counsels given, the help sent, the prayers offered up, *in regard to that affair*;' and that, as it appears, for many years, if they had no participation in it? The reviewer adds, that, 'in critical points of history, it is well to go to original sources.' He must surely be very fastidious if he is not satisfied with such evidence as this.

"We may also observe, that the words in the inscription,—'*repente velut angelo percussore divinitus immisso*,'—strongly remind us of the destroying angel on the Medal, which was struck by the Pope on this occasion. It is evident that they both came from the same mint." (pp. 235—237.)

The conclusion of the expository part of this Lecture strikes us as equally beautiful and true.

"Nor can we infer, because we do not hear, in the earlier times of the papal domination, of such persecution as that which stains the pages of several later centuries, that there was no persecution going on, nor any so-called heretics to persecute. Those times indeed were not without their witnesses; they had more in fact than the prophecy requires; and who that knows anything of the nature of that liberty wherewith Christ hath made us free, can doubt that there must have been many of His true people, during that dark reign of spiritual despotism, who felt the burden of its superstitious vanities, yet shrank from meeting its terrific grasp,—many, who groaned beneath that bondage of the spirit, which is as bitter and irksome as the cell of the inquisitor; many, whose hearts were touched from on high with a spirit of judgment that could ill endure the darkness and corruption of the age they moved in; and in whom, like the persecuted and impatient prophet, the shut-up fire burnt, as in their bones, and made them weary with forbearing? This is a martyrdom, which many a saint of God has lived, no doubt, in the long endurance of, and has died, and given no sign." (pp. 54, 55.)

The next Lecture deals with the identification of the "Man of Sin." The license of interpreters has never received a stronger illustration than in their treatment of this question; and the object seems often to have been rather to try what the Scripture can be made to say, than to ascertain what it actually *has* said.

Mr. Knight, after discussing and disposing of the many theories which have been suggested by ingenious expositors, traces, step by step, its fulfilment in the Roman Church.* There is much interesting and original matter in this Lecture and the Notes attached to it, especially in the preference given to the higher and less material view of what is meant by the Temple of God, and the session of the Man of sin therein. The subsequent Lecture, also on the Apostasy and its Chief Agents (1 Tim. iv. 1—3), unfolds the rationale of the Romish system, as to its asceticism and many mediators, in a course of argument and illustration which throws much fresh light upon the question. We then come to the Apocalyptic Babylon, and there is much that is new in the Author's treatment of the symbols of this Vision, the locality and characteristics of the Mother of Abominations, the view of the Pontifex Maximus, and other points for which we must refer to the work itself. A discourse on "The Reformation an Assertion of our Christian Liberty," aptly closes Mr. Knight's series; gathering up and applying the whole subject, and the circumstances of the day, and the dangers assailing our own Church from within as well as from without her pale.

The practical remarks, which close each Lecture, are apposite and forcible; but we must content ourselves with giving our readers a single specimen of them in conclusion:—

"In what fitter terms can I conclude these remarks, than by lifting up again the voice of warning; for which, in the words that follow the text, I have something more than an apology?

"1.—'If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine. But refuse profane and old wives' fables,'—that is, such mixtures of Judaism and heathenism as had begun to appear in some of the Asiatic churches, and have been fully developed in the Church of Rome,—and exercise thyself rather unto godliness. For bodily exercise profiteth little.'

"It is, in other words, but little that can be done by bringing the outward man to bear upon the inner man: the true discipline must begin from within: and it was by inverting this rule of moral culture, that much of this apostasy was introduced.

"Some, as it was predicted, fell away as the result of it: then others followed their example: and at length, there was hardly a church in Christendom that did not fall into the snare.

"But those, you may say, were days of darkness and ignorance, and we shall never sink again into the arms of Rome. This was the sentiment of

* We notice that Mr. Alford, in the recently published third volume of his *Greek Testament*, is unwilling to identify the Man of Sin with the Church of Rome, on the ground that the withholding Imperial Power has been long since taken out of the way, and yet that the Papacy is still undestroyed. But, surely, there is no intimation in the text as to the length of time that is to elapse between the revelation of the Lawless One and his destruction; and we are expressly warned against thinking "the Lord slack, as some men count slackness." We are happy to have this opportunity of thanking Mr. Alford for his noble and outspoken denunciation of Professor Jowett's wretched comment on this passage, and only regret that so forcible a rebuke to Rationalism should be buried in learned Prolegomena, where comparatively few readers will come across it.

many an Englishman, who now looks round with wonder at the ravages which 'the wolf with privy paw' has made amongst the flock.

"That persons of learning and of cultivated taste, who have never really known the way of Life, should be caught by the charm of a traditional theology, cannot justly excite surprise; and we cannot but regard them as much more likely to quit their slender hold on a nominal Protestantism, than the simple-hearted and unlettered poor. But that any that have felt the burden of sin, and have had it removed by the cross of Jesus, and have found through Him an access to the throne of grace, and have been enabled to cry, Abba, Father!—that *they* should turn away to the beggarly elements of a species of paganized Christianity,—that *they* should turn from Christ to saint or angel, however pure, however mighty, may well excite one's pity and amazement; and I must confess I stand in doubt of it.

"The Lord,' we are assured, 'knows them that are his;' and it is not for us to judge of their condition: but, surely, there must be something radically unsound in that man's views of Christian truth,—he can hardly have had a real grasp of God's promises in Christ Jesus,—he can hardly have passed from death to life,—who can think of giving up his access to the Father, through the one Priest and Surety of the covenant, for the dim and shadowy medium of angel or of saint.

"2. What then, you may ask, is that attractive error by which so many are led astray to Rome, and others are kept in willing bondage? Many, as we have heard, are the seducing spirits, and many the delusions of the Man of sin.

"Some are led astray by thoughts about the Church, confounding the notion of the visible and the invisible. Some by hanging upon human authority, to the disparagement of the word and the promised teaching of the Spirit. Some by thinking that they see in Romanism the outward antitype of the old dispensation, which was really to find its analogical fulfilment not in any hierarchy, but in Christ himself. Some by mistaken notions of baptism, being glad enough to merge in that sacrament the dread necessity of that spiritual birth, without which they cannot enter into the kingdom of heaven. Some by seeking, as they fondly think, for something more spiritual than they find in Protestantism, whilst they are really seeking something more sensuous; and here the Church of Rome exactly suits them. Some, as we have seen in the course of this Lecture, from want of a full and devout recognition of the great and vital mystery of Godliness,—God invested with all the properties, with all the affections of our human nature.

"And here we see the ground-work of that mighty charm, which holds in bonds, that are hardly ever broken, the soul that has been taught by the Church of Rome to look to the mediation of its saints and angels; as is but too evident on the slightest inspection of any of their ordinary service books. There the God and Father of our Lord Jesus Christ, is constantly presented as an object of terror,—as the rigorous and inflexible dispenser of justice, except when Mary bends Him to be merciful: and the Saviour is hardly less distorted, by dispossessing Him of nearly all his functions, but that of a stern unapproachable Judge; so that we must have another friend and advocate, to approach the very Friend and Advocate Himself.

"Thank God, we have not so learned Christ! O no, we need no spirit of angel or of man to introduce us to the Father's presence; we need no 'queen of heaven,' no 'spouse of the Spirit,' to call upon the Father 'to fling away his thunderbolts,' for we know that they are quenched in the blood of Christ, as to all that look through Him for pardon. We need no virgin mother, to call upon the Son, to be clement and merciful to us sinners; for we have assurances enough of his love and clemency, in his having left the bosom of the Father, and in all that He has borne for our sakes. We need no friend,—not even the most favoured, and in this respect the most exalted of her sex,—to stir up for us a Saviour's sympathy; for his whole history tells us that in Him we have one that can be touched with the feeling of our infirmities;

whose love surpassed the love of woman. We see it in his sorrow over Jerusalem ; we see it in his tears at the grave of Lazarus ; we see it in his compassion for his recreant apostle ; we see it in his prayer even for his murderers ; nay, we see it, where in truth it can be seen only in its triumphant results and consequences ; for it was a love that death itself could not conquer,—which carried Him down to the depths of hell, to bring up thence his ransomed bride.

“ Then let others go to other mediators ; let others have recourse to their demon saints and advocates ; we need, O Lord, no mediation but thine : nor will we dishonour thy power or thy sympathy by thinking that any other is necessary for us. We only pray Thee to draw us nearer to Thyself, by the blood of the covenant, by the grace of the Spirit, by the tender attraction of thine own example ; in faith and in hope, in penitence and in love, in the constant exercise of prayer and of praise,—and thus enable us to realize the truth, that Thou art able to save to the uttermost those that come to God by Thee.” (pp. 127–182.)

Memoirs of Frederick Perthes, &c. Edinburgh : T. Constable and Co. London : Hamilton, Adams, and Co.

(Continued from p. 99.)

A DREARY time in the family history passed in the autumn of 1818. During two months the deserted wife, though she had found a refuge in the town of Kiel, remained without tidings of her husband. “ I struggle ever more and more to keep thought and fancy, heart and yearning, under control ; but oh ! my beloved, I suffer inexpressibly.” Still the spirit, though tender, was brave. “ But I do not write this to induce you to draw back. I take God to witness, who is more to me than even you are, that I do not wish you to do anything but your duty.” The views of Perthes, when at length they reached his wife, were congenial. He says, he is not so blinded by vanity as to suppose himself fitted for military life ; “ but it is my business to lift up my voice for truth and justice, as opportunity offers.” “ In such times a man must risk much to achieve anything ; and in order to do homage to truth and right, he must be ready to give up heart, and life, and fortune, and estate : that, my noble wife, you know as well as I. I have courage and energy, and moderate desires ; and I am at peace with God and myself. I can pray as I never prayed before, and I pray much. My much-loved Caroline, take courage, and be calm. God will help you, and me also.”

With these high aims on both sides, and his efforts evidently telling, and blessed of God, a more suitable mission opened to him.

To Frankfort Perthes went as the representative of the interests of the Hanse Towns, to plead their cause among the German statesmen who had met there. The Hanse Towns had lost their independence, when they were absorbed in the vast Empire of Napoleon ; but their citizens retained their love for their country ; and Perthes,

deputed by Bremen and Hamburg, pleaded their cause with Metternich, and afterwards with the Emperor of Austria, with Count Nesselrode, and with the ministers of Prussia. The latter alone were unfavourable; the policy of the King of Prussia then, as in later times, was capricious and isolated; and Niebuhr shared the Prussian opinion, that these commercial cities of the North were too weak to maintain their independence.

This led to a strong difference of opinion between the friends, which produced a quarrel the following spring. But at Frankfort the influence of Perthes, and the justice of the case, prevailed. The communications which he had with Nesselrode and Metternich were satisfactory; and the deputies, returning from their mission, were able to assure their friends that as soon as Hamburg was cleared of the French, it would again be free. But that time seemed distant: it was a post too important to be abandoned, and Davoust, with a strong French garrison, held it firmly. He held it, too, with a rigour and remorseless cruelty which has made the name of France odious in this part of Germany.

Perthes, in order to be nearer the scene of action, had removed from Kiel to a small town on the Elbe, nine miles above Hamburg, and here he witnessed the Christmas of that year, and the first days of 1814, inaugurated with horrors. The fine country houses round Hamburg set on fire, the suburbs and villages blazing, twenty thousand homeless wretches turned adrift from the city, the alms-houses and the hospital emptied of the sick and the poor, to die in the bitter cold of a German winter, without house or covering,—these scenes of misery met the eyes of German patriots, and were only partially relieved by loans and gifts, which Perthes among others procured from princes and nobles. Private sorrows mingled with public grief. In the middle of January, while he was absent from Caroline, his favourite child, Bernard, died. From this sorrow, which he hastened to share, he returned to the horrors of war, to see the French and Russians mingling their sufferings with the misery of the destitute, and to observe by his own experience the mass of evil which was wrapped up in a war between two armies fighting in the midst of a dense population. The labours of Perthes were abruptly suspended by an accident, which laid him up for two months with a broken bone, followed by fever. But this time he passed with his wife and children. "Always the same," as she writes, "whether lying and enduring, or travelling and acting:" finding intense delight in reading a number of books which had lately appeared, ranging from history and politics to the works of Neander and the imaginations of Goethe. His source of higher comfort did not fail him. He was cheered, as he writes to Jacobi, by the victory of Truth, which was once more bringing back freedom, order, and love to mankind; and he was held up by those deeper thoughts which sustained him in private affliction as in disasters:

"Be strong, my beloved, may God spare us further trials. I have no more to say to you at present, but we understand each other for eternity without words." These thoughts were well expressed by his friend Nicolovius, "Whatever you may henceforth become, my dear noble old Perthes, no man can take the crown from your head, or the order from your breast, or the consciousness from your heart."

This also he had, that he judged modestly and wisely of his own position. Some trial it was, as he confesses, "to pass from the poetry of my previous existence to the prose of common life;" but still he knew that his duty was to resume his old position, reflecting with pleasure on the large share in the affection and confidence of his fellow-citizens which he had enjoyed. But to resume his old place, was no easy matter. His business was, like his house, a wreck. He had been marked as the enemy of France. All his property which could be taken had been destroyed. The rooms in which the General and soldiers had bivouacked were a mass of filth. The furniture was burned and gone; the warehouse had been occupied by the French officials. Happily the books, though removed, were not dispersed. The creditors of Perthes had claimed them, and the French authorities had admitted the claim. The bills, which poured in upon him, were met by a frank statement of his losses. All desired to prove their friendship. By the Autumn of 1814, the shop was again in operation; and in the following Easter it had taken its old place, free from debt, in the first rank of the bookselling houses of Germany.

But the escape of Napoleon from Elba, in March, 1815, renewed anxiety and effort. Perthes was again busy organizing the burghers for defence; but his labours were suddenly closed by the marvellous success of Waterloo.

One experience Perthes drew from his acquaintance with the humbler classes of Hamburg, during that unparalleled season of distress. He had found that suffering was often the instrument of awakening families to a sense of religion. But he observed that when they would seek help and comfort in God, they knew not how to find Him; nor had they teachers; for the people were many, and pastors few. The Bible was in the hands of a small number: in schools it was hardly to be found. This inspired the strong desire to attract to Germany the exertions of the London Bible Society; and in the Autumn of 1814 a branch of this was founded within his house. He urged, too, upon his friend Fouqui, that a simple catechism for schools should be drawn up, stating the doctrines of Revelation; but to the ardour of his correspondent, who fancied that the theatre might be made a stage for religious truth, he wisely said, "Life and nature, and therefore destiny, belong to the theatre, but not the consolations of religion; these man must seek in his chamber or in the church. There God will reveal himself to him." While, however, Perthes found the

losses of fortune, caused by the war, soon repaired, the effects on the human frame were more lasting and serious.

Perthes, indeed, was uninjured; but Caroline's health had suffered, and her father now approached his end. The old man of seventy-three had been driven from his home, and had taken refuge in a small room in Lubeck. The shock of these changes, and the excitement of these times, though meekly borne, were too much for his strength. He returned indeed to his old home in Wandsbeck, but he returned to die. For seven weeks he lingered, and Caroline tended his death-bed. It was a death-bed of uninterrupted calm: his wife, children, and grandchildren were round him. Their presence and every sight of nature—the blue sky, the rising of the sun—were perpetual sources of enjoyment. One hope he had, that before he closed his eyes, God would grant him a glimpse of clearer insight into the realms of joy; but this was not permitted. His faith, however, never wavered; and with a simple prayer, "Lead me not into temptation, and deliver me from evil," and one expressive "Good night," he died. "Rich," as his daughter says of him; "for he died without anxiety, and in the fulness of hope;" the countenance striking even in death, but with an air of weariness, as if he had had enough of time, and were pleased to have done with it.

Caroline's health now excited anxiety. Her constitution had been over-taxed, and there was a fear, unless rest was procured, that this would pass into organic disease. She removed, therefore, to Wandsbeck, to spend the summer of 1815 with her mother. In this separation she turned with increased yearning to her husband, and grieved that cares and business prevented their companionship. "My hope becomes every day less that Perthes will be able to make any such arrangement of his time as will leave a few quiet hours for me and the children. There is nothing that I can do but to love him and to bear him ever in my heart, if it should please God to bring us together to some region where we shall no longer need house or housekeeping, where there are neither bills nor books to be paid." But the weight of this trial, though felt by both, did not impair the affection which had stood eighteen years of wear and tear. "My letter of the 7th of February, your fortieth birthday, my still young and ever youthful bride, you will have received before this; and gladly would I have hastened to your arms, and pressed you to my heart. True love is immortal, and by its bonds I feel sure that our departed little ones are still united to us." Thus wrote the husband a year before; and thus answered the wife:—"I have asked for many things in the eighteen years that have passed since our marriage, dear Perthes; and what shall I ask to-day? You can tell, for you know me well; only you cannot quite know my indescribable affection, for it is infinite. My heart is full of joy and sadness: would that you were here! This day eighteen years ago I did

not long for you more fervently or more ardently than now. I thank God, over and over again, for every thing. My affection knows neither youth nor age, and is eternal. Affection is certainly the greatest wonder in heaven or on earth; and the only thing that I can represent to myself as insatiable throughout eternity. I am seated in the garden, and all my merry little birds around me. I let the sun shine upon me, and make me well, if he can. God grant it! May God be pleased only to spare my life and restore my health, and preserve you and the children, and maintain your love for me unimpaired! It is all I ask. But there is no end of wishing and praying, and happily none, too, of granting, if not in our own way, at least in God's."

She directs him to relieve some of the poor whom she used to visit in Hamburg; and she returned in the autumn somewhat restored in health, to live her gentle life of charity and goodness.

A year after, they were separated, by an extensive tour which Perthes made through Germany to ascertain the literary condition of his Fatherland. The narrative of this tour will well repay perusal; he gives lively pencil sketches of scenery and towns, from Cologne to Frankfort, and from Heidelberg and Stutgard to Vienna; and these sketches are mixed with portraits of character, and with vivid lights thrown on the internal state and mental struggles of Germany. The primary object of Perthes was to secure a general copyright for works throughout Germany, which should prevent the system of literary piracy. In the progress of his tour he entered into communication with men eminent in the politics of the different countries, and with those who influenced their religion. With the latter Perthes could speak intimately, for the catholicity of his views and the largeness of his heart threw open for him access to the Protestants as well as the Roman Catholics—to the philosophic Jacobi, to rationalists like Paulus, to those who like Schleiermacher and Harms were working out their Protestant convictions into true faith, and those who, sceptics or doubters, assailed these views as mysticism. He conversed alike with Haller, Müller, and Stolberg, who had passed from Protestant scepticism into Rome; and with earnest Roman Catholics, like Bishop Diosto and his brethren in the North, or with the Redemptorist and Franciscan Fathers, who in Vienna revived a true piety amidst the ritualism and superstitions of Rome.

The intellectual and religious state of Germany was one of ferment. The cold reign of indifference was over, and there had begun a struggle between open infidelity, which hid itself under the cloak of rationalism, and the earnest seeking for truth which was now met by the Evangelic preaching of such men as Harms, the pastor of Kiel. With all these persons, in their various stages of thought, Perthes was in communication, and his letters contain many striking remarks. To one, who had complained that

the earnestness of the North led to gloom in religion. "If the zeal of the young men be sincere, you need not alarm yourself about their gloom. Sadness and cheerfulness are things of temperament, and the same earnestness and faith are variously manifested, by some in seriousness, by others in cheerfulness." To one who wrote to him of the metaphysics of Kant, he answers:—"It is not the business of Christianity to immortalize the contest which goes on within us all, and to show that each of the combatants is justified in his own department. Rather it is by means of saving faith to make of twain one new man." To another, who denounced the mysteries of Revelation, and said that Christianity seemed to him like a troubled dream, shrouding in a haze both history and philosophy, he replies,—“That to him history appears a tangled skein, and philosophy a confusion, without the light of Christian truth,—that our business is not to explain mysteries, but to receive them; for we are lighted and warmed by the rays of the sun, whether we understand the laws of light and heat or not.” “The flesh,” he says to his intellectual correspondent, “is not the root of evil; pride is the real Devil—the flesh is but the means of punishment and cure, ever reminding even the proudest of his misery and helplessness. Little that is positive is revealed to us, but that little is all.” To another Rationalist, who boasted of the God of his conception, he says, with great force,—“All acute and profound thinkers, who either did not know of Christ or who rejected Him, have landed in Pantheism: man cannot conceive of a Personal God without investing Him with a human form—every religion is an incarnation of Deity, and so far an obscure anticipation of God’s manifestation in the flesh.” To another, who, as the discussion waxed hotter, complained that Christianity was forced upon him, he says that he at least could not complain of such violence; that no teacher forced truth upon him, but the conviction on the one hand of his Divine original—on the other, the shameful bondage of his passions and will. It was his trouble, under a sense of selfishness and impurity, which drove him to seek reconciliation with the God before whom he trembled.

“I was thrown, by an inward necessity, into the arms of our Saviour.” “Our existence,” he adds, “is that of fallen spirits, but we have retained a yearning after the purity of our Divine origin; we are all conscious of an effort to soar, to climb, or to creep upwards. Many get the length of struggling with evil, but none gain a victory over it. The most elevated, as well as the most grovelling natures, need a helper and Mediator in order to rise; and he who is unconscious of this necessity wears himself out in ineffectual endeavours;—for him who in the anguish of his heart cries out, ‘I am a miserable sinner,’ and stretches forth his arms to the Saviour, for him, I say, Christ died.”

On the other hand, while his piety separated him from the Rationalists of his time, it drew him to the more pious Roman Catholics. He could understand how Stolberg, and Müller, and

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Haller, disgusted with Liberalism and opposed to Infidelity, should have sought a refuge in Rome ; and at times the imaginative part of his nature, no less than his reverence, drew him in the same direction. Thus, in his letters to his wife, on his tours, after being wearied with the disputes and speculations of Protestants, he looks with interest at the chapels grouped round one of the churches at Augsburg, each devoted to special subjects of prayer for the various events or trials of life. He is struck in Salzburg with the crucifix at the top of every hill, which his driver passes with a grateful reverence and a friendly look ; but in those fancies the sober piety of his wife corrects him. "The little chapels for prayer interested me, but nevertheless you are very unjust to Protestantism, dear Perthes. I can tell you, as before God, that I have many little chapels in my heart, to which I resort in time of need. At present, the Chapel of Thank-offering takes up most of my time," &c. He too, in less imaginative moments, lays his finger on the point which must ever keep him apart from Rome. "Only through the Priesthood, and the Church built upon it, is the work of Redemption acceptable to man : apart from the Priesthood, no access to Christ. So speaks Catholicism ; and because it so speaks, I neither am, nor ever can be, a Catholic. To reach the Mediator, man needs no new mediator ; access to Him is by the Atonement, free to all, who, casting aside their own merit, offer to the Lord a humble heart."

He saw, however, the value of an organized Church, "preserving to all ages the living Gospel, and imparting it to every individual." And he admired the tolerant spirit and earnest piety of priests like Hirni, who came to ask Perthes for a portrait of Claudius, and to divulge to him that the pious writings of the "Wandsbeck Messenger" had saved a Roman Catholic from the prevailing infidelity ; but Perthes had no sympathy with that spirit of ecclesiastical ambition which had been supposed extinguished in the Church of Rome, but which, inextinguishable, has again burst forth, threatening to renew the old struggle, and to kindle the fire which it has since spread from the Rhine and the Danube to the heart of Germany.

The political condition of his fatherland was even more unsatisfactory ; it occupied the correspondence of Perthes, and gave him many an anxious thought. The Government of Napoleon had compressed Germany into a violent and painful unity : but when this yoke was removed, something was felt to be needful to keep the dissolving elements together. The first impulse of the confederate Powers, who had overthrown the dynasty of Napoleon, was to find a bond of unity in their continued friendship. The Holy Alliance, between Russia, Austria, and Prussia, was the result, in 1815. In 1818 this took a broader character, by adding to these three Powers the Councils of England and of France. But, though much was expected from the influence of such a Conference,

there were elements in it which secured its dissolution. Its second meeting, two years later, in November, 1820, exposed, in the very flush of its strength, its inherent weakness; for, while the dissolution of Napoleon's empire had brought into action the vigour of the great monarchies of Europe, it had also awakened the people. Throughout Germany there was a demand for improvement and progress. One of the most powerful instruments of this they felt to be popular assemblies and a representative government. The Germans demanded these of their respective governments, and they appealed to the German Diet, which had reassembled. But the German Diet was practically overshadowed by the Holy Alliance, and the individual governments were acted upon variously by prejudice or fear.

In Austria, the policy introduced by Metternich was to hold every thing quiet, to confine government to the Emperor and his advisers, and to restrain and amuse the people. The censorship was imposed upon the press, and literary talent was only used to recommend despotism. In this cause the brilliant powers of Schlegel were exerted; in Prussia the absorbing object of the King and his Cabinet was to raise their country to the rank of a great European Power. The Council of State, in 1817, had prepared a charter and a Constitution; but the Liberal element in the Council, represented by Humboldt, was soon in a minority, and the policy of Hardenberg and Bernstorff prevailed. In the Grand Duchy of Hesse a constitution was formed; but it had hardly come into use before a collision arose between the Grand Duke and the Deputies. In Bavaria, where the Assembly began, in 1818, the Senators sided. Russia was separated by other objects, and by distance; and henceforth each State was left to itself, to seek its own aggrandisement by treaties or influence; while the countries that enjoyed a charter and a representative government, were swayed to and fro by the strength of their own public opinion. Thus the cohesion and strength of the Holy Alliance passed away like a winter's frost.

But while Perthes watched the destinies of his fatherland, the current of domestic life bore along his history through sunshine and shade. In 1818 his eldest daughter was married, committed to one whom both parents could trust. In the following year, the second daughter followed her sister's example; and in 1820 the eldest son left the father's roof to enter on his theological studies at Tübingen. Each of these events was watched by the tender mother with intense interest, and each brought her in succession materials for devout thankfulness. She felt, indeed, that the Christmas anniversaries, once so pleasant, were marred, "for it takes much thought to bring you all before me now. The empty places at the Christmas table did indeed mar my joy, but not my gratitude to God for you, my dear absent children." "How I long," she writes to her son on his twenty-first birth-

day, "to see you face to face, and to hold you in my arms, tall as you may be, for maternal love is not appalled by height; a child is a child still, though he be a man. I send you the birthday wish and prayer with which I this morning awoke, that you may make it your own. 'Oh, Thou eternal Light and strong Rock, let the light of Thy life-giving word shine upon him, and teach him to know Thee aright, and to call Thee Father, with his whole heart. Teach him that Christ is our Lord and Master, and that there is none besides, that he may seek Thee only, and trust to Thee with all his strength.'" The advices to the married daughter, from both parents, are full of their characteristic sense. Nothing can be wiser than the suggestions of Caroline, recommending to her daughter affectionate confidence in her husband; and pointing out to her the joys of a life of married duty, by which, walking more humbly before God, and more lovingly, she would find a heaven within her; at the same time that she points out the duties and the blessings of a single life. Her hint that, while discipline was not to be neglected, the love of the parent for the child was never to be concealed, "for the more children are loved and the more conscious they are of being loved, the better,"—is worthy of note. The hints upon intercourse with society, given both by Perthes and Caroline,—the social Perthes, warning his daughter that she is not alone in the world, that it was perilous to shut up her house from her friends, for it leads to family egotism, and brings its own punishment; "that the earth is God's house, in which we are to live for others as well as for ourselves, with a hand open to the needy, and a heart ready, without pride or reserve, to feel for the joys and sorrows of others;" while the mother admonishes her daughter that it is well not to seek in her female circle for a bosom friend, but that within that circle she would find many worthy of her interest and friendship. Her advice to her second daughter is worth quoting. She warns her that the first flush of married joy will not last; adding, "It requires many a serious hour and many an earnest wish, with and for each other, before real happiness and confidence are established: genuine affection is the way to this end; perfect openness towards each other, at all times and in all things, is also a great help. Strive to have common objects of pursuit, and to support each other when either seems ready to faint; and let your first aim be to draw nearer to God, and to assist each other in becoming more like Him. Do not be disturbed by occasional differences of opinion with regard to the highest things; only be true to each other, and seek only the truth; you will then, though by devious paths, be sure to meet again." Her recipe on care and temper is a good one. "When the husband is absent," she says, "and the wife feels dull, the best relief is work, engaged in with interest and diligence. God's gift of true love grows and improves under all circumstances; and, although we would gladly escape the sweat of

the brow, we soon see that it is necessary, and a part of an earthly discipline. All men have felt, that as life brings in greater happiness, it also becomes more earnest."—Again she writes: "You are quite right to be on your guard against all sources of irritation; it is great and noble to attain to a state of mind which does not allow affection to be saddened or interrupted by the trifles of daily life. A strong determination against this must be rooted in the heart."—But she adds: "There must be no want of confidence. You are quite right to tell your husband every thing that you think and feel; thank him with all your heart for sharing his cares with you, rather than concealing them in order to spare you. If a wife cannot actually remove she can often lighten care, and sweet and bitter should be shared by man and wife." One more quotation, which gives a rule for family correspondence. She complained that her second daughter told her only of things in general, or great events. "Don't always seek for something of importance to write; you are writing for my motherly heart, to which every thing is important that brings you more vividly before me. Write about trifles, and anything whatever; great events constitute the life, but trifles the interest of the correspondence. You know that Agnes fills her letters with cabbages and turnips, and so gives me unspeakable pleasure; petty things, not paltry, recollect, are part of our existence."

The advice of the mother to her son at the University is equally practical. On the neatness and ventilation of his room, on the care of his dress and person, on brave diligence in his studies, she writes earnestly. Both parents touch the higher theme. Perthes warns his son against the sceptical philosophy which prevailed; and cites cases of the evil of this from his experience. "As the best safeguard," he says, "read frequently your mother's letters; be attracted within the atmosphere of her piety; keep your heart pure, that it may never be a stranger to prayer. Then may you investigate freely; for prayer and earnest study will help you to overcome, in the conflict with doubt." Wisely, indeed, did Caroline watch the wrestling of these doubts, and the dawnings of his conviction. She helped him with her experience; and, at the same time, roused him to effort. "Man," she says, "can give but little to his fellow man. Each must seek and find for himself. I have found that it is better not to think of oneself so much; but rather to think more of God, and to long earnestly after Him; and if we have fallen, to rise at once and go on, trusting in God. The great thing is, the resolute purpose. The Princess Galitzin once said to me from her inmost soul, and with a deep sense of her insufficiency, 'But I will still *will*.' This word often cheered her; and the answer of the man in the Gospel to our Saviour, 'Lord, I believe, help Thou mine unbelief.' If we only yearn for living faith, God will not fail to help us on, and all doubts and discouragements will eventually cease." Thus helping

her children, and rejoicing in their joy, Caroline's useful life drew to its close. This earnestness of piety, and these deeper thoughts, were united with love of nature and delight in simple pleasures. An escape at times from Hamburg, a day's leisure in the country with her husband, gave her inexpressible delight. An evening among the woods, or on the lake at Rheinfelt, when the world was shut out, and the still scene contrasted with the bustling streets of her daily life, filled her with transport. "Certainly the green woods would be my chosen home; to look through the fresh green leaves at the blue waters and the unclouded sky, when we stand in the sweet spring-tide, one can scarcely realize all the trouble and sorrow that may be within us and around us. Yes! spring is the time of joy." . . . "And that joy carries my heart upwards to that bright and happy land where there shall be no more pain and sorrow." Or, as she writes to her daughter, when her husband was recovering from a dangerous illness: "Let your heart beat in sympathy with the renewed spring time of nature, which makes us young, and fresh, and gladsome, like the little variegated tomtits on the oak tree behind the window." Her heart, indeed, had discovered that, though the springtime of youth was passed, there remained an "eternal spring, which still grows fresher as we grow older." She had often longed for a life of quiet; but God had given her in their busy life, in labour and in tumult, "what I would have gladly sought and found in quiet and solitude."

Sometimes she hoped that this tumultuous life would close, and that her husband, disengaging himself from business, would retire to a quieter scene to spend the evening of life in each other's company, rejoicing in their children's happiness. But this wish was not to be realized; yet the disappointment was counterbalanced—as the nearer horizon darkened, brighter hopes and a more sunny landscape appeared. "How differently I regard my position, now that I am consciously going down the hill! If I am not self-deceived, when I examine myself as in the sight of God, I feel an increase of peace and assurance; and there are seasons when I am even confident. God grant that the peace and confidence may be abiding! God will surely help me. The desire of my heart is for peace, and submission to His will; but I cannot always master the desire to serve Him, on earth."

Her character was visibly ripening. The doubts which had once troubled her were gone, and were only remembered to lead her to intenser sympathy with those who suffered under dejection. Thus she writes to a friend—"Come to my arms and pour out your heart, with all its hopes and fears, its anxieties and sadness. I believe that God will look upon us for good, if even one groan escape from our breasts; only we must be willing at every moment to take up our burden and to bear what God sends—and that He often sends heaviness, no one will deny. I cannot say that I have never

murmured, but I have often asked God with tears why He has weighed me down; and then I have been strengthened by the thought that it is all His doing, and cannot be without reason; that He knows our anxiety and cannot be offended by it."

The captious temper, which sees only the faults of others, and makes little allowance for human frailty, had no place in her bosom. Her spirit was eminently tolerant. Some longing there still was for escape from the whirl of the world; to see her husband freed from the engrossing round of business; and that, the tumult of life over, they might spend hours unburdened with anxiety and care, not indeed unemployed, but shutting out for a season the world's unrest, to prepare for that time which would wipe out the reckonings of earth. Yet, in the midst of the busy world, she had her place; and in it gleams of joy, joy in the growing piety of her husband, in the peace which deepened in him notwithstanding the stir of life—joy in numbering with him their blessings—a love which grew with years—the delight of seeing their children advance in goodness—the retrospect of countless mercies—the fragile bark of domestic happiness, ready at any time to founder, yet safely brought by a Gracious Hand through the stormy sea of sorrow and suffering—and around them, and ever nearer, the horizon of heavenly joy.

The spring of 1821—that season of which she was so fond—found her shattered and weak, her breathing difficult, and her nerves weary. She tried one of the German waters, but they brought no relief. "I give myself up to be nursed and cared for by Matilda—she ministers to me with child-like love." Still she travelled in happy thought to her son in his college chamber, and to the homes of her children. "What a constant and profound sense have I of God's mercy in the bright hopes He has given me!" "Love will certainly make," she writes, "the happiness of heaven, only then it will be greater and purer, and uninterrupted."

Once more she welcomed her betrothal day, the 1st of May, and the account of her feelings is singular and touching:—"To-morrow will be my day of days, the 1st of May, and gladly would I wander with my beloved bridegroom, amid the hills and woods, where I might see and hear none but himself; and might thank God that, after four-and-twenty years, I can keep the day with feelings of the most thorough joy and satisfaction. A few sighs may escape, for my breath is but short, but joy shall be continually renewed." But the land of perfect joy was near. Early in June a nervous fever brought her low. In July she was carried to Wandsbeck, that the air of her early home might soothe her. The disease, however, made progress. "How gladly would I tell you that I am strong and hearty," she writes to Perthes, "but I cannot; I do not feel strong." In the open air she found a little relief, but in the house her shortness of breathing compelled her to sit still. Yet she felt no tediousness; and the love which glowed in her heart shed a light even on her decay. She turned, indeed, to those

whom she had loved and lost, and followed them more eagerly to the land of mystery, where she was so soon to join them. Hymns of peace were constantly on her lips. In August she returned to her Hamburg home, and in the latter end of August a stroke of paralysis closed at once her love and her life.

We might dwell on the scenes which followed ;—on the desolation of the mourners—on the long struggle—the depth and then the stillness of sorrow—the after-life of Perthes—his abandonment of Hamburg—his removal to Gotha—his retirement from his old business, his establishment of a new one—after some years his second marriage—his trials, patience, and activity, the interests of public affairs, and the perplexities of private life. But we must conclude. He was in his 50th year when that great sorrow, the loss of his first wife, fell on him, in 1821. He was in his 72nd year when death released him from his labours. It found him still in the glow of undiminished affection, surrounded with a large circle of relatives and friends. His reputation for wisdom and sagacity had attracted to him the learned and the wise. When his earlier friends, Niebuhr and Jacobi, were cut off, Bunsen and Neander became his intimates ; and his old and cherished friend, Rist, survived him. Others gathered round him for sympathy and counsel ; for all trusted his judgment, his kindliness and constancy. The stream of his friendships, he says, rolls wider, and its waves increase ; and whatever differences intervened, he never could endure to let go a friend. His energies as a publisher placed him in connexion with the ablest writers and deepest thinkers of his day. We owe to him the separate histories of the German States, works of Theology, and Ecclesiastical History, and Biography of the great men of his times. His own he had no leisure or wish to record. He was always laying new eggs, he said, and could not stop to hatch the old. His faculties were preserved to him, and if the memory became less prompt, it was still tenacious ; when the heart was interested the fancy was as buoyant as in youth, and it ministered to him, all through his passage in life, much harmless pleasure. It was not his habit to forecast evils or to dread their effects on those he loved. In cases of prevalent disease, he dreaded most the selfishness which fear of contagion produces. It is remarkable, that, numerous as were his relatives, and severe as was the passage of the cholera across Germany, none of his family suffered by it. But he had his share of sorrow. In 1833, he and five of his family were laid low by fever ; and the death of his favourite son Rudolph wrung his heart. It was the first time that he was tempted to despair, and that strong giant, which sits so firm in the caverns of the human heart, then grappled with him. But his faith prevailed. "Prayer, and nothing but prayer, is the one and only remedy." "God has taken away the delight of my age, but He has given me tears such as I had not hoped to weep again." But though he recovered composure, the cloud re-

mained, and threw its shades over the sunset of life. Henceforth an indifference to earthly interests grew upon him. The sanguine spirit was deadened. "But God will uphold me with His love and truth, so that I may not grow supine, and incapable cheerfully to do and to bear according to His good pleasure." With this spirit of resignation, came increased humility and a deeper experience of his weakness. "How far beneath our wishes and our will are the works and ways even of the old amongst us ! Love without work, and work without love ; how cold and weak our sorrow for sin seems ! and yet, perhaps, God sees more in it than we do, and knows how deep, and strong, and abiding a sinner's repentance really is." Contrasting himself with others who had more experience of Divine grace, he says :—"I have striven and wrestled, but the world and the flesh have hindered me ; only for moments have I, in and through prayer, tasted of the peace of God : not to shut our eyes to the sin remaining in us, nor to grow weary in our upward course, or to substitute wishing for willing, this is our ceaseless task here below." In the heaviness of his heart he turned for comfort to the Epistles of St. Paul. Finding that the Epistle to the Romans gave him special strength, he accepted it as a proof of the divinity of the Bible—that its different parts affected different Christians according to their character, but guided all to the same end ; and that end he perceived more and more to be simple and practical, removed from scientific inquiries or mere emotions, and leading to this as the final truth, and the solution of all problems, that not to love God is sin, and that to love Him is the way to be delivered from sin.

The controversies in which he had engaged keenly on behalf of Truth, and in which his tone had been at times too vehement, were now distasteful to him. But his friendships and affections were constant. The circle of his friends was broken only by death : Schleiermacher, and Niebuhr, and Göethe were gone, and were followed by Poll, and Thibaut, and his old aunt Caroline, and his uncle at the ripe age of eighty-three, whom he loved to the last with the affection which he had felt when he rode upon his knee as a boy. But, on the other hand, a numerous family, with their multiplied connexions and grandchildren, compassed him about ; and if death had swept away some of these young ones, his own sorrow became quieter as he felt he was soon to follow them. Infirmities began to grow upon him, and the prattle of young voices, which he used to love, hardly reached the old man's ear. "When time," he says, "has tugged at us long, we cease to do more than vegetate, we become a burden to ourselves and others." But his love for nature survived. In the mountains near Gotha he had found a retreat, in the midst of those pine-forests which clothe the sides of the hills, and along the valleys whose streams find their source in mountain tarns.

In the year 1837, that part of the country was solitary, and one

might wander days in the woods meeting only a forester, children in search of wild strawberries, or a herd of timid deer; no sound greeted the wayfarer but the woodman's axe or the herdsman's horn. In a cottage in these woods, which commanded glorious views of the Black Forest, the old man fixed his summer retreat; and girt with storm and calm, he found rest in the quiet of the summer evenings, or the cheerful stillness of the autumn days. "My hearing is still," he says, "much affected, and I have difficulty in making out human babble, but I hope to be able to hear the vulture scream and the trout plash; if anything could restore my health, it would be life in the woods." Still, though years grew upon him, he threaded the forest paths, and the peasants returning from their work, marvelled to find the old man traversing for hours their woods. Strength remained to him; in 1842 he writes,—“I am now past seventy: I can still walk for hours over hill and dale, and I can work from eight to ten hours without tiring my eyes—God be praised for it!” One more journey he made to Nuremberg, Ratisbon, and Vienna, and saw once more some of those friends with whom he had taken counsel; but he felt that such journeys were too exciting for him, and broke that routine which was best suited for age. His friends visited him in his retreat—Tholuck, Lücke, and Olshausen; and in the winter, in Gotha, his family gathered round him. In their pursuits and pleasures he took a constant interest, and he continued to the last his labours. As late as the Christmas of 1842 he enjoyed himself, with youthful glee, in a group of forty-nine of his descendants. But he felt that his end was near; this feeling he expressed to his sister-in-law, and in another letter to Bunsen; and on the 1st of January, 1843, he expressed it in his Journal. The strength of his constitution rejected disease, but his feeling was one of weariness; and the soul, sympathizing with the body, yearned for a clearer revelation and fuller nourishment. Still, though in decay, the vigour of mind remained. “Intensely humble,” he says, “I have long fought the battle of life; I scarcely dare hope for the crown, but I know that the prayer, ‘God be merciful to me a sinner,’ will be accepted of God.” In the midst of pain he was full of thankfulness:—“God is, for his Son's sake, very gracious to me a poor sinner; in hope and faith I am joyfully passing over into the land where truth will be made clear and love pure.” Casting a retrospect over his life, in letters to Neander and his son, he says,—“Pain and sorrow have done more for me than joy and happiness ever did: the prayer for help leads to resignation, and resignation purifies the soul; but still the fight goes on to the present day: let us fight to the last.”

To his children and grandchildren, assembled round him on his birthday in April, he says:—“A rich life lies behind me. I have indeed had my trying days and hours, but God has ever been gracious to me; do not mourn for me when I am dead; I die will-

ingly and calmly; and I am prepared to die, having committed myself to my God and Father." His interest in human authors diminished; the Scriptures alone gave him satisfaction; but he now turned from his favourite Epistle to the Romans to the Gospel of St. John, and the four chapters, beginning with the 14th, were his delight. The fourteenth chapter he read with a loud voice to his family as late as the end of April; his sons, the friends with whom he had often communed, and those to whom he had been long a benefactor, resorted to him in his last days to express their sympathy and affection. His long-trying friend Rist was too old to come to him, but sent him his last greeting. "I draw near to your sick-bed to thank you for your remembrance of me. I stretch out my hand to say farewell, to edify myself by your courage, faith, and trust." In May his weakness increased; and as his wife and daughters watched by his bed-side, they heard his short prayers, "Gracious God, help me! Come, Lord Jesus! Lead me not into temptation!" On the anniversary of his second marriage, which he survived, he said: "Death is here, and I am conscious of a most strange feeling, as though all earthly ties were dissolving." The disease, which now took the form of erysipelas, caused extreme agony of pain, and opiates were given to allay it; but, in the midst of his sufferings and the wanderings of his mind, deep thought still escaped him. At times he repeated hymns in a low voice; at other times, awaking from a dream, he said, "Herder, on his dying bed, sought only an idea." "Light—light!" exclaimed Göethe. It would have been better had they cried out for love and humility. When the confusion of the delirium had passed, a look of love and peace became fixed on his countenance; the distressing dreams were succeeded by delightful thoughts. He folded his cold hands with a prayer which seemed to come from the depths of his soul. The words, "My Redeemer—Lord—forgiveness!" were heard on his lips; and with the eyes shining with a radiance of joy, his spirit departed. The last sounds that reached his ear were, "Yea, the Lord hath prepared blessedness and joy for thee, where Christ is the Sun and the Life, and the All in all." And round his grave, in the churchyard of Gotha, his favourite hymn was sung,—

"What can molest or injure me, who have in Christ a part?
Filled with the peace and grace of God, most gladly I depart."

We should add, that the English translation of the *Memoirs* is executed with care and judgment; it is an abridgment of the original, which has preserved the interesting facts, and placed them before us in an English idiom. We commend it to the perusal of our readers.

1. *Search of Truth. A Manual of Instruction concerning the Way of Salvation.* By JAMES CRAIK, Rector of Christ's Church, Louisville. Hooker, Philadelphia, 1855.
2. *Review of Search of Truth.* By JAMES CRAIK. Hooker, Philadelphia, 1855.
3. *The Fifth Charge to the Clergy of the Diocese of Kentucky.* By BENJAMIN BOSWORTH SMITH, D.D., Bishop of the Diocese. Bingold, Louisville, 1856.

THESE three works have reached us under one enclosure: and it is our wish, not so much barely to comment on their contents, as to present our readers with copious extracts from them. They relate to subjects of considerable interest in the eyes of every servant of God; and we are inclined to think that those who read our pages may wish rather to feed on some native American produce, than on the somewhat stale *rechauffé* which we might be able to supply from our plain English kitchen. Our communications from the far West are sometimes of a trying character. In some cases we are compelled to listen to the lash of the South American slave whip; then, to angry political murmurs, the "wolf's long howl from Onolaska's shore;" to the extravagances of Assembly Debates; then, to strange vindications of horsewhipping and stabbing, and even to funeral eulogies on the perpetrators of these offences; then, to extravagant boastings as to American men and manners; then, to the announcement of inventions which surpass every existing miracle of art and science. Such are the too frequent cargoes with which the Cunard packets are freighted on their voyage to this country. So that, whilst we are sure that America abounds with men of the highest capacity and worth, and whom we love to think of as our children by inheritance and our brothers in the great family of man, we are often compelled to look on that country with a mourning eye, and to wonder when the time will come for her to cast away the squabbles of political elections; to extinguish slavery; to come down into the great arena of the world, and fight the battle of universal liberty—of the rights of men of all colours, countries, and conditions, called all alike to inherit the "glorious liberty of the children of God."

The three works which are before us call away our minds from the topics of worldly passion and interest to the department of Theology—a province in which the energy and power of the American mind has already won for itself considerable trophies. Human nature takes care to scatter abroad there, as in other

places, the seeds of error and heterodoxy; but there are found faithful hands to cut down the weeds as fast as they spring up. Of the truth of this statement two of the works before us supply ample proof; and we wish to notice them in the order in which they stand at the head of this article.

The "Search of Truth" is called a "Manual of Instruction"—a title which, of course, led us to expect a series of lessons, beginning with the elements of Christian teaching, and rising gradually to its higher and more intricate subjects. The work, however, does not strictly answer to this description, but treats successively, in the first seven chapters, of the "Fact of a revelation—the corruption of human nature—some present errors—the positive philosophy—the difficulties of Christianity—general nature of the evidences of Christianity—Redemption." Against these chapters we have little complaint to bring. They are clearly written and reasoned; are, generally speaking, scriptural in their character; and though there are statements and sentiments which we should be very sorry to endorse, on the whole they will commend themselves to the minds of thoughtful and serious readers. But soon after this the Author opens up a new vein in Theology, and which appears to us to be anything but that of pure gold. And as he is pleased to reduce his whole scheme to a few distinct propositions, it may be well to allow him to state them in his own words; and our readers will at once perceive how little they harmonize with the language or creeds of any of the great Protestant Churches.

"1st. That the entire race of man is by nature fallen, degenerate, dead. That each human being is so 'far gone from original righteousness as of his own nature to be inclined to evil,' so that 'the flesh lusteth always contrary to the Spirit,' and 'is not subject to the law of God.' Art. IX.

"2nd. That our Saviour Christ suffered death upon the cross for the redemption of all mankind; and made there a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world.

"3rd. That, from the right hand of the Eternal Majesty, where He ever liveth to make intercession for us, He hath given gifts unto men, even the inestimable gift of His Holy Spirit, to be the Teacher, Monitor, and Guide of the souls for which He died; and to dwell in the hearts of men, the principle of a new and Divine life, the bond of re-union between God and man.

"4th. That this redemption, and this consequent gift, is as extensive and universal as the previous condemnation which has come into the world by sin. Accordingly we are assured that the Sacrifice of Christ, and the benefits of that Sacrifice, were made over to mankind—to the entire race of man—from the foundation of the world.

"5th. The Divine Light thus given to every man is a germ, a seed, which does not necessarily, and by the force of the mere gift, destroy and take the place of the carnal nature, but co-exists with that carnal nature, and enters into conflict with all that is evil and depraved in the natural life; and, if properly entertained and nurtured, will ultimately overcome, mortify, and kill all the evil of corrupt nature, and substitute for that evil, purity, goodness, and every divine affection.

"6th. The Church of Christ, with all its appliances of faith and holiness, has been appointed as the last, the fullest, and the most perfect of the means and instrumentalities for the nurture and development of the Divine Life, from its embryo existence as a power in the soul of man, through all the suc-

cessive stages of growth, to the maturity of perfect manhood in Christ Jesus ; and to be introduced into that Church by Baptism is the second birth—the birth of water and of the Spirit.”

After thus stating his Creed, the Author goes on to dispose of the Creeds of the other Churches of Christendom, with all the speed of the American reaping-machine. Nothing is suffered to stand for a moment in his way. Popery is soon extinguished. Puseyism receives its death-blow. Evangelicism, or the universal Creed of the Protestant Churches, falls under the same fell “swoop” of the Theological scythe ; and the Author’s system stands solitary and supreme,—

“ Like ‘ Andes’ giant of the Western Star,
With meteor standard to the winds unfurled,
Looks from his throne of clouds o’er half a world.”

It would not be difficult for us to deal with these extraordinary propositions, and to show at length how point-blank opposed some of them are to the whole volume of Scripture. But we can scarcely bring ourselves thus to occupy the time of our readers, and detain them from other matter of far deeper interest. The various topics are ably treated in the second of the publications, the “Review of the Search of Truth.” The reviewer, indeed, objects more strongly than we should to the statement of Mr. Craik as to the extent of the havoc made in our original nature by the fall of man ; but he treats with much force the prominent errors of these strange propositions, as further brought out and amplified in Mr. Craik’s work ; and especially the capital heresy, that regeneration, conversion, sanctification, are *connate*, or contemporaneous with the birth of the child, and that he comes into life, like the Minerva of the ancients, full of wisdom and purity, and ready armed for all the conflicts with the antagonistic powers of the soul. It is surely needless to lay bare a heresy which contradicts the whole letter and spirit of the Bible, and which is exposed and condemned by our whole experience of human nature. As far as we know, our noble Premier is among the few divines who has ventured to assert the absolute purity of the born child, till spoiled by bad influences. We wonder what tale his Lordship’s early nurses would tell as to his own infantine tastes, temper, and habits ; and whether they found every thing thus complete in the lordly babe, till bad influences corrupted him. We are disposed to think that, on the whole, his Lordship is a far better politician than theologian, and that it is not every man who is able and willing to appoint capital Bishops that is equally fitted to be one himself. For ourselves, we must be satisfied to say, that, according to our own view, the womb of error, not a little prolific in our own land, has not given birth to a stranger offspring than this American theory. If there are any evidences of the fact in the character of American children of this “connate” regeneration, the West has, indeed, got far ahead of the East. But then, if this be the fact,

climate or example or national institutions in that land, must work with unusual force in the corrupting of these perfect natures; else whence the crimes of Slavery, Fillibustering, Lynch-law, and all the horrors sown so thick in portions of the American soil? If all the perpetrators of these crimes were born perfectly pure, this pleasant fruit has soon rotted, and the bright lights have proved to be falling stars.

We now turn to what we had intended to be the chief subject of our present comments—to the Charge of the Bishop of Kentucky, Dr. Smith; and we could heartily wish, if we had the space, to extract almost the whole of this admirable Address. But we shall be glad if the honour done to it in these pages should prompt our readers to secure it for themselves. We have no doubt that the booksellers mainly employed in the American trade would easily supply it; and, at all events, we shall quote so largely, as considerably to mitigate the loss of those who may not be able to see it.

The first pages of the Charge are occupied with observations on "Educational and Traditional Religion," as opposed to the religion wrought in the soul by the power of the Holy Ghost. And the Author remarks, that, till the time of Augustine, he "finds no traces of speculation upon the *inward experiences*" of religion. His slight sketch of that devout servant of God shows a master's hand:—

"His mind, his genius, his intensely vigorous inner life, and the whole course of the dealings of God with him, in His providence and by His Holy Spirit, fitted him for such a work as his Confessions, and make them stand out amongst the other productions of the first six hundred years of the Church's history, almost if not quite as remarkably as Paul's three great doctrinal Epistles do amongst all the inspired records, after the ascension of our Blessed Redeemer. They are perfectly true to Scripture, to human nature, to the facts of history, and to the experience of all Christians in all ages and in all countries, whose temptations, struggles, exercises, and victories have been of the same profound and passionately emotional character; and differ only in degree from the exercises of all those devout minds which have had a turn for analyzing this class of emotions, and a taste for recording them.

"To my mind nothing would be more afflicting and revolting than for one moment to suppose it possible that the millions of the successive generations, which, in all Christian lands, for more than fifteen hundred years, had followed each other through the awful portals of the eternal world, had all, or nearly all, entered it, without any satisfactory experience of the power of religion in creating their hearts anew, and afore preparing them for the presence of God, merely because the fact has come down to me, that they received from the fathers of the old dispensation the theory of hereditary and educational religion; and because the record has not come down to me, of the soul-history and of the inner life of that religion, in the case most certainly of those many saints of God, who amid all the surrounding darkness and corruption were made the subjects of His renewing and sanctifying grace." (pp. 4, 5.)

He adds:—

"Educational and hereditary religion most unquestionably was the very staple of the Jewish dispensation, and that by Divine appointment. Piety and inward fitness for office, most evidently could be no man's birthright:

and yet the Priesthood was restricted to one tribe ; and the office of the High Priest was absolutely tied down to primogeniture. And to me it seems much more natural that all Asiatic Christians, and certainly all Judaizing Christians, should have erred, as some branches of the Greek Church have actually done, in restricting the priest's office to certain families, so that none but the son of a priest can be a priest, than that they should have broken loose from all such restraints, and maintained, as some do in our times, that an inward experience is the only preparation for the ministry, and an inward call the only commission to it, which Heaven has been pleased to authenticate." (p. 5.)

The Author refers to the English Puritans as having first penetrated beneath the surface of an exterior religion, and sought to reach its depths in the workings of the human soul ; and he thus sums up his statement on this point.

"Conversion, renewal, regeneration, in this inner and higher sense—the convictions, the struggles—the hopes and fears—the anguish, and occasionally the transports, of that emotional and spiritual life which marks this wonderful change, and those bloodless victories which are achieved over a fallen and depraved nature, have been believed in by truly converted and Christian people, through all the ages from the time of St. Augustine to the present time. And what is more to my purpose, the revival of these ideas, and the prominence given to them, have signalized every revival of religion in every age and country ; been the chief object of every proposed Reformation ; imparted life and power to every remarkable preacher ; and constitute the main staple of the best works of the most holy men of all ages and countries.

"I have already alluded to one of these productions ; the earliest, certainly, and in many respects one of the ablest and the best. How any one can read the Confessions of St. Augustine, and compare the various contending and mighty emotions of his great soul, in its conviction for sin ; in its exercises of humility, and contrition on account of it ; in its acts of faith and simple child-like reliance upon the merits of Christ ; in its longing after holiness and perfect conformity to the mind of Christ, and submission to the will of God ; in its outbursts of love and gratitude to the bleeding, atoning Saviour ; and in its pleadings for the aid and comfort of the Holy Ghost,—with emotions and exercises precisely similar, which awaken the liveliest response in every renewed heart ; which constitute the very staple of all modern evangelical biography—such for example as those of Brainerd, Cecil, Martyr and Payson—and not confess that the life of God in the soul of man is by far the most interior, the most passionate, and the most intense part and portion of the hidden life of the soul, is a wonder surpassing all other wonders !

"It is the deep, underlying, and the all-pervading influence and the universality of this life, which imparts the wonderful charm to religious biography and works on experimental religion, with which, from the number of these works distributed and sold, we know that they are invested, in the estimation of all true Christians. This was the spirit that signalized the times of St. Bernard, which breathes through the Commentary of Quesnel, and all the best writings of the Jansenists. This is the very atmosphere in which Madame Guyon, Pascal and his sister, and the whole lovely band of pietists lived and breathed. The key-note in the truly converted soul, which responds to all this, is the selfsame which has ever made the Psalms of David the favourite devotional manual of all the people of God ; and which responds so sweetly to those touching heart-hymns in every language, which were never wanting in any age, but which pious souls in England, and especially in Germany have breathed forth, ever since the Reformation, as the very breath of their divine life. And if the whole nature of every renewed creature were not in full harmony with it, Bunyan's immortal work would never have obtained its world-wide celebrity."

After this, several pages are dedicated to working out the analogy between what may be termed the human and divine affections of the soul—our love to a fellow-creature, and our love to God. Nothing but a want of space prevents us from extracting the whole statement.

Then comes the Bishop's delineation of the "Inner life:"—

"It has a foreign origin, and is not of indigenous growth. And in this respect it differs altogether from every other mode of our inner life. It is true that every form of natural, intellectual, emotional and spiritual life is derived from the supreme Fountain of all life. But when once man was created a living soul, the life which connects him with the external world was perfectly natural; and the growth of his reason and intelligence, from the condition of the childishness and pupillage of the rudest savage up to the highest degree of culture to which the glorious intellects of Bacon, Milton, Pascal and Newton attained, is as perfectly natural a process as the development of the germ into the mature and perfect plant. The same is equally true of the wonderful difference between the complicated, refined, and exalted sentiment of maternal love, as developed and perfected in the case of the most highly cultivated Christian mother now living upon earth (supposing for a moment that it would be possible to separate it from her religion), and that simple yet beautiful instinct in the bosom of an Indian mother which prompts her to defend and shelter her defenceless offspring. The difference is well nigh infinite, but it is perfectly natural, and brought about by aliment and culture suited to our emotional nature, and fitted to produce such results.

"Not so with regard to our moral and spiritual natures. However it might have been with our first parents in Paradise since the Fall, there is no religious and spiritual life in the soul which can grow, or receive aliment, or prove itself susceptible of development. And I suppose that it is precisely in this sense that the Scripture pronounces us 'dead in trespasses and sins.'

"This accounts satisfactorily for what otherwise could not be accounted for at all—the names and designations by which, in the Holy Scriptures, and in all writers upon sacred subjects, this highest form of our life is known. It is called the new life, because imparted later than the old natural life; the inner life, because it is between God and the soul, and not between one soul and another, as is the case with the whole class of natural affections; the hidden life, because quite incomprehensible to those who know it not; the Divine life, or 'the life of God in the soul of man,' which is its broadest and fittest designation, because God the Holy Ghost sent down from Heaven can alone impart it: according to that comprehensive, most true and most emphatic clause of the Nicene Creed, in which we profess our belief in Him as the Author and Giver of Life. This inner spiritual life is the very life of which He is the giver, since all other forms of life have before been ascribed to 'God the Father Almighty, Maker of all things visible and invisible.'" (pp. 15, 16.)

He next speaks of this inner life as "initial and progressive;" then, of its frequent "fitfulness" and uncertainty; then, of its "progress, law, decay and loss;" which last he treats of as "the exception;" next of its "aliment," the word and the sacraments in a lower sense, and "faith," by which "the soul feeds on the bread of life;" then, of its universal necessity; next and lastly, of its varieties in different minds, arising out of deeper or more shallow convictions; and lastly, of the sins of the heart, the life, the temper, the sense of ingratitude to God, insensibility to the sufferings of a Divine and suffering Saviour.

We extract another valuable passage:—

“As fitly at this point as any other, I may advert to the impression, left at the time on purpose, of the contrast between the working of the scheme of educational and traditional religion, as compared with that of emotional and personal religion. Leaving, as I intended to leave, a strong impression, that neglect as to the right use of both, and culpable abuse of both, had resulted in evils between the magnitude of which it would be difficult to choose, I did not attempt to decide which of them was right or wrong, or whether the perfection of the Gospel scheme does not consist in the just proportions and perfect harmony of the two combined, wisely and efficiently administered as God graciously designed.

“It is evident that the palpable abuse of either is no good argument against its proper use; and also that the great maxim, that ‘that which is best administered is best,’ is not without its just application to this question.

“I prefer, however, here to resolve it into its other constituent elements, and to consider for a moment the working of the Church system, as it is sometimes called, first aside from, and then in connection with, what is sometimes spoken of, as the Evangelical system.

“And let me ask, whether along with this most simple announcement of the proposition, it is not at once self-evident that the first is the embodiment of that, of which the last is the very life and soul? And so the question at once arises, Can the body live, and feel, and act, however fair in form or perfect in proportions, unless animated with ethereal spirit? For what is the casket without the gem which it should contain?

“In the light of this comparison it is self-evident that they never can exist, in absolute and complete separation; every church system, however perfunctory and however near the period of dissolution, having still the gospel breath of life in it, or it would sooner have expired. And so, no evangelical scheme did ever yet long exist in absolute separation from outward corporeity. The soul of Quakerism itself, as far as it had a living evangelical soul, was clothed with a sort of stiff, precise, and drab-coloured corporeal form; without enough, however, of either spirit or form long to maintain its place among the habitations of men.

“Extending my search through all the ages, I think that I perceive that the more simple the form which thoroughly embraces the church system, and the more entirely filled to the overflowing with the very spirit of the Gospel; as for example, during the early persecutions before the conversion of Constantine—during the times that the Nestorians were successfully carrying the Gospel into Asia, and through the whole history of the noble missions of our Moravian Brethren, our holy religion has not only been clothed in her most heavenly beauty, but invested with her most conquering power.

“From the time of Cranmer to the reign of the first Charles, in the rural districts of England, the two elements were not very badly mingled, though both had fallen into neglect, insomuch that it is hard to tell which was most lacking—sound churchmanship or warm-hearted evangelism. And since, through all the fluctuations and modifications of the revival of religion under the Wesleys and amongst the Evangelical Clergy of the Church of England, it has been evident that aggression and progress have been very accurately proportioned to the excess of the evangelical element, and all that is safe and conservative more accurately proportioned to the preponderance of the church element.

“In my own opinion, ‘what God hath joined together, no man has any right to put asunder!’ And those dioceses and those churches in which the church system is carried out most simply and noiselessly, at the same time that little or nothing is said about it in the pulpit; but where Christ and Him crucified is preached with most unction and power, and where the office

and work of the Holy Ghost is set forth most prominently, will continue to give proof of unequalled prosperity." (pp. 28—30.)

Many valuable observations present themselves in the remaining pages, which we are unable to extract; but we give a few specimens:—

"In the early struggles of an infant diocese, suffering, like ours, under a want of all things, where parishes are to be organized, churches to be built, schools and colleges to be established and endowed, we are sorely tempted to have our attention far too much directed to the putting up of the mere scaffolding and cementing the outward walls, to the neglect of the more spiritual and infinitely the most important part of our work—the conversion of sinners and the edification of the people of God. It is only for this that parishes are organized and churches built, and ministers are commissioned, and the whole economy of grace in God's Holy Church was ordained. All these are only the means; the end is the conversion, renewal and sanctification of all the elect of God. Drive at that with all your faculties, powers, and energies. Let nothing turn you aside from it day or night. 'Be instant in season, out of season—reprove, rebuke, exhort'—that so you may 'both save yourselves and those that hear you.' And be troubled and distressed, and humble yourselves in dust and in ashes, whatever other apparent good may attend your ministry, unless you are wise to win souls to Christ.

"My heart is unutterably distressed and grieved when I observe the time, attention, and zeal, which are all needed to secure the thing itself, most unprofitably directed to some theory or other with regard to the divinely-appointed mode of communicating it, and the instrumentalities to be employed by us to that end. Whatever in the pulpit usurps the place of topics fitted to convince of sin, to 'shut us up to the faith which is by Christ Jesus our Lord,' to lead to the salvation of the soul, and the increase of personal piety, must operate most perniciously, and, if persisted in, must prove most injurious to the souls of men.

"But when the theory itself is erroneous; when it substitutes what man may do for that which God must do; when it misnames natural virtues and instinctive morality, and extols them as the fruits of the Spirit, and as evidences of a renewal which renders conversion unnecessary or impossible; and, worse still, when it puts baptism in the place of spiritual regeneration, and urges the reception of Confirmation and the Lord's Supper as effectual means, aside from the efficacy of repentance, faith, and prayer for the implantation of the germs of a new nature; ah! then it is that I feel how great the danger is of substituting the sign for the thing signified, and resting satisfied with the theory of regeneration, whilst strangers to its reality." (pp. 31, 32.)

Then come some solemn sentences on the inquiry, Whether we have ourselves experienced the change? which we shall extract.

"I cannot put it in the form of a charge to you, dear brethren, but must apply it equally to myself, that it becomes us all, above every thing else, to look to the state of our own hearts. If unconscious of our own guilt and misery, how can we speak feelingly of those of others, or in a manner to make them feel? If we have never felt ourselves our own infinite need of a Saviour, how can we warn others to flee from the wrath to come?—or never admired and loved the glory of His work and office as a Saviour and Redeemer, how can we recommend the lost to look to Him? And if we have never ourselves felt the life-giving touch of the Holy Spirit, how can we point Him out to others as the Lord and Giver of life? If without personal religion ourselves, we undertake to recommend it to others, would it be strange if they were to turn fiercely upon us, and exclaim, 'Physician, heal thyself!'

"To speak of a minister of Christ, as possibly an unconverted man, at first, sounds revoltingly harsh and censorious. And most certainly, unless we were

first perfect ourselves (in which case it is presumed that no temptation to do so would ever arise in the mind,) or were certain that God had endowed us with the discernment of spirits, it would very ill become any of us so to speak of any apparently good man. But to speak of it as a common danger to which we are all alike exposed, must be consistent with charity, because it is salutary and safe, and coincides exactly with the wholesome fear, which led even St. Paul to tremble, 'lest having preached to others, he himself should prove a castaway.'

"A radical deficiency here must inevitably communicate a moral paralysis to all our pulpit powers. If we have never ourselves been converted, where will be our passionate and life-long earnestness to lead others to conversion? How can we describe with emotion and true eloquence, what we have never ourselves experienced?

"And if, on account of some palpable deficiency like this, our discerning hearers, or, if you please, the most captious and fault-finding of our hearers, should complain that we do not believe in a change of heart because we do not preach it, whom have we to blame but ourselves? For surely within the whole compass of Gospel truth, there is not another doctrine upon which it is more important that our trumpet should utter no uncertain sound. Most assuredly, if the signs of our Apostleship in this respect were clear, the evidences of our conversion well defined, and our solicitude for the conversion of others, some little like that which animated the bosom of apostolic men, there could not possibly remain any reasonable ground for doubting what we held and taught upon the subject."

We add the following Address to his Clergy:—

"However guarded and cautious I may feel constrained to be on this point, I feel quite strong and confident with regard to the next which I have in charge; and am very bold and decided when I admonish you to take good heed to your ministry, as far as giving a most prominent and conspicuous place in it to the work and office of the Holy Spirit.

Room may yet remain for speculations upon the origin of evil; and the nature and extent of original sin—and a wide margin, if you please, for theories with regard to the effect of baptism, and the time when and the manner in which the first germ of the new life is imparted to the soul; but I can hardly concede that a like space remains for speculation and theory with regard to the work and office of the Holy Ghost. At the time when, at Nice, the belief was recorded that 'He was the Author and Giver of Life,' it is more than probable, that the true theory with regard to them had not yet been clearly and dogmatically defined; and that the views commonly entertained by the Fathers, referred somewhat more to His visible office and miraculous influences than in after times; and somewhat less to His ordinary operations, in enlightening the understandings of all the people of God, in changing their affections and controlling their wills. But however that may be, I deem it certain, that afterwards by St. Augustin and men of his school, by Bernard and the saints of his age, by the pietists of all ages, and especially by those of the times of the Jansenists, the whole mystery of the Life of God in the soul of man, the entire workings of the human heart, in the whole process of conviction, conversion, and sanctification, were subjected to so severe and exact a scrutiny, that nothing further was needed than the application of the most inductive and logical of the reformed minds of the 17th century in England, to reduce it to so exact and scientific a statement, that I gravely doubt whether, in all coming ages, it will be susceptible of any appreciable additions, or liable to any valuable modifications. The Puritan divines added nothing to, though they expatiated very ably and much more largely upon, what can be found recorded upon this subject in the works of Taylor, Barrow, Usher, Andrews, Hopkins, Bedell, Bull, and Hall. And in no other productions, in any other language through all the ages, can statements so full, so clear, so guarded, so convincing, so doctrinal and so ex-

haustive, be found upon this great Pentecostal truth—the more full revival and development of which seems to have been the very life's blood of the times of the Reformation." (pp. 33—35.)

And then comes a concluding passage :—

"To preach the Gospel as it was preached by these worthies, to treat of the nature and necessity of true conversion as they did, to portray all the hopes and fears, all the struggles and conflicts, all the joys and sorrows of this most inner life, as they felt and discoursed of it, would give scope and aim large enough for the greatest and best of our divines. And the nearer the great preachers of the Church of England in the eighteenth century came to these models, the more largely Cecil, and Romaine, and Newton, and Simeon drew from these inexhaustible resources, the more abundantly was their way strewn with the fruits of righteousness and true holiness. And our own most successful ministers, Bishops Moore, and Griswold, and Henshaw, followed by a host of only less illustrious names, our Milners, Bedella, Jacksons, and Gallaghers, sought and found the chief and most successful weapons of their ministry, next to the prayerful study of the Bible itself, and the silent, powerful, and congenial influence of the Prayer Book, in those views of conversion, of the exercises and emotions proper to a renewed nature, and of the work and office of the Holy Ghost, in that great armoury of which I am now speaking. And I am persuaded that the more we use the like weapon, the more valiant and successful, dear brethren, shall we be in fighting the Lord's battles in our day !

"To shut out these topics from our pulpits, or to assign to them a subordinate and secondary place, or worse still, to supply their place with any newly vamped up theory of our own, would be to impoverish our people to the last degree of spiritual famine." (pp. 35, 36.)

"So, if we honour the Holy Ghost in our preaching and the whole manner of conducting our ministry ; if we exalt His office and His work ; if we feel and teach that without Him we are nothing, that of ourselves we cannot think a good thought or perform a good action of the lowest class, why, then we shall be at pains to place ourselves in harmony with the principles of His influence in the spiritual world. We shall be upon our guard lest we grieve the Holy Ghost ; we shall wait for His sweet and all-powerful grace, in all the ways of His appointment—in ministering and receiving all the ordinances and sacraments of the Gospel, in the careful early religious training and education of our children, in the noiseless but perpetual application of all the appliances of social and public worship ; in the faithful, searching, and pungent preaching of the word of God ; and, above all, in diligent prayer for the gift of the Holy Ghost, in all His ordinary converting and sanctifying influences." (pp. 36, 37.)

Surely these are noble passages, and worthy of the place we have assigned them in our pages. May they prove to be no dead letter to ourselves ! May the language find an echo in our own souls, and the Right Reverend Author have the comfort of knowing that, as by an electric wire threading the vast ocean which lies between the two countries, his own glowing words have reached many ears and hearts in the mother-land ; and that the feeble steps of age have been strengthened and quickened by contact with a more vigorous and healthy religion.

Glaucus; or, Wonders of the Shore. By the Rev. CHARLES KINGSLEY. Cambridge: Macmillan and Co.

THIS little work has been long on our hands; and any notice of it might seem to be fitter for summer than winter, inasmuch as it specially addresses the class of wanderers who are, at this season of the year, seeking at their home fire-side the satisfaction which they seek in the summer or autumn, by flitting to all parts of the world where health is to be found. But we are so often called to find fault with Mr. Kingsley, that we rejoice in an opportunity of saying a kind word to him, and had rather praise out of season than not praise at all.

We may begin, then, by observing, that this book might properly be entitled, "Mr. Kingsley at Home;" for here we have him in his natural element and true character—a light-hearted, good-natured, intelligent, and sympathizing man—taking upon him to exhibit a pleasant picture of a portion of his own life, and teaching others how to find satisfaction where they have hitherto found only *ennui* and vexation. Hundreds of our countrymen and women, at particular seasons, wander from our dingy metropolis, in quest of change and recreation, to a fashionable bathing-place. Let us look at the Author's description of at least a portion of them:—

"You know your doom by experience,—a great deal of dressing, a lounge in the club-room, a stare out of the window with a telescope, an attempt to take a bad sketch, a walk up one parade and down another, interminable reading of the silliest novels, over which you fall asleep in the sun, and probably have your umbrella stolen, while your boys deafen your ears and endanger your personal safety by blazing away at innocent gulls and willocks, who go off to die slowly—a sport which you feel in your heart to be wanton, and cowardly, and cruel, and yet cannot find in your heart to stop, because at all events the lads have nothing else to do, and it keeps them out of the billiard-rooms; and after, at night, a *soulless rechauffé* of third-rate London frivolity. This is the life and death in which thousands spend the golden weeks of summer, and in which you confess with a sigh, that you are going to spend them."

This is a vigorous picture of the highest class of these offenders. But there are others who, without sinking so low in the catalogue of disappointed candidates for happiness, are yet far from finding the salutary and cheering influence which they might on these expeditions, because they mistake the fountains at which to dip for enjoyment. For all these various classes of offenders, Mr. Kingsley has a word; and he addresses them in that true English language of which he must be admitted to be so considerable a master:—

"There must be, surely, many a thing worth looking at earnestly, and thinking over earnestly in a world like this, about the making of the least

part whereof God has employed ages and ages, further back than wisdom, can guess or imagination picture, and upholds that least part by laws and forces so complex and wonderful, that science, when it tries to fathom them, can only learn how little it can learn. And does it not seem to you that six weeks' rest from the cares of London business and the whirlwind of town pleasure could not be better spent, than in examining those wonders a little, instead of wandering up and down like the many, still wrapt up in their little world of vanity and self-interest, unconscious what and where they really are, as they gaze lazily round at earth, and sea, and sky? *Why not then try to discover a few of the wonders of the shore?*"

The Author next proceeds to touch on these wonders, to discuss many of them, and brings to bear on the subject much reading, intelligence, vivacity, vigour; and displays many an object of interest where the idler finds nothing to occupy him, but which all would do well to examine more carefully.

We cannot say how deeply we ourselves lament to have been born in an age when no one thought of initiating the young mind in "wonders" of this class; and how earnestly we hope that parents will no longer be satisfied to give their children the education too common in our schools of all classes—a smattering acquaintance with the dead languages and an absolute ignorance of the Great Volume of Life and Providence, which is ever open to them. Mr. Kingsley's little book is well worth reading on this score. Now and then his peculiar views on deeper subjects peep out like a fish from its shell, or a rock from some softer stratum around it: but rejecting Mr. Kingsley the Divine, our readers will find Mr. Kingsley the Geologist, Botanist, Entomologist—a very pleasant and useful instructor. He strongly recommends to those anxious for elementary knowledge on these subjects, among others, four little volumes of Mr. Gosse on mammalia, birds, reptiles, fishes, published, "at a marvellously cheap rate," by the "Christian Knowledge Society;" and they are works which ought to be in every schoolroom.

Mr. Kingsley himself, in the volume before us, is largely indebted to Mr. Gosse; so largely, indeed, that it might have been well to have more distinctly acknowledged the debt. But the province of discovery on these, and indeed on all other subjects, is confined to a few master spirits. Mr. Gosse himself searches for facts in the pages of others, and Mr. Kingsley draws on Mr. Gosse; and so we go on, each borrowing a good deal, and perhaps adding a little, to the superstructure of which others have laid the foundation. Such writers, in the great bulk of instances, make no claim to originality. What they do lay claim to is accuracy in facts and statements; and there is nothing to complain of as to these points in the pages of Mr. Kingsley. How heartily we wish to be able always to speak as favourably of all the Author's publications. Whoever designated him to the Christian ministry, or invited him into the field of political speculation, appears to us to have made a capital mistake. The rule, *Nec sutor, &c.*, would have been most profitably applied. Christian ministrations, and

even religious authorship, demands a spirit of reverence, seriousness, and devotion of soul which, as it appears to us, does not belong to the writer. Let any one who doubts this, read his "Westward Ho!" As holy men, in the early ages of Christianity, were called from their fishing nets to be "fishers of men," so now it would be well to recall some constituted fishers of men to their fishing nets. And few men, within their proper sphere, could do more for the amusement, and often for the instruction of others, than the Author of this pleasant little volume.

BRIEF NOTICES OF NEW BOOKS.

Form or Freedom: Five Colloquies on Liturgies. Reported by a Manchester Congregationalist. London: Jackson and Walford.

IN this little volume we have five fictitious conversations, carried on, in the midst of very attractive scenery, on the controversy between "forms of prayer" and "extempore prayer" in public worship. They appear to be founded on some alleged partiality to "forms," discovered by a no less eminent authority among "Congregationalists" than Mr. Binney, and to be designed to expose his mistakes. We have not chanced to fall in with the heretical statements of that gentleman to which this work refers. But we can well understand that so acute an observer is just now brought, as a Congregationalist, to a position in which he is likely to have the advantages of a Liturgy brought home to his mind with unusual force. In the infancy of religious bodies—the season of a "first love"—when hearts are warm and men in earnest, and minds concentrated on one object, and a large and living sympathy prevails, so that the minister of a congregation is almost sure to express in prayer the general feeling,—the extempore petition of one man may answer the purpose of expressing the sympathies of the whole. But when, on the contrary, the religious spirit decays, and the common feeling is gone, and the society perhaps is split into various factions, one man cannot possibly pray for the whole. He may pray well, but he will often pray alone. Is there no reason, as far as the "Rivulet" controversy enlightens us on the subject, to fear that this is precisely the condition of many of the Congregational assemblies? In such circumstances, and especially where there are no common "articles" of faith, how great must be the value of a sound, Scriptural, unchanging, warm-hearted Liturgy,—enshrining, as it does, the principles and sentiments, not of one man or another, but of our common nature! Its prayers are like



the living form of the Prophet stretched on the dead frame of the child to bring it to life.—Our Congregationalist friends will not, we fear, regard us as impartial, and, therefore, competent judges in such a case. But if they would condescend to take our advice, they will, without any doubt, adopt a Liturgy; and, as we firmly believe that no human Liturgy is likely to be framed as good as our own, we should earnestly recommend them to adopt, first the Liturgy of the Church of England, and then, the Church itself. It is no disparagement of Mr. Binney to say, that we should like him far better as a friend than as an antagonist.

Landmarks of Truth. Pastoral Addresses, Doctrinal and Practical. By the Rev. W. Dalton, Prebendary of Lichfield; Vicar of St. Paul's, Wolverhampton. Seeley. 1857.

THESE Essays contain the substance of the Pastoral Addresses which the Author, during a period of twenty years, has published for the benefit of his flock. They are, as he tells us, a little condensed, and are so far altered, as to fit them for the more general reader. And they supply a volume much needed in the Church, inasmuch as they give us a series of Essays, clear, well digested, well written, true to Scripture, and of large practical bearing on the minds and habits of Christian men.

The subjects are—Devotedness to God; the Scriptures; the Holy Trinity; the Divine Comforter; Christian Assurance; Christ's Coming in Glory; Baptism and Regeneration; Conformity to the World; the Agency of Satan; the Rod of Affliction; the Communion of Saints; Growth in Grace; Divine Forgiveness and Ministerial Absolution; Union with Christ; the Eucharistic Feast; Grace and Glory. The book is, we think, of especial value to the young; and may be usefully distributed in our parishes.

How refreshing it is, in this age of misty divinity, to meet with an old-fashioned divine who discovers nothing to improve in the statements of the first Fathers of our Church, and a Churchman of the old stamp—loving his Church, not as the mere accidental heir-loom of his country, but as the true transcript of the Bible. Such men are the salt of the community.

Essays, Biographical and Critical, chiefly of the British Poets. By David Masson, Professor of English Literature in University College. London: Macmillan.

THESE are Essays of no common order. They abound with acute and curious criticism, and may be used with advantage by the students in "Belles Lettres." The Table of Contents refers us to "Shakespeare and Goëthe; to Milton's youth; to the distinct;

evil spirits of Luther, Milton, and Göethe; to Dryden and the literature of the Restoration; to Dean Swift, Chatterton, Wordsworth, Scottish Literature, Theories of Poetry, De Quincy." The drawbacks on the book are its affectation, its presumption, its tone of exaggeration, its love of paradox and novelty. For example, he undertakes to persuade the world that the dominant tendency of Shakespeare's mind was an intense "melancholy." We must think that even *his* Shakespeare would have laughed at so comical an hypothesis. The work, however, is that of a master-hand; we wish that we could as confidently describe it as the work of a mind which appeared to contemplate events through a religious medium; and to weigh men and manners as they will be weighed in the balances of the Great Day. There are a few redeeming passages, but the religious tone of the work is essentially low.

We think that the following extract will be regarded with interest by our readers; and it is but fair to give it as a sort of set-off to our estimate of the general character of the volume. The taste of the extract is not of the highest order, but the passage exhibits considerable power, and may be read with advantage by those who, with little of the genius of Chatterton, manage to arrive at all his incredulity.

"Aha! What words were those that one heard? 'Heaven send you the comforts of Christianity! I request them not; for *I am no Christian!*' The whole letter, with its hollow mocking bitterness, and its cool architectural details, penned by one who knew himself to be on the brink of starvation, has for us an air of horrible irony; but these words, flung into it so carelessly, complete the impression, and convert the horrible into the ghastly.

"*'I am no Christian.'* The words are simple, strong, and straightforward. What do they mean? They mean that he, a youth of seventeen years and nine months, born in a town in the west of England, bred up there as an attorney's clerk, and now lodged in a London garret, without food to eat, has, by dint of reading and reflection, come to the conclusion that the Divine One, who died in Judea eighteen hundred years ago, and whom all the generations of men in the fairest lands of the world since have been worshipping as the Son of God, and building temples to, and believing in as their Lord and Master, was, in reality, no such thing or being, but, at the utmost, a wise and holy Jew! They mean that he, this same English stripling, has, in virtue of this conclusion, come to regard all that part of the past history of eighteen centuries which had proceeded on the belief in Christianity, as so much human action, grand perhaps in itself, but done in pursuit of an illusion! They mean that, looking about him upon all the apparatus of bishops, churches, and schools, established in the service of this belief, he could view it with a smile, as a fabric with no foundation, piled up by ancient zeal, and cemented by time, custom, and the necessities of social arrangement! They mean that, remembering the names of great men recently or anciently dead, who had nourished their souls in this belief, and clung to it through grown manhood to grey old age, and died serene in it, and left their testimonies to it as their most solemn words to the world, he could yet account for all this to himself by supposing that these men were and would have been noble anyhow, and that the special form of their nobility alone was due to this intense grasp they had taken of Humanity's largest hallucination! They mean more! They mean that he, the boy of Bristol, was decidedly of opinion, with Voltaire and others, that, though the earth had rolled on for ages, a brown ball spinning in the azure, and freighted with beings capable of weal

and woe, all longing, as by the one sole law of their constitution, to hear some voice from behind the azure,—no such voice had really spoken, nor any tongue of light from the outer realms of mystery ever struck the surface of the planet, either in Judea or elsewhere! They mean that the world did not seem to him at all to rest certainly on any rule of love; but to be possibly only an aggregate of beings, more or less clever, more or less miserable, and more or less rich, jostling together, and working on to some end, though no one could say what! They mean that, in the matter even of immortality, or a future world in continuation of this, he had no absolute certainty; that sometimes he might have a glimpse of such immortality as possible, but that again the glimpse would vanish quite; and it would seem to him that when a man died there might very well be an end of him, and that, should the earth itself ever meet a sufficient catastrophe to destroy all the life upon it at once, there would be some risk of an end to the race too, and to all the accumulated memories and maxims of its sages and Shakespeares, and all the learned lore of its libraries! Sometimes, indeed, he might have his new doubts on this, and might think, both of individual life continued and of the collective wisdom of the world, as safe against any catastrophe; and hence, should the earth itself be cracked in pieces or shrivelled to a scroll, to take wing elsewhere at the moment of the last shriek, and prolong itself somewhere and somehow to the further climes of the universe! But, at all events, for the Heaven and Hell of the Christian he could have no belief left; and if a poor wretch, weary of the world, did think fit to kill himself, his soul, if he had one, could fare none the worse in the future life for the one act of rushing suddenly into it."

The Confidential Correspondence of Napoleon Bonaparte with his brother Joseph, sometime King of Spain. Translated from the Memoires du Roi Joseph. 2 vols. 8vo. Murray, 1856.

WE can have no hesitation in calling this one of the most remarkable books of the age; and we are ready to confess that, unversed as we must be supposed to be in the cruel mysteries of war, and wholly indisposed to render superfluous honours to the writer of these letters, we have been drawn along from letter to letter with unfatigued attention, unmingled astonishment, as well as by other more painful feelings. A lengthened review of these letters would scarcely be adapted to our pages; but we may state the general impression left on our mind with regard to the writer of them.

In the first place, then, they have left us with the strong conviction that his powers of mind amounted to a something almost incredible. Raised by his genius and his crimes to the throne of France, he was in fact the ruler of three parts of the civilized world, and he seems to be as intimate with the whole of his vast domain as with the Tuileries. From his library he issued the orders which directed the march of vast armies in Italy, Austria, Prussia, Silesia, Spain. Every chief officer was placed by him—every movement prescribed; money was scattered around him to all points of the compass, so that every soldier in a hundred provinces felt his influence as much as one of the Old Guard in Paris. Wherever he appeared, till the last fatal battle, victory was sure to follow him. Even up to the last few weeks the combined armies of Russia,

Austria, and Prussia were flying before him, and the event of the conflict seemed to be dubious. On the whole, he must be regarded as one of the greatest leaders of armies to be found in the pages of history.

But, here is the whole of our eulogy ; all the rest is detestable. These letters exhibit him as proud, grasping, mean, vain, self-willed, cruel, prepared to lie whenever it suited him, and to wade knee-deep in blood to the accomplishment of his own purposes. Nothing but the world was a dominion vast enough for him. There was to be in the earth but one king—one will—one man. It may be set down as superstition, but we have had a feeling, in reading these volumes, as though we were studying the history of an Incarnate Spirit of the worst kind. And yet how strangely has the bloody vision passed away ! Europe has settled into her ancient position. The same families, with a single exception, have been seated on the same thrones. The same abuses remain. Popery is as rampant as ever. This tremendous revolution has issued almost in nothing. Some of the qualities of Napoleon the First reappear in his present remarkable successor. For the present, however, he has been rather the benefactor of Europe than its scourge. Is he, like his uncle, to blaze forth as a volcano, to pour forth a tide of fire, and leave behind him nothing but barren lava and fields of ashes ? or, on the contrary, will his uncle's fate terrify him into the conviction that, in the end, vice leads to wretchedness ? The barren rock of Prometheus, with the vulture feeding on his heart, was the symbolic lesson of antiquity on the misery of impiety to the false Gods. The desolate island of St. Helena is a good school, in which despots may study the history of disappointed ambition.

An Examination of Archdeacon Denison's Propositions of Faith on the Doctrine of the Holy Eucharist ; with a Prefatory Letter to the Lord Bishop of Bath and Wells. By the Rev. W. J. E. Bennett, A.M., Vicar of Frome. London : Whittaker.

DEAN SWIFT's picture of the champion for Truth going about and asking every one who met him to give him a slap in the face, is realized in the history of Mr. Bennett. He wishes to be an apostle ; but if this must not be, his next wish is to be a martyr. From the time when, unhappily for the Church, he established himself at Knightsbridge, to the present moment, he has more or less sought, by his words and acts, to force the Church, or the Courts of Ecclesiastical Law, to bring down the axe of their displeasure upon him. And now again, as though it were not enough for Mr. Denison to beard the Primate, and quarrel with the decisions of the Courts of Law, he comes to his aid, nails his colours to the mast, and resolves to sink or to swim with him. The resolution would be generous, if the cause were just.

And he himself, whatever the Archbishop and his Court may decide, will admit of no doubt on the question, but charges every man who rejects Mr. Denison's "three propositions," with "denying the Catholic faith." Alas for ninety-nine out of a hundred divines, who will have nothing to do with these propositions! We are willing to hope that Mr. Bennett may abound in good qualities which are unknown to us; but as far as he has revealed himself to the public, it is as a half-Papist in doctrine and discipline, a vehement denouncer of all who differ from him, a most fierce wielder of supposed ecclesiastical power in the excommunication of his congregation, and the denunciation of his curates, if they differed from him. And now he comes forth to challenge his own Bishop,—who has, we think, been disposed too much to seek peace at the expense of truth in this controversy, to discharge the odious duty of inflicting on himself the penalty which he richly deserves. All we can say is, that we heartily wish his Bishop would take him at his word, and send him to feed in those other pastures to which, evidently, his footsteps have long tended.

VIEW OF PUBLIC AFFAIRS.

THERE is scarcely any spectacle more interesting than that of watching the progress of a nation from slavery to well-regulated freedom; and there is no stronger evidence that such progress is real, and likely to last, than when general education is gradually extending itself, inasmuch as men will long retain those privileges which they are qualified to enjoy. And so far *Sardinia* promises well. The Legislature have had no less than twenty sittings and discussions on the subject of Education, and these have resulted in such arrangements as will give the Minister of Education as much power as possible to do good, with as little as possible to do mischief. The drawback on our satisfaction in the contemplation of Sardinian advancement is, that there lies at the bottom of things—comparatively stunned for the moment, but which is not "dead," though it "sleeps,"—a Creed and its Priesthood ready at any moment to arise and reassert their absolute dominion over the bodies and consciences of all classes and conditions of men. The Hydra has many heads. Popery never "dies," though she "sleeps," or appears to sleep. Give her the chance, and she will undo in an hour the work of ages. When the altars of the Virgin and the Saints are thrown down in all the mountains

and valleys of Piedmont, and the Blessed Jesus is enthroned in the hearts of the people, then, and then alone, shall we believe that the battle of Truth and Independence is really and permanently won. In the mean time, Europe has reason to be grateful for the amount of progress already made.

The Archduke Ferdinand of *Austria* is said to protest against undertaking the office of Governor-General of the Lombardo-Venetian kingdom, unless he can secure more independence to himself, and more real liberty to the people of those Provinces, than the Court of Austria is disposed to bestow. The 1st of August, some years since, scarcely announced a greater change to the slaves of the Caribbean Islands, than a free constitution would now supply to the Italian States. Can we wonder that Prince Ferdinand is unwilling to act the part at once of an Inquisitor and an Executioner,—to be himself at the nod of the Emperor, and to exercise a second-hand despotism over Provinces struggling for freedom?

The poor *Poles* have had a funeral meeting on the occasion of the burial of an M. Stanislaus Worcel, who had long lived in credit in this country. M. Ledru Rollin was the orator on the occasion, and M. Mazzini was among his auditors. "While so many," said the speaker, "dishonour themselves for riches and for rank—where gold is God and avarice virtue—where society, in its delirious whirl, makes one think of the chapter which Machiavel entitles, 'Of those who made themselves Princes by their crimes,'—it sufficed that Worcel should be born, to show us one of the earth's truly great men." Did it never flash across M. Ledru Rollin's or M. Mazzini's mind, that, in their own cases, the lust of personal power had been one of the main causes of the ruin which they deplore. It is said of a really great Pole, that "Freedom shrieked when Kosciusko fell." Neither Freedom, nor any other respectable personage, we apprehend, shrieked or wept when either of these revolutionary heroes turned their backs on their respective countries; but would be more likely to do so if they attempt to return to them.

The intelligence from *Persia* itself is of a belligerent character; but the real feeling of that Court is to be better learned from the lips of her ambassador at Paris, than from the braggings at Teheran; and there is every reason to hope that she has no serious intention of prolonging a ruinous war. We venture to look at wars such as this and the war in China, in some instances at least, as a rough knocking at the gates for the admission of Christianity and Civilization.

The Emperor of the *French* has addressed his Houses of Legislature; and no one will complain, as is often the case in England, that the speech is a mere registry of "empty boxes." It travels to all points of the compass, and has a smart saying about everything. This difference is easily explained. The Queen of England and her

ministers know that every topic in the Royal Speech will be the cause or the pretext for a debate, in which each man, amidst a large body of wranglers, will deliver, without fear or restraint, his own mind, foolish or wise, factious or loyal; and therefore they are tender of supplying the materials for conflagration. The French Emperor, on the contrary, knows that he is the only man in his dominions who is at liberty to speak his mind, and is able therefore to trust a gagged Parliament with every topic which he chooses to bring before it. The Speech is pacific in its character; directs the minds of the vast and lively population of France to objects of national improvement, and seems thereby to take the right way to convert an usurped throne into a permanent sovereignty. A vast field for French enterprise offers itself in Algeria. Hitherto France has discovered little skill in colonization; but there is no reason why it should not as much excel in that as it does in almost every thing else which it undertakes. The state of the money market appears to improve; and it is easy to believe that, with the usual elasticity of the finances of that country, she will find money enough for peace, and, if necessary, even for war. We should not like to see the low state of their finances the only barrier between us and a French invasion.

A debate has been raised in the House of Lords by one of Lord Derby's most vigorous speeches, as to the justice of the present squabble with *China*. On the one hand, it is contended that the vessel boarded by the Chinese was, in no legal sense, British; that an especial license granted to it had expired; and that our chief officers there usurped the rights of the Crown in declaring an unauthorized war. Each of these statements is unhesitatingly rebutted by Lord Clarendon. It is deeply to be lamented that the pretext for war should for an instant admit of a doubt. The justification ought to be clear as day, for burning cities and shedding human blood. Whatever are the other injuries of the cannonade, we deeply regret to hear that, in the recent bombardment of *Canton*, the Printing Press establishment, together with the types in which Morrison's Chinese Dictionary was printed, and a large stock of various important works, were destroyed. It is possible that war should, in some cases, and in the end, do good; but she is, to say the best, a tardy benefactress, and her first approaches and results are often of a most disastrous character. A chance ball may destroy the labours of a generation.

The intelligence as to the course likely to be pursued by the new American President is as yet of an uncertain character. If he mean to shift and bend it, so as to satisfy all the crochets of his many-coloured party, it is impossible to say to what point of the compass he may turn. But if he is a real patriot—a man of the good old Washington stamp, he will be a friend to peace abroad and anti-slavery at home. It is affecting to contemplate to what an extent the destinies of nations appear to be committed

to single hands. Hereditary monarchs are born to their office, and can with difficulty escape from it. But he must be a bold man who, seeing all the mischief which abused or perverted authority may inflict, yet seeks to ascend a throne and to wield a sceptre. We should think that an American President must often wish himself a private citizen.

It is strange that while thousands are clamouring for work and wages in England, we should have ample colonies in *Australia* crying out for labourers, and offering to pay them almost fabulous prices! The question has been properly raised, whether or no the Government duly encourage Emigration to Australia. One correspondent of the "*Times*" has gone the length of announcing that the Treasury has in its hands at this moment large funds for emigration, collected and transmitted to this country by the colonies themselves. This declaration we are disposed to designate by Lord Palmerston's word—"romance." But the truth can, we suppose, be instantly ascertained by a question in Parliament. In the mean time, the expense of emigration to the opposite side of the world must be enormous. And who is to pay it? Australia has now parliaments of its own, and we are pleased to see that the question of promoting emigration is one of the first questions which is debated. This, by the bye, is a strong evidence in itself that the alleged treasures in the hands of the Home Government are a mere fiction, as such a fact would be sure to find its way into such a debate. Should the colonies really send home sufficient passage-money, the difficulty is removed. But suppose they do not, is the State then warranted in sending out a superfluous population at the rate of £20. a-head?

We should be truly sorry, knowing its infinite importance to the mother country as well as to the Colonies, to raise a single needless objection in the way of emigration to Australia. Neither have we the smallest doubt as to every honest and efficient labourer finding both ample employment and high wages on that side of the globe. But however good the fruit, it may hang on too high a branch to be gathered. Labourers would, no doubt, reap a rich harvest there, but their ways and means largely exceed their necessary expenditure.

Let us next look at *Home news*. Parliament has assembled. The most prominent topics of debate in the House of Commons have been what may be called Sir J. Pakington's "*Mutual Concession Bill*" on the subject of Education; a Motion of Mr. Locke King's, on the extension of the County franchise to ten-pound leaseholders; and Mr. Spooner's annual motion on the *Maynooth Grant*. The House were far from looking with a favourable eye on the first of these propositions; and to us it seems full of the most serious objections. Its *permissive*, instead of *obligatory* character, would raise interminable debates in every parish to which it was proposed. The exclusion of a

positive religion from the school system, would call forth a thousand jealous feelings as to whether the master was or was not offending against the rules laid down. The Committees would become battle fields of Church and Dissent; and, in the end, the grossest tyranny would be exercised by the dominant party. Subscribers would fall off,—individual zeal would be extinguished,—many who would rejoice otherwise to instruct the poor, will refuse to do it at the point of the bayonet. To our own mind, the duty is every day more obvious, of cleaving to the existing Privy Council scheme, but expanding it so as to assist those parishes which are least able to help themselves.

The movement against the Maynooth Grant is every day gaining more adherents; because Irish Popery shows itself in its true colours, and because the fact is becoming more palpable that the Grant is contributing to educate a body of clergy more corrupt in doctrines and less friendly to Great Britain.

Sir William Clay's Motion on Church Rates hangs like a cloud over the House. In the mean time, two Returns have been made to Parliament, showing that the champions of the *no-Rate* system have largely exaggerated the number of reluctant rate-payers. The point is more fully to be determined whether, after all, the people of England are indisposed to pay rates for the support of their churches. If they are, we still cleave to the notion, that the building should be sustained out of the County Rate or the Consolidated Fund, and the expences of the service paid by the seat-holders.

These more general questions being disposed of, Mr. Disraeli unfurls more distinctly the banners of Party, and comes down with Mr. Cobden and Mr. Gladstone, to encounter the Chancellor of the Exchequer on the ground of the Budget. Misery, they say, makes strange bedfellows; and certainly these three gentlemen could scarcely have been expected to seek their resting-place on the same pillow. Mr. Disraeli was rather more sportive than convincing; but Mr. Gladstone's speech appears to have risen to as high a level as any of those he has delivered. It is impossible for us to enter on the details which such a discussion involves. But we have convinced ourselves that Mr. Disraeli's objections were purely those of a partisan; and that Mr. Gladstone's strong and eloquent declamation was mainly prompted by the fact that Sir Charles Wood's proposal appeared to trench on the financial system when he himself was Chancellor of the Exchequer. The majority for Ministers was so large, as to leave little doubt as to the general success of the measure.

In the House of Lords the main discussion has been that to which we have already referred on the Chinese War. Lords Derby and Lyndhurst, with even a part of the truth on their side, are formidable antagonists; and the ministry in the House of Lords are obviously weak in debaters. Lord Derby made a

solemn appeal to the Bench of Bishops, as those especially to be regarded as the ministers of righteousness and mercy, to arise, as one man, and put down this war. And we so far echo the wish as to say—that, supposing them to be convinced of the injustice of the war, their voices ought to be the loudest in the controversy. But Lord Derby's statement of the real causes of this miserable conflict appears to us to be one-sided; inasmuch as he almost ignores the habitual violation of Treaties on the part of the Chinese, and the next to insuperable difficulties thrown by them in the way even of legitimate commerce. It is undeniable that no nation has a right to force upon another a drug such as opium, destructive to health and to morals. But it is a more doubtful point, whether the nations of the world have not a right even to demand from the one nation where it happens to be produced, an article of produce which is essential to the general welfare. Take the case of Peruvian bark. And next take that of Tea. The produce of the tea-plant has become, like bark or potatoes, almost a necessity to the world. But if so, have not the nations a right, according to this view of the case, to demand it of China upon fair payment? In addition to this more abstract view of the case, it is plain that the Chinese have shewn a contempt of every Treaty in which they have engaged, and, as it seems, are not likely to discharge their duty, except with the lash over them.

Several discussions in both Houses of Parliament have again raised the question of the Crimean War; and the judgment to be past on the individuals the most prominent in it. Much, as we think, has come out to justify almost every complaint of the Commissioners of Inquiry appointed by the Government, and even of the "Times" Correspondent, as to the mismanagement of the war. But it is also every day more obvious, that gross injustice has been done, by almost all parties, to Lord Raglan. His calmness, courage, devotion to his troops and to his country—his magnanimous endurance of the insolence of the French commanders—his wisdom in counsel and his force in battle—have all come out; and the fresh records of them have, among other effects, served to bow down our heads with regret that we should have yielded too ready an ear to popular outcry, and have condemned when we ought to have justified and applauded. He has himself, we doubt not, from all we hear of his private character, passed into a world where human praise is superfluous; but we rejoice to cast a few flowers over a grave on which many of us have trodden with careless and irreverent feet.

A report has gone forth that the Government, alarmed at the defeat of a valuable supporter at Newport, on the ground of his avowed intention to support the measure for the desecration of the Sabbath, have signified their intention of resisting Sir J. Walmsley's motion in Parliament. Let our readers consider the following statement,

which we borrow from the Paris Correspondent of the "Guardian" newspaper, and see what those pure delights and innocent Sunday recreations mean, of which the would-be creators of a new Sabbath in this old-fashioned Protestant country are apt to boast:—

"Yesterday being *Dimanche gras*, or the last Sunday before Lent, the day began, *selon les règles*, with a *bal masqué* at the Opera in the earliest hours of the morning, and terminated with the procession of the *Bœuf gras*. The Grand Opera, where these monster, and, it may be added, with equal truth, monstrous entertainments are held on Sunday morning—'doors open after midnight.' are the words of the advertisement—being now a strictly official establishment, withdrawn from private speculation, and under the direct controul and management of the *Ministre d'Etat*, who authorises all performances, and makes good all losses—it is to be presumed that the Government regards these early 'festivities' as a wholesome recreation for the 'people,' a good beginning of the day, and an inducement to that 'better observance' of the Sunday, about which so much has been said of late. I wonder whether M. Achille Fould, like a conscientious Minister as he is, took the trouble to walk as far as the Boulevards—only to the Boulevards, not into the *bal masqué*—on Sunday morning, to see how the system worked upon the public, for whom it is intended. The sight outside was certainly lively, if not exactly what might be called exhilarating. Huge gas illuminations, flaming forth in letters of fire the name of the place of entertainment, blazed at the corner of the Rue le Pelletier, and, pointing out the way to the 'Inferno' beyond, seemed to proclaim without blushing, that '*Per me si va tra la perduta gente*.' The streets, generally silent at so late or rather early an hour, swarmed with crowds, and with such crowds! While the *cafés*, instead of closing, as usual, soon after eleven o'clock, remain open all night and were now filled with revellers, and with such revellers! Women, or what seemed to be such, whom one would shrink from designating more specifically, flaunted about in mountebank costume and paint, attended by masked cavaliers (for the police restrictions against men wearing masks in the streets and *cafés* seem to be no longer enforced in these days of 'liberty') every way worthy to be their companions and protectors. It required a far stronger stimulus than the mere imagination—and, to judge by the thriving business of the *cafés*, such additional means of hallucination were not spared—to clothe such a scene in poetic colours, and make it seem 'the revel of the earth, the mask of Italy.' The streets were crammed with the pickpockets, thieves, prostitutes, *roués* and *mauvais sujets*, for whom this Sunday morning's entertainment appeared to be fittingly and 'officially' got up, and by whom, in company with that sprinkling of fashionable male and female *intriguants* and *intrigantes* who take advantage of its licences, its pleasures seemed to be appropriately enjoyed and entered into.

"You will accuse me, I fear, of becoming an inveterate grumbler, misanthrope, and pseudo-satirist in thus speaking of the delights of that 'Carnival time,' the memory and picture of whose mirth has been handed down to us by so many pens and so many pencils. It was but the other day, you will say, that I was denouncing midnight masses; and now I appear to be no better satisfied with midnight waltzes; so that, whether the people be praying or dancing, I am equally unwilling to be content. I am obliged to own that neither such praying or dancing, or perhaps I should say, the times and places and modes of them, as I have lately witnessed on the public occasions alluded to, seem to me to be at all conducive to the results they respectively pretend to have in view—to raise up and aid, in the one case, the real religious tendencies and devotion of the people, or, in the other, to add to and freshen their honest recreations and mirthfulness. You cannot hold village fairs in Bartholomew-square; and the best progress which the age can make, is to part with customs which have become wholly perverted. It is bad enough when such things are allowed to continue on the score of tradition,

vested rights, conflicting interests, and similar excuses ; but it is certainly worse when they are systematically and officially kept up by the ruling authorities. Thank Heaven we have not yet arrived at that degree of Ministerial centralisation in England, when it shall be the business of the Government to re-open the Opera House and entertain the purlieus of the Haymarket and Leicester-square with a *bal masqué* in preparation for Lent.

"Independent of the fictitious pleasures of the season, the wonderful beauty of the weather during the last week has imparted to the city an air of continual festivity. The only drawback to this natural enjoyment has been the apprehension of premature vegetation, and of the consequence of later and unseasonable cold. Perhaps Friday last exhibited as lovely a state of the atmosphere, and as high a temperature for the month of February, as have been experienced within the memory of any one living. Yesterday, also, to the great enjoyment of the crowds who followed the *Bœuf gras*, and, doubtless, of the lightly-clad ladies who sat for the goddesses of the triumphal car, all that could be complained of in the weather was, that towards two o'clock in the afternoon, the heat of the sun was more than agreeable under the weight of winter clothing."

There is scarcely, we believe, a difference of opinion as to the literary fraud practised by Dr. Davidson in foisting into the new edition of Hartwell Horne's "Introduction to the Scriptures" his own heterodox views on Inspiration, and on some of the chief Articles of the Christian faith. The fact is now established, that both Mr. Hartwell Horne and Dr. Tregelles did remonstrate against this manuscript of Dr. Davidson when a part of it was submitted to them ; but in vain. It is to be hoped that Messrs. Baldwin and Co., however they may have inadvertently made themselves a party to the corruption of a standard work in Theology by the infusion into it of matter which totally destroys its original character, will see the necessity of casting their Deceiver overboard, and of sacrificing the corrupted volume. Such a proceeding will, in the end, we believe, conduce to their interest as well as their honour. Mr. Horne's book, untainted by heresy, is too valuable a work not to retain a large permanent circulation ; but the same book, mutilated and transformed—half a man and half a satyr—and made to teach as much error as truth, will soon lose as much of its popularity as of its real worth.

Another Deanery is vacant ; and though hitherto this office has been something of a sinecure, or that of chief architect in a cathedral, we venture to hope that Lord Palmerston will pursue the course he has followed at Carlisle, and give us a living man instead of a statue in a cap and gown. What vigorous Deans can do will, we believe, soon be seen at Carlisle. Why should not that office be rescued from the character of official inanity ; and such Deans, at least, be given us as will restore them to the position they once occupied in the country, both as to learning and piety ?

THE CHRISTIAN OBSERVER.

NEW
SERIES. } No. 232.

APRIL.

[1857.]

MISCELLANEOUS ARTICLES.

[The Editor desires to be considered as not responsible except for the general tone and character of the Papers in the "Miscellaneous" department of this Work.]

FANCIES OPPOSED TO FACTS.

To the Editor of the Christian Observer.

LORD BACON, whilst he renders, as so just a thinker and so large an inheritor of the gifts of "Imagination" was sure to do, deep honour and homage to that bright quality or power of the mind to which we have given this illustrious title; nevertheless employs the strongest language in condemnation of the abuse and perversion of it. I am not aware, however, that he, or that other ethical writers, very distinctly refer to one of these abuses, which appears to me more than usually mischievous—I mean, the disposition to substitute something which is new and untried, for that which, though old, has never been fairly tried and tested. Let me explain myself, by presenting your readers with a few illustrations of the habit of mind to which I advert, and then go on to point out both the mischief of it, and to speak of some of its ordinary sources in the mind.

Our illustrations of this particular tendency may be collected from the case both of *communities* and of *individuals*. Look, for example, at the new and multiplied "Societies," or assemblages of men for a common object, which have sprung up, with almost mushroom growth, in our own country.

Sixty years ago there was scarcely a single Society established for the purpose of carrying out particular objects—especially of a religious or moral character. The East India Company, indeed, an exclusively commercial community, reaped a golden harvest from their monopoly; and the Hudson's Bay Company, privileged exclusively to catch and shoot wild beasts for the rest of the world, managed very comfortably to clothe their own back with the skins and furs produced. The Societies, also, for the Propagation of the Gospel, and the Promotion of Christian Knowledge—with undeniably religious and moral objects, had struggled into existence in

the beginning of the eighteenth century, and fought their way through much opposition to a most imperfect accomplishment of their wishes—the first managing to squeeze out from the public beneficence a few German Missionaries, and the latter obliged to let a set of Arabic Bibles moulder in her cellars, because she could not distribute them.

But these were almost solitary labourers in the great vineyard of the world—rather wishing, as I have said, to mend society, than exercising a very powerful influence over it. In the beginning of this century arose the Bible Society, which at once, by the greatness of its object, the simplicity of its plan, and the breadth of its spirit, commended itself to a large number of thinking minds; and, under its shade, to a certain extent, have sprung up kindred institutions, as numerous as the offspring of the Banyan under the shade of the parent tree. The result has been that there is now no end of Societies. They want a Blue Book of their own. And where such institutions are meant to accomplish distinct objects, it is impossible to complain of their number. But it is when there is little or no distinction in the character and object of the Societies, that I complain. Ireland, for example—no uncongenial field for the enterprises of experimental benevolence—is divided and subdivided, pierced and penetrated by societies, British and indigenous; and many of them so nearly identical, that you are in doubt, at the end of a Meeting, for which of them the orator has been pleading. So rapidly has this new taste developed itself, that even twenty years since, I remember to have heard a playful friend say, that he thought there was wanted only one more society, of which the object should be, to prevent any other society being formed. Now, while I feel the profoundest admiration for some of these great institutions, and especially for those of which it is the object to send the Bible and the Missionary to every corner of the world, I feel sorrowfully compelled to deprecate this morbid multiplication of Societies for almost a kindred end. The true wisdom, as it appears to me, is, before we create a new institution, most carefully to consider whether *all the resources of an old one* have been really and efficiently called into action.

Again; many of the late perversions from Protestantism to Popery seem to me to be traceable to the same source. A want of Church order or Church discipline, of the æsthetic or exterior in religion, of better music and architecture, was felt by some of these persons; and we have seen them, as with seven-leagued boots, pass over the boundaries of Scripture, truth, logic, experience, into that Paradise of imaginative minds, the Church of Rome. What they asked for was, “such ordinances as would satisfy the cravings of devout minds.” But I wish to ask of such persons, whether they have not, in this instance, rather sought out a new instrument, when they might have called an old one into efficient operation? Had they tested the Church of their country and fathers to the full extent

of her powers? Had they set all the ordinances of the Church of England into full action? Had they striven to live up to the full meaning of her Baptismal and Communion Services? Had they vigorously availed themselves of other services with which she supplies them? Had they studied her writings—for example, the Homilies? Had they drawn as much as they were able upon the mental and spiritual resources of her Clergy? Had they exercised devout self-examination and prayer in preparation for the Lord's Table? Here is a case, in which, as it seems to me, imagination has been allowed to travel beyond her precincts, and the mind to flee to something unknown, when it possessed that which, if efficiently employed, would have satisfied every craving of a healthy mind.

Take, again, some cases of modern Dissent. I can have no doubt that many persons are Dissenters upon deep conviction; and, however I must desire their concurrence with myself in what I believe to be Scriptural, I cannot wish to trample on any man's conscience, and to deny him the right to think and act for himself in the sight of God and in the affairs of his soul. But I may, perhaps, venture to ask such a person, whether he also has not dealt unfairly with the "Old" in his abandonment of it for the "New?" A certain number of devout persons have forsaken the pastures of the Church of England for those of the "Plymouth Brethren," or other new feeding-grounds which offered themselves. Here, I must ask, as before, has not the wanderer emigrated to a new land before he had thoroughly tried the old? Had he endeavoured to make the most of the Church before he quitted it? Was his own anything better than a mere nominal Churchmanship? What is the language of the Book which they profess deeply to honour? "Stand ye in the ways, and see, and ask for the *old* paths, which is the good way, and walk therein, and ye shall find rest to your souls. But they said, We will not walk therein."

Not to detain your readers by a reference to more cases of this class, which probably their own experience will readily suggest to them, I go on to notice some of the *evils* of this disposition to innovate.

In the first place, then, it is obvious that, by such a process, the expense of carrying on the objects of religion and benevolence is indefinitely increased. Whoever will take the trouble to search for himself into the cash books of public charities, will be astonished to find how large a proportion of the money collected for great and good objects is consumed by the machinery and agents of the various Societies—often at least a third, and now and then a half. Why then, I ask, should religion and benevolence be put to the cost of a complicated machinery, if that which is single and simple, and already set up, would answer the purpose? A waste of money is, of course, a waste of the *sine quâ non* of Missionary exertion.

Then, again, why should there be any superfluous demand for

agents? These are still more valuable than money; and to use up needlessly the bones, sinews, thoughts, affections, sympathies of the family of God, is a lavish expenditure of the labourers in the vineyard. Our Lord Himself would seem to command a more economical use of agents, even in the highest of all occupations, when He called only twelve men to do the work of a whole world.

Then, again; what a tendency has such a multiplication of means and agencies to destroy unity of spirit! Such is human nature, that it is next to impossible not to feel a more intense interest in any work on which our own agency is employed. The painter, the sculptor, the musician, the philosopher, the scholar, the mechanist, all are tempted to magnify their craft, and to depreciate other pursuits and objects in the same proportion. And it will not be denied, that jealousy, envy, and the spirit of party, often find their way, like the serpent of old, into the sanctuary of the various Societies, and one committee-room is often the spot in the world in which the least justice is done to other Committees and Societies.

Then, again; how painfully is the pressure felt of the multiplied calls upon time which might be dedicated to the cultivation of the life of God in the soul. "Come into the desert," says our Lord, "and rest awhile." But where is the desert or quiet spot now to be found? "Shut thy doors about thee," says the highest authority. But how can we, when the collector for a new Society has his hand upon our knocker?

Once more; what mischief is often inflicted in the fields of new labours, by a variety, perhaps, of not perfectly harmonizing agents. A heathen is converted to Christianity. But in what communion shall he settle, when half-a-dozen hands are beckoning him in different directions?

Having thus noticed both the evil itself, and some of its mischievous effects, I could wish to say a few words as to the *cause* to which, in some cases, it may be traced.

In many of the true-hearted servants of God it arises, I have no doubt, from the intense craving, in a converted mind, to do good. Such a mind can find no rest till the ark is brought up into its right resting-place—till the tree, whose leaves are for the healing of all nations, is planted in every land—and all men are brought to that Saviour, who is the joy of their own souls. Every good man, however, is not a wise man; and the heart in such persons is often better than the head. And it is the tendency of every weak mind to regard the "unknown" as the "magnificent," and to expect from remote causes what it does not at once find in that which is near.

Neither am I able to refer any very large share of the disposition to innovate, to change, to overthrow, to knock down one building and set up another, to that spirit of true zeal and earnestness to which I have adverted. On the contrary, in some

cases I am obliged to refer it to idleness, which will not use up the material it has; or to impatience, which expects the fruit before the tree has taken root in the ground; or to vanity, which likes to have some creation of its own; or to a diseased imagination, which pictures to itself fanciful and unauthorized successes; or to that simple love of novelty, which prefers the worst things that are new to the very best that are old.

But perhaps I have dwelt long enough upon this, I think, not unimportant subject. I will only beg, in conclusion, not to be misinterpreted, as though I wished society to stand still; or would have hope and invention suspended; or would desire to see that spirit of Conservatism prevail, which commonly provides a broad, deep shelter for every corruption. Christianity itself could never have forced its way into a world where all change was criminal. But then there is a broad distinction between making no efforts to be useful, and so multiplying the instruments of usefulness as to clog and perplex the working of the whole machine.

The object of this paper really is to establish the wisdom and duty of not rashly exchanging one means of good for another—of first thoroughly working that which we have, before we cry out for something else—of being Conservative, till Conservatism defeats the end which it is designed to secure. The history of our own Church seems to me to supply an admirable specimen of the *juste milieu* as to this subject. It rejected the unscriptural doctrines of Rome, but did not cast away a shred of Romanism which was of real value. It did not indeed bottle the monsters of Popery in spirits, and give them a mischievous perpetuity. But it carefully stereotyped and perpetuated in the New Church all that the Elder Church had drawn from the experience of past ages, and from the word of God.

H.

OUR MINISTRY IN ITS INFLUENCES UPON THE YOUNG.

ONE of the great problems of the day, which has been engaging the attention of the most devoted and excellent of our country, is confessedly the religious culture of the *Young*; and the bearing of ministerial effort upon the affections and habits, the position and prospects of the rising generation.

Every age has its distinctive characteristics, and one of our own, it may be safely affirmed, is the interest with which the youth of both sexes are regarded by the servants of God in the present day. Every class is sought out; the worst drawn from their hiding-places of neglect and guilt, the better encouraged and assisted, by men whose great aim is "to go about," like their Divine Master, "doing good." The lower and poorer

classes, indeed, probably from their more defenceless and ignorant condition, have been the most systematically approached by the working clergy, and by philanthropic laymen. Noblemen and private gentlemen, prelates and their Clergy, are now to be seen establishing Juvenile Reformatories, threading the densely crowded courts and alleys of our larger towns to gather information, and plead for the untutored and uncared-for there; drinking tea with the A, B, and C divisions of youthful Shoeblack Societies, and working laboriously in those Day and Sunday schools, which are the support and strength of our parochial system, and the ornament of our country. With what force is this many-faced hammer telling upon the rough masses of society,—which, if they are to be disintegrated at all, are generally so in the earlier stages of life? Have these morsels of bread, cast upon the waters, been found after many days? Is the Gospel of Jesus making its way onwards, breaking and binding up one heart here, turning and twisting its magical influences round another heart there, so that we can take courage from the past, and thank God that prayers have been heard, labours appreciated, and the tide of that kingdom, which is righteousness, peace, and joy in the Holy Ghost, is advancing to its universal supremacy?

I propose throwing together a few remarks on this deeply important subject; one which is ever presenting new and interesting phases, and which the ministers of Christ, who remember His solemn admonition to his Apostle, “Feed my lambs,” are especially called to dwell upon.

A review of our position at the present time will throw considerable light upon the matter in hand, and enable us to see some of the dangers as well as encouragements which are likely to cross our path.

It is now more than a century since the Church of England, whose sons and daughters had half forgotten the blazing fires of Smithfield, which had cherished the faith and life, albeit they had consumed the bodies of the first advocates of the Reformed faith, was summoned, in the midst of her dangerous repose, by stern but honest voices from within herself, “to return to her first love,” and “strengthen the things that remained that were ready to die.”

It was then the remarkable movement commented, with which the names of Wesley, Berridge, Whitfield, Walker, Romaine, and others will ever be associated—a movement which, though its power was weakened by a portion of the stream taking another direction, and throwing up new ecclesiastical strata disconnected with the National Church, and diverse from its polity; yet went on increasing, from various causes, in strength and volume within the Church, until we may say, without fear of contradiction, that it has given the peculiar stamp and impress, in many of their more

essential features, to the vitality and vigour which she exhibits in the present day.

In looking back, however, upon the history of those stirring times, and the memoirs of the devoted men who took the lead, we fail to see any special organizations or provision for the young. We do not mean to say, that they did not pray and labour for this portion of Christ's flock; but, as in all great movements of reformation, they were mainly engaged in applying the lever to the *manhood* of the country, to break down the godless indifference and foul vices of the labouring population, or the polished infidelity and reckless sensualism of the higher ranks. Hence their main energies in the pulpit of the Church, or at the begrimed mouth of the colliery-pit, in the comfortable drawing-rooms of the wealthy, and to a less extent by the press, were directed to the head and heart of the country, as represented by the adult population. It was the *after-thought* of the Reform movement, if we may use the term without disparagement, developed, under God's providence, by the course of events, to seek out the young by special effort, and carry forward that work among the scions of numerous families which had borne such rich fruit among the parent stocks. It was towards the latter half of the century that Sunday Schools began to gather in any numbers the children of the poor; Mr. Jones, the well-known servant of God at Creaton, being, if I remember right, one of the first of the Clergy who established a school of this class at that period. Then commenced the double assault against the old and worn-out system of education for the poor by Dr. Bell in India, and Mr. Lancaster at home.

To a later period still we must recur for the commencement of labours to instruct a *lower* class of the community; lads who seek their winter's sleep in the iron rollers of Her Majesty's parks, or under the unoccupied arches of half-finished railway viaducts, and who are systematically taught the science of thievery and imposture from their very early infancy. The Ragged School—we wish its name were changed to a less forbidding and classifying one—is, though a ragged and unwashed daughter of this century, one of its fairest and most hopeful. It is not necessary to enter into minute details respecting these educational movements *in proportion* to the increasing population. Few will deny that their effect has been telling and effective upon the masses. God has prospered with many blessings this handiwork of love. And when we look back upon the gloomy prospects of England, at the time of the French Revolution, from the Continental and British works of infidelity and licentiousness, which were finding greedy devourers, especially among the humbler classes, one would hardly have expected that the blackness of the thunder-cloud would have so soon been dissipated, and that counter moral agencies would have sprung into vigorous existence—the creation

and birth of the very same period. One of the most important has been the progressive increase of Scriptural knowledge and general information, passing, for the most part, into the same channels of society to which we have adverted above.

Concurrent with this direct advancement have been the indirect influences of juvenile religious literature, which has carried sacred truth, in various forms, to every home where any one among its younger inmates could read, and has dropped a silent word of love and fruit-bearing life into many hearts ;—like the drifted seeds borne across the waters, we know not how and when, but, finding a resting-place on the bosom of some distant shore,—and there has sprung up a forest of rich and fragrant blossom. Here, too, through the mercy of God, we stand upon a vantage-ground in contrast with the past. The dead level, in morality and intelligence, of the eighteenth century, has been raised ; and, in many instances, the Spirit of God has regenerated and renewed the hearts of the youthful disciples of His kingdom. Not only—at least, such is the conviction of the writer of this paper—have we been enabled to meet the enemy and hold the fortress, but we have won from him important positions in advance, on which we can write the dear name of Him who has loved us, and washed us from our sins in His own blood, in anticipation of the time when “the kingdoms of this world shall become the kingdoms of our Lord and of His Christ.”

Thus far, then, for a review of our present position, under the aspect of its advancement. I would now advert to what seem to me its deficiencies, especially with respect to religious influence on the young.

It is with feelings of considerable uneasiness that I look upon the condition of the young people of *the middle classes* around us, embracing the children of tradesmen of the towns, and of the farmers of the country. There is less, I am inclined to think, of systematic labour expended in their behalf, than on any other rank or class of society ; and we much fear that a careful estimate of their religious condition would astonish and alarm the devoted and anxious workers for Christ around us. Their position, indeed, is a most disadvantageous one. In early life they are seldom seen by the Clergyman of the parish, except during holidays from school, or after that time for a brief period as candidates for Confirmation. They then seem to vanish from the stage. Few influences attract or touch them. Young Men’s Societies, indeed, in larger towns, draft into themselves the smaller numbers of the thoughtful and seriously disposed ; but both in town and country, the young women of this class, as far as direct effort goes, are almost wholly left to themselves. Were the schools to which these classes go—especially the females—nurseries for piety, as well as seminaries for polite and, so called, fashionable manners, we should have no reason for regret ; but though some improve-

ment must be acknowledged in the boarding-schools of the country, it will be found, we believe, that, with few exceptions, the training of the heart and soul for God is very much left to take care of itself. The farmer's daughter, the tradesman's family, in many instances learn to write and read well. They pick up, perhaps, "*L'Echo de Paris*," and "*Levizac's Exercises*,"—are able, possibly, to play, after a fashion, some of Beethoven's Harmonies,—with the usual accomplishments of posture and manner; but a systematic and prayerful religious discipline is seldom interwoven with the usual routine of the school. The only way in which these ranks are, to any extent, at present reached, is by juvenile books and periodicals, which often find their way, in God's good providence, into the most unhealthy atmospheres.

It is, then, to the *middling classes*, as I believe, we are called to give especial regard; and abundant fruit is to be gathered among them, if only we plough, plant, and sow in faith and hope. As is the case now in some of the well-worked parishes of London and our provincial towns, where such schools are established, a regular supervision should be carried on, even if the parochial school be less frequently visited than before. Such visits are not disliked by the managers, and are generally appreciated by the scholars; and thus influences and opportunities spring up, which will never, probably, be wholly destroyed.

But what shall we propose especially for our country parishes,—for the *home-educated*; or the young, when they return from their places of education? I scarcely know what will meet their case. But let them be *sought out* and *tended*, as well as the poor of the flock. Perhaps regular classes for religious instruction, conducted either by the Clergy or the Laity, are, as to this point, among our greatest wants. Such a class of young females has been taken for some time by a devoted lady of my acquaintance, of considerable experience in the work of instruction, once in the week (the afternoons of the Saturday), in a large town in the midland counties, with the happiest results. It amounts to thirty or forty, some of whom go out as governesses afterwards; and the link between them and their teacher is seldom broken. On a larger scale, a class of the same description in many respects, is continued, I believe, to this day, in one of the parishes of Leicester, dating back from the period of Mr. Robinson's remarkable ministry there. The class assembles in the chancel of the church on the Sunday afternoon, and is then instructed by the Clergyman of the parish.

Might not such efforts be rendered more general, either on the week-day or the Sunday,—and the former is evidently preferable both for town and country. Let an effort be made, not only specially, but *solely*, for the middling classes of the country. I may mention an instance where a Clerical friend of my own has, in a little country parish, which he overlooks simply for love's

sake, established a class for the farmers' children, of ages varying from ten to sixteen. These he instructs between the services,—both of which he takes himself,—and finds that the parents are interested in it as well as the children, and are most ready to forward his desires. The accumulation of work, however, upon the Clergy on the Sunday would make this impossible in most cases, unless others be associated in it, to whom it might be with confidence confided. And the “*Quod facit per alium facit per se,*” is a maxim to be especially remembered by ministers in the present day. To discover what others can do, and set them to do it—delegating responsibility to them, and thus creating an especial interest in their work—this is a striking proof of a wise and successful ministry. And if the right man is put into the right place, it is a great mistake to suppose, that because you are not always present as the master builder, the attendance will fail, or the interest flag. We invariably find the contrary; and thus, around you, other minds and hands, acting in spheres you cannot reach, are set to work in assisting to bring out “from this naughty world” the family of Christ, and squaring and carving the rude blocks from the quarry for the spiritual temple of Jehovah.

I had intended to write a few more lines on the position of the poorer classes *after* they leave our parochial schools; but my paper is growing too lengthy, and I will conclude by expressing the hope that this reference to a single branch of a great subject may not be without its use. Let every man aim at hastening on the day when our sons shall be as the pillars, and our daughters as the polished corners, of the temple, and we may hope much for the age and country.

O. C. O.

EDUCATION IN AMERICA.

To the Editor of the Christian Observer.

THERE is, probably, no subject at present demanding the attention of this country which involves deeper responsibility, and which is destined to exert a more powerful influence over the future of this country, for weal or for woe, than the question of our *National Education*. A very general desire for an extended system of education is already evincing itself, more especially in our large towns. By some persons it is advocated as a means absolutely necessary to enable our population to compete with the exigencies of the age; by others, as a chief means of promoting morality and preventing crime; while others again, recognising the maxim, that “knowledge is power,” demand it as a right belonging to the people, and pronounce it the best specific for surmount-

ing the many social ills to which the country at large is exposed. The systems of France and Germany have been studied and held up for our imitation; their populations, institutions, and learning are personally familiar to many of us, while the Government has already propounded schemes of instruction founded thereon. Yet the enigma as to the best method of education, I think, remains unsolved.

Under these circumstances, I propose to lay before your readers a rapid sketch of the system of Education adopted in the *United States*; where I have been at least not an inattentive visitor, and where I seem to myself to have collected information not without value in my own country. I must venture to affirm, that great mistakes prevail on the subject of American Education, which it may be of use to correct. They bear too close an affinity to ourselves not to make their example of peculiar importance to us.

Very early in the infant days of the American Colonies the necessity of a good education was recognised; and when, in later days, they emancipated themselves from the rule of the mother-country, and became "free, sovereign, and independent" States, we find the same regard paid to the subject of education among their earliest enactments. Thus, the VIIth Article of the Constitution of Pennsylvania provides, "That the Legislature shall, as soon as conveniently may be, provide by law for the establishment of schools throughout the State, in such manner that the poor may be taught gratis." Similarly the Constitution of Massachusetts requires that "Wisdom and knowledge, as well as virtue, diffused as generally among the body of the people, being necessary for the preservation of their rights and liberties . . . it shall be the duty of the legislators and magistrates, in all future periods of this Commonwealth, to cherish the interest of literature and science, and all seminaries of them . . . to countenance and inculcate the principles of humanity and general benevolence, public and private charity, industry and frugality, honesty and punctuality in all their dealings; sincerity and good humour, and all social affections and generous sentiments among the people." Similar enactments are found in the Constitutions of most States. To carry out these laws, funds of various kinds have been raised. In the first place, by the *United States Government*. All public lands, before they are offered for sale, are surveyed, in ranges of townships of six miles square, which are again divided into thirty-six sections of one square mile, numbered from one to thirty-six. Of these the sixteenth section, or one thirty-sixth part of the township, is set apart for the support of schools. Congress has likewise from time to time given large donations for the erection and endowments of colleges. Each State has likewise made its own laws and provided its own funds for educational establishments. Thus, in the year 1849, we find that the towns in Massachusetts raised by taxation, for the support of schools, annually, 830,577 dollars, or about £173,036

sterling. In New York the funds amounted to 6,524,050 dollars, giving a revenue of 380,529 dollars, or £79,276 sterling. In Connecticut the funds amounted to about 2,076,602 dollars, or about £432,625 sterling. As the result of these endowments and large annual sums devoted to educational purposes, we find 121 colleges, or an average of four to a State, belonging to various denominations. Of these thirteen are under Baptist direction; ten Protestant Episcopal; thirteen Methodist; twelve Roman Catholic; and the rest are generally, in the New England States, Congregationalist; in the others, Presbyterian. There are likewise forty-two Theological schools, of which ten are Baptist; six Congregationalist; ten Presbyterian; and three Protestant Episcopal, the remainder belonging to various denominations. To each of these colleges and schools libraries are attached, varying in size,—in the colleges, 300 to 84,000 volumes; and in the schools, from 80 to 21,000 volumes. Besides these, there are thirteen Law schools, and thirty-five Medical schools. Turning from these particular schools and colleges to the common schools, we find, that in the towns every ward has its school, and every village has its school. Wherever civilization reaches, there the school is sure to follow, or rather contemporaneously to found itself. How frequently, in the remote country parts, sometimes far retired in the forest, does the traveller pass, just close to the road-side, a small wooden shanty, a building somewhat better, probably, than those he may have passed in the clearings. This is the district school. Nor can he fail to be struck, even in country parts, with the number of children he passes going or returning from school, morning or afternoon. In the larger cities and towns the common schools are divided, first into Infant schools, generally under the management of ladies; secondly, Primary schools, in which boys and girls, from seven to fourteen or sixteen, are taught; thirdly, Grammar schools, where Latin and higher branches of knowledge are taught, whence they remove to college. In Boston, where the system is, perhaps, carried out as fully or more so than elsewhere, it is a common practice in the junior schools for the children to repeat their lessons in chorus and in music, or, as it is there termed, chanting. The object appears to be thereby to induce a habit of speaking distinctly, to aid the memory and keep attention alive; it likewise tends to overcome the timidity of some children in speaking. In all schools a very strict discipline is enforced; absence, lateness at school, being severely punished, generally by loss of place. Every week the order in each class is reversed; thus, the first on Saturday becomes last on Monday, and so throughout the class: a plan which has this advantage, that an encouragement is given even to the ignorant or less talented, and a wholesome spirit of emulation is created, whereby a child soon learns to rely upon himself alone for success. In the schools, according to their character of Infant, Primary, or Grammar schools,

we find reading, writing, arithmetic, geography, drawing, languages, mathematics, mechanics, chemistry, and botany are taught. In no public school, however, is any distinctive religious teaching to be met with. The Bible is read and learnt, and to a certain extent commented on; but it is much like any class-book. Children learn religion, if at all, either at home or at their respective churches; though some denominations, especially the Roman Catholics, have their own schools. In the Girard College, at Philadelphia (a college founded for the support and education of orphans, numbering about 320), the Bible is allowed to be read, but without comment; while, by the founder's will, it is expressly required, "that no ecclesiastic, missionary or minister, of any sect whatever, shall ever hold or exercise any station or duty whatever in the said college; nor shall any such person ever be admitted for any purpose, or as a visitor, within the premises appropriated to the purposes of the said college."—(Extract from the Will of Stephen Girard.) As a class, both masters and mistresses are very superior, whether in education, manners, or social position; and appear to take much interest and show great heartiness in their work.

Yet, with all this ample provision and machinery at work, the result is not such as good and thoughtful men would wish. The effects, as seen in the people at large, give little warrant for the adoption of the American system. One very apparent result, to those who have travelled extensively through the States—not those who have only basked in the literary societies of Boston, New York, or Philadelphia, but those who have travelled in remote districts, and North, East, South, and West—will be the very extensive general information found in most classes; but, at the same time, the rare case of one deeply versed in any given subject. Even in the most learned societies the number of really learned men is very small. Nor is this observable only by travellers. It is fully admitted and lamented even by Americans themselves. "The popular conception of education," writes Dr. Tappan, "is not the orderly and gradual growth of mind, according to its own innate laws fixed by God Himself, but an immense and voracious deglutition of knowledges, when the mental digestion is estimated according to the rapidity with which the subjects are disposed of." The immense variety of subjects taught in the schools, and the short time that in general is allotted to their acquirement, resulting very much from the commercial spirit prevalent in the country, and the many avenues to wealth which tempt youth from prosecuting their studies, is the cause of very much of this want of profundity in knowledge. Doubtless, also, much of the restless, changing temperament of the American people may be attributed, in a great degree, to this same desultory learning. There are many who take alarm at this state of things. They see therein much instruction, in great variety; they foresee desultory learning with no knowledge—that is, knowledge, thorough, active, vigorous.

From the Report of the Corporation of Brown University, it appears that, notwithstanding the efforts made to enlarge the course of study and to cheapen education, the number of educated men has fallen off instead of increasing. The calculation is based upon statistics of the New England Colleges for the last twenty years. And it is furthermore argued, that so far from the intellectual character of the professions being elevated by the same causes, there is reason to believe "that the rank and file of every profession contains a smaller proportion of remarkable men than in the last generation." This statement appears to be also corroborated by the unusually few great men now to be found in America. And it is a singular fact, that, in statesmen at least, from the Declaration of Independence down to the present day, the number of their great public men has decreased—and greatly decreased, when compared with the astounding increase, on the other hand, of their population. But in candour it must be added, "The political condition of the country is such, that a high education, and a high order of talent, do not generally form the sure guarantees of success. The tact of the demagogue triumphs over the accomplishments of the scholar and man of genius."

But a more serious result, and one from which much is to be learned as to the system of education when regarded in its religious aspect, is the state of religion and public morals as evidenced in the country. The imperfection of the system, when regarded in a religious point of view, is proved by Americans themselves, in the assiduity with which certain bodies establish schools of their own, where religion is taught according to their faith—thereby condemning the system pursued in the public schools. But the want of definite religious teaching is only too evident in the want of reverence, and the spirit of indifference, of infidelity wide spread, and extending itself throughout the country. It is evidenced in their churches, especially among the young. It stamps its mark on the public journals and public advertisements, even in papers calling themselves respectable. It is seen in the gross immorality of their cities, whether North or South—in the public institutions, their gaols, their asylums, their dockyards, where to-day a Baptist, to-morrow an Episcopalian, hereafter a Presbyterian, may in turn be the chaplain. It is further seen in the discordant and unchristian admixture of different sects, more especially in Boston and the New England States, in one and the same family; where the father sometimes professes a different creed from the son, the daughter from the mother. It shows itself in the reckless disregard for life; in the savage use of the bowie-knife and revolver; and in the fearful habit of swearing throughout the country. It is still more strongly evinced in the disregard of the Lord's-day, especially in the Western States, on the Mississippi, and in the immorality of the commercial tone pervading the country—in the universal worship of the dollar. "The

most prominent deficiencies of Western character," says a writer in the "Christian Review" of January, 1851, "are want of high-toned, stern religious principles, and steady, active, and enlarged benevolence." Nor are these alone the impressions of a traveller through the States, evident as they must be to all.

"It is a solemn fact," writes another American, Dr. Wilson, "that in this nation, the most enlightened and liberal on the face of the earth; where freedom of thought and right of private judgment are encouraged as they are nowhere else; where humanity is left to the most unrestrained liberty of development and progress; the number of souls that can be regarded as within the covenanted conditions of salvation, is less than in any other portion of the Christianized world. Yet the fact is undeniably so. There may be many causes for the irreligion of our age and nation. Thus, the amount of attention that is paid to intellectual culture and the cultivation of the sciences, by occupying the mind and attention, may be the reason why many are so thoughtless of religion. Again; the opening of the road to wealth and power to all men, has given an impulse to ambition in those who possess aggrandisement, to retain them, and in those who have them not, to acquire them, that absorbs the energies of a large number of persons to whom religion would be only a hinderance in the accomplishment of their wishes. I admit that almost all the circumstances of our outward condition conspire against spirituality. So unstable is every thing, that men are engrossed with an unceasing effort either to get or to keep worldly advantage. . . . From the very limited means of investigation within my reach, I am inclined to think that there is not more than one in ten of our adult population, who make a public profession of Christianity by a regular observance of the stated ordinances required by the denominations to which they may severally belong. In this estimate I include all denominations of whatever name or kind."

With such an example before us, I may surely venture to implore our own countrymen to watch against falling into the errors, first, of seeking rather to supply an extensive than a sound education; and, secondly, of banishing religion, active, vital, real religion, from our schools. We must not merely instruct, but educate our children,—by inculcating early habits of devotion, by reading of God's Word—by cultivating the spirit of prayer and praise. We must labour to make them not only men, but Christian men. If our educational course be of a different character, let us remember that, while on the one hand we may be helping to fulfil that ancient prophecy, that "Knowledge shall be increased," we may, on the other, be hastening the fulfilment of those other solemn words, "When the Son of man cometh, shall He find faith on the earth?" That greatest of all teachers has Himself addressed us in the warning language, "If the light which is in you be darkness, how great is that darkness;" and we cannot but regard this intermingling of light and darkness as one of the features of the age.

M. W.

EXCITEMENT.

To the Editor of the Christian Observer.

THE subject of the danger of "reaction" in the minds of those brought under the influence of undue excitement, which was treated of in your last Number, appears to me of great importance ; and having found what appear to me some valuable observations upon it amongst the Theological Essays of the "Princeton Review," which may be unknown to some of your readers, I have ventured to extract and submit them to you for insertion. Our American brothers have had large experience as to this question. AMICUS.

"During the years 1800, 1801, 1802, and 1803, a revival of religion occurred in the Southern and Western sections of Kentucky, or what is generally known as the Green River Country. . . . The country was new, and a heterogeneous mass from all quarters had pressed into it. Presbyterians, both Clergy and people, were very formal. Sacramental services were very long, and often irksome ; and apparently unedifying, or rather uninteresting, to the large mass of attendants. Communicants were heads of families generally ; rarely was there to be seen a young person at the Lord's table. The services were conducted on the plan suggested in our Directory for Worship, Chap. viii. sec. 6. The Sabbath was occupied in preaching, fencing, and turning the tables, as it was called, from five to eight hours. The Communion was held twice in the year in those churches which had stated pastors or supplies, and in many churches only once in the year. Such was the state of things when the revival commenced, which was some time in the year 1799, in the region before mentioned. The population there was spare at that time, and widely scattered. The work, at first, was no doubt a glorious work of the Spirit of God. The calls for ministerial labour were so great and extensive, that it was impossible for the few clergymen, recently settled there, to supply the demand. This circumstance suggested the idea of protracted meetings ; that the Ministers might have the opportunity of meeting people at one time and in one place. There were then no Missionaries to go from place to place, and preach to the scattered population. And, inasmuch as no neighbourhood had a population sufficient to support so many people as assembled on those occasions, this gave rise to the plan of camp-meetings. A grove was selected ; 'a pulpit of wood,' or, as we generally term it, a stand, for the Clergy, was erected. The multitude, who intended to be stationary, located themselves, with their waggons, carriages, or tents, in such places around the stand as their fancy or convenience dictated. The assembly was often so great, that secondary stands were erected : the congregation divided, so that three or four preachers were discoursing at the same time, in different parts of the grove. Here was the commencement of disorder and confusion. The Sermon had scarcely commenced, when some one or more would become the subject of bodily exercise. This was commonly called the falling exercise ; or, as it was often said, such and such an one was 'struck down.'

"When any one would become the subject of this bodily exercise, immediately a group would collect around, and commence singing, and then praying, and then exhorting. Many instances of this kind obtained in different parts of the congregation, all at the same time. Hence it happened, that throughout the assembly, as far as the eye could reach from the stand, there was a continual commotion and confused noise of preaching, exhorting, singing, praying, and shouting, going on at the same instant. Many, from curiosity or anxiety, were seen continually running from one group to another; so that the multitude was in a perpetual state of commotion and agitation. This scene of things continued day and night, with little or no abatement. The Ministry rather yielded up the reins to the multitude, who, being carried away with such a state of things, considered the pulpit of little account, if any at all. Indeed, preaching, especially of the didactic character, was considered a great hinderance to the progress of the revival. This sentiment was not confined exclusively to the populace, for some of the leading and most popular preachers gave way to the opinion that such kind of preaching was rather an interruption to the great work that was then going on. Hence, the most zealous, arrogant, and enthusiastic of the laity, finding the Ministry ready to surrender their posts, very naturally took the whole management of the Service out of their hands, and controlled it at pleasure. Moreover, if a Minister, however evangelical in faith and practice, did not come 'fully up to the mark,' i. e., if he expressed any disapprobation, ministered any caution, attempted to correct any extravagances, he was not only set down immediately as being hostile to the revival, but even interrupted and prevented from proceeding in his discourse, by some of the multitude, who commenced singing, or praying, or exhorting, or shouting, whichever was at the time found most convenient by the leaders of such disorder. It was ultimately out of this not-bed of wild enthusiasm and disorder that there sprung up that fruitful crop of heresy and schism that afterwards assumed the shape, as well as the name, of New Lights, Schismatics, Marshallites, Unitarians, and Shakers.

" . . . In that same place, there were others who saw, during their exercises, as they expressed themselves, certain persons (who were yet unconverted) in the act of preaching, and a very great work going on under their ministry, and they appeared to expect it with as much certainty as if it had been revealed to them from heaven. At that time and place there was a considerable mixture of wheat and chaff. On the one hand, there was manifestly an anxious disposition to converse on religious subjects, particularly about the experience and exercises of the heart, a close attention to the preaching of the word, with apparent desire to profit thereby. There appeared among many a docile temper, a spirit of inquiry, with fervent prayer and cautious zeal. On the other hand, there was a prevailing sentiment that the subjects of the revival had more than common attainments in evangelical knowledge and piety; that the millennium was just at hand, even at the door; of which fact these extraordinary exercises were certain precursors and evidences. These and such like extravagant notions were, of course, attended by an arrogant boldness and self-importance, which did not

savour of the religion and Spirit of Christ. Social meetings, catechetical instructions, &c., were almost, if not altogether neglected. As before intimated, the intervals between sermons were occupied by the multitude in various exercises. The Ministers took, comparatively, but little interest in conducting the worship, except in the time of preaching, which occupied but a small portion of the twenty-four hours. The rest of the time was spent as before described, singing with great fervour and animation, shaking hands all through the crowd, praying by fifties and hundreds, all at the same moment. Such scenes we have often witnessed. Young converts were often seen passing through the assembly, and on the outskirts thereof, exhorting sinners, in a very lofty tone and peremptory manner, to fly from the wrath to come. Others would pray for hours together, until they were exhausted; and when they could stand up no longer, they would sit down or recline on some other person, and then pray, or exhort, until completely exhausted, so that nature could exert itself no further. These exercises were greatly applauded, and highly approved, as being not only certain evidences of the gracious state of the individuals themselves, but likewise as eminently useful and instrumental in furthering the revival.

" We shall add only one case more. One evening we rode six miles up Green River, and preached at a Mr. McWhorter's, in a Baptist settlement. The house was crowded. The people were attentive until we had finished the discourse and had prayed, and were about to sing the last hymn, but were forestalled by an enthusiastic kind of man, who started a song with a lively tune. Several young women began to jerk backwards and forwards. The seats were immediately removed to afford room, and prevent them from being hurt. One young woman had what we would call the whirling exercise. She went round like a top, we think, at least fifty times in a minute, and continued, without intermission, for at least an hour. It exceeded by far anything of the kind we had ever witnessed. We were told she had had the jerks nearly three years. She did not appear exhausted; complained of pain or distress if the bystanders did not continue singing. We became perfectly tired; our preaching seemed to be all gone, and to have been rather in the way, from what took place afterwards. We remonstrated with some of them, and cautioned them. Thus, you see, this exercise continued, more or less, in one or another place, for a long time. It however, in the general, gradually disappeared, especially from the Presbyterian Church; and thus afforded us a very happy relief. We were heartily glad when it was entirely gone. After these novelties left us, the Church, like one enfeebled and exhausted, sank down into formality and apathy. After she had passed through the fire, she came forth more refined as to doctrine and soundness in the faith. For nearly twenty years afterwards was she without a revival. But blessed be God, she has recovered, and her borders have been greatly enlarged, and her stakes strengthened; and we trust in God she will never see and feel such another shock. In her wisdom and experience, we believe, such things will never find favour and encouragement again.

" From the sex of those most subject to the affection, the time of life when they are most susceptible of it, the condition they occupy in society, the causes which excite it into action, and the effect produced by the paroxysm, I was led to the conclusion that it was a nervous

disease, brought on by continual mental excitement, and protracted by habit; that after it has once become habitual from long-continued mental excitement, sympathy will be sufficient to call it into action without mental excitement.

"Many of the subjects of this affection were addicted to hysterics, and all persons easily affected by anything exciting the natural sympathies.

"I have omitted to mention one fact I have often witnessed, viz., that restraint often prevents the paroxysm. For example, persons always attacked by this affection in churches where it is encouraged, will be perfectly calm in other churches where it is discouraged, however affecting may be the service, and however great the mental excitement. Some of them have told me that such was the fact; and as these were the more intelligent of those addicted to such affections, I doubt not the truth of what they said."

REFLECTIONS.—1. The first reflection which is suggested by the preceding accounts is, that the physiology of the human system is very imperfectly understood.

2. The second is, that an irregular action of the nervous system produces often very astonishing appearances.

3. Religious excitement carried to excess is a dangerous thing. Enthusiasm is the counterfeit of true religion, and is a species of insanity.

4. In revivals of religion, badly regulated, there may be much extravagance, and yet the work, in the main, may be genuine. The wise will discriminate, and not approve or condemn in the lump.

5. Pious men and women are imperfect in knowledge, and often form erroneous opinions, which lead them astray. Bodily affections, however, are no evidence of error or enthusiasm.

6. Such bodily affections as are described in the foregoing narratives, are, no doubt, real nervous diseases, which do not destroy the general health.

7. All such things tend to the discredit of religion, and should be prevented or discouraged. C.

LAY PREACHING.

To the Editor of the Christian Observer.

It seems to be an opinion gaining ground at the present day, that preaching the Word is not in a peculiar manner the business of the ordained minister of Christ. The text usually referred to in proof of this opinion, is that in Acts viii. 4, "Therefore they that were scattered abroad went every where preaching the word."

In this chapter the word "preach" occurs in the English Version six times.

The original term, on four of these occasions, is *εὐαγγελίζω*, once *κηρυσσω*, once *λαλεω*. Am I right in thinking that *κηρυσσω* more especially expresses the public proclamation of God's Word; that *εὐαγγελίζω* is a more generic term, which may be used for preaching, or for any other mode of spreading the glad tidings of the Word of God?

In Acts viii. 4, *εὐαγγελίζω* is used. May it not here mean that those who were scattered abroad after the martyrdom of Stephen, wherever they went, spread the knowledge of the Gospel by whatever means they properly could—the ordained ministers among them publicly preaching it; others making it known by private instruction, conversation, and good example? If so, the text proves not the lawfulness of lay preaching, in the sense in which we commonly use the word preach; viz., that of a public proclamation of the Gospel.

The question, however, still remains to be answered. Is preaching peculiarly, and under ordinary circumstances, the exclusive duty of the ordained minister of Christ?

When our Blessed Lord exercised His ministry, how did He exercise it? By working miracles, and by preaching the Gospel of the kingdom. His continual occupation was, on Sabbath-day and working-day, in the temple and in the synagogue, in the street and in the field, on the mount and from the ship, to preach the Word of God. When He finished His ministry, and was leaving the world, what was His commission to His ordained Apostles? "Go ye into all the world, and preach the Gospel (*κηρυξατε το εὐαγγελιον*) to every creature." When the Apostles went forth to fulfil the commission intrusted to them, their one great business was, as the Acts of the Apostles abundantly shows, —to preach Christ, to "preach the kingdom of God, and teach those things which concern our Lord Jesus Christ."

To the ordained Timothy, the Apostle's instruction was—"Preach the word (*κηρυξον τον λογον*), be instant in season, out of season," &c.

Our Church certainly considers preaching the Word and administering the Sacraments the duty peculiarly devolving on Christian ministers. In the 23rd Article it is said, "It is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the congregation, before he be lawfully called and sent to execute the same."

In the Service for the Ordination of Priests, the Bishop is directed to deliver the Bible into the hand of every one of those to be ordained, kneeling, and to say, "Take thou authority to preach the Word of God, and to minister the Holy Sacraments in the congregation where thou shalt be lawfully appointed thereunto."

The opinion of the Church, then, is very explicit. Is it not in accordance with the Word of God? I am, Sir, yours, &c.,

S. B. C.

[NOTE.—We are not sorry, without, at present, expressing any opinion on the subject of this note, to invite a calm discussion of the question to which it refers.—EDITOR.]

REVIEW OF NEW PUBLICATIONS.

The Desert of Sinai; Notes of a Spring Journey from Cairo to Beersheba. By HORATIUS BONAR, D.D., Kelso. London: Nisbet. 1857.

THE general readers of Holy Scripture are yet far from having reaped the full extent of the advantage to be derived from even a moderate acquaintance with recent researches in the lands of the Bible. With what deepened interest, for example, would the Book of Genesis be read by those who had before them a summary of the historical and geographical records which have been published since the commencement of the present century respecting the land of Egypt, and the desert lying between that country and Canaan, together with notices of the present habits of the dwellers in the Wilderness, so like to those of their forefathers, and so unlike anything which can be seen in our more Western regions of the earth! How would every page of the remaining books of Israel's celebrated Lawgiver shine with new light, if read in connexion with the travels of Robinson, Wilson, Stanley, and others, through the Arabian Desert, the Wilderness of Sin, the mountainous region of Sinai, the margin of the Dead Sea, the range of Abarim, the vale of Jordan, the heights of Lebanon and Carmel, the plains of Ephraim, and the coasts of Canaan! How would the historical books of the Old Testament, and even the Evangelical records of the New, be illustrated by a better knowledge of the localities to which frequent reference is made in those writings! In like manner, with what additional interest would the Prophetic writings and the Book of Psalms be meditated upon by those who had acquired some knowledge of the places alluded to in those poetical portions of the Word of Life! And, finally, what interest would be added to the Book of Job by a familiar acquaintance with the habits of Bedouin life in the Wilderness!

It is but just to say, that the Christian public is, perhaps, more indebted to the late Dr. Kitto than to any other writer, for the elucidation of Scripture, by illustrations drawn from the peculiari-

ties of race and clime, and country and popular habits in different regions referred to in the Sacred Volume. The more distinguished American commentators were among the first to perceive the value of his contributions to Biblical literature. Professor Bush and Dr. Albert Barnes incorporated many of his illustrations with their own notes; and as the works of the latter are obtaining an extensive circulation in this country, there can be no doubt that this mode of conveying a fuller understanding of the historical and local allusions of Holy Scripture will be more employed.

Still further investigations, however, have of late taken place, and a great amount of enterprise, talent, and learning has been devoted to this most important field of inquiry. The Biblical researches of Dr. Edward Robinson, the indefatigable American traveller; of Dr. John Wilson, in his interesting volumes on the Lands of the Bible; and, still more recently, of the Reverend A. P. Stanley, in his *Sinai and Palestine*—which latter was noticed in our last October Number—are contributions of the greatest value to the best and noblest of all subjects of inquiry. To these works we have now to add another, devoted to the same object, and which, if not possessing equally high claims of a literary or scientific character, is, nevertheless, from its size and style of composition, more accessible to a large class of readers who have not the leisure or the information necessary to a due appreciation of some of the works which have preceded it.

We think that the Author of the work can hardly be aware how much it loses in interest by the absence of maps and illustrative engravings. He went, accompanied by an artist furnished with the necessary means of taking views of scenery and other objects of importance; but the sketches could not be prepared in time for the work, when otherwise ready for the press. His design in reference to these illustrations, he says, "has been delayed, not given up." But might it not have been better to keep back the work, till it could have been completed by these important additions? We venture to hope, however, that he will in the end supply this want; and that, as his present volume stops on the border of the Promised Land, he will, in another volume, both supply this defect, and carry his readers onward through those regions trodden by the blessed feet of Him who came "to be a light unto the Gentiles, and the Glory of His people Israel."

Speaking of Egypt, the Author says:—

"In Egypt all is great; her temples, her palaces, her pyramids, her obelisks, her statues, her tombs. With nothing about her vast by nature, save her river, she has reared for herself monuments of greatness to which earth shows no equal. For what is the Coliseum, or the Parthenon, to the temples of Dakkeh, Kalabshi, Ibsamboul, or Karnak? The region through which the Nile flows is the driest in the world. For nearly four thousand miles to the west, spread the sand plains of Africa; for nearly as far to the east, the similar deserts of Arabia and Persia. So that Egypt is a narrow strip of land reclaimed from utter barrenness by the waters of the Nile. The

surface of this strip is round or convex, with a cut or furrow in the middle, through which the river flows ; so that its waters, when they overflow, cannot go back to their channel because of this natural embankment ; thus making the provision for the watering of the land yet more perfect and wonderful. Egypt owes her whole existence to the Nile ; and here was the great link between her and the God out of whose hand all the rivers of the earth are poured. Her own hand, she might say, had given her the grandeur of her temples and pyramids ; but who had given her the river ?—that wondrous stream whose course is one of four thousand two hundred miles, during one thousand of which it receives no tributary waters ; fit river for a nation that owed nothing to any other kingdom of earth ! Hence the sin which God charges against her, was that of calling this river her own ! Nebuchadnezzar's sin was a boasting of Babylon as his own. (Dan. iv. 30.) But Pharaoh's sin was greater. ' Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, *My river is mine own, and I have made it for myself.*' (Ezek. xxix. 3—12.)

" Yet for more than a thousand miles her river was truly hers, in the sense of belonging to no other nation. Both banks of the majestic stream were hers. So of at least a thousand miles of the Nile could Egypt say, ' It is mine ; ' and had she said it in a becoming spirit, not boastingly, no sin would have been hers. But she looked on each side of her broad stream and saw no joint owner, no rival upon earth ; and forgetting who had given her its waters and who had made them, she was lifted up in her pride ; for what nation could tell of a river like hers ? " (p. 18.)

This may be taken as a fair specimen of the Author's style. He writes with a fluent pen, and expresses himself with sufficient clearness ; but we should be glad to see a little more terseness and simplicity of expression. There is a certain appearance, at least, of endeavouring to write finely ; and such an appearance is almost fatal to any high power of composition. Moderation, after all, is the source of power, whether in thought or language.

Passing over the account of Alexandria, the Pyramids, and Cairo, we attend the traveller with the three companions of his journey, the Rev. Thomas Wright, of Levington, Mr. Poynder, and Mr. Beddome, to the Shubra gate of Cairo, under the conduct of their dragoman *Haji Ismdel*, with a suitable supply of camels to carry their tents and other requisites of pilgrim life. They had nineteen camels, and about as many Arab attendants. Of these Sheikh Suliman, chief of one of the Sinaitic tribes, was their guide and guard.

We are glad to find the whole party regularly resting on the Sabbath day, " according to the commandment ; " and enjoying in the solitude of the desert the privilege of Christian communion with each other, and, in a higher sense, with the God of the wilderness, as well as of the peopled city.

On Monday, January 14th, 1856, the writer says :—

" Our Sabbath rest greatly refreshed us, and we all started this morning about eight, quite invigorated, and braced either for heat or cold. We were now on the direct road for Suez. There are others, one especially, farther south, through Wady *Tawarik*, by which some have supposed that Israel went, resting their supposition on the name said to be given to this valley, viz., *Wady Et-Tih*, or ' the valley of the wanderings.' It is not likely, however,

that Israel came so far south before they struck eastward. It appeared to us that their route had lain more eastward all along, so that to have got round the extremity of the ridge that forms the northern wall of this Wady, would have been very far indeed out of their way. They appear rather to have come nearly straight south, along the vast sandy plains, and to have pursued their way, till they suddenly found themselves locked in by the promontory which projects into the sea and forms an acute angle with its western margin." (p.74.)

Though we believe the Author's meaning to be right, yet there seems to us an ambiguity of phrase which renders him liable to be misunderstood. He first represents the route of the Israelites as being *eastward*, and then says they appear to have come nearly *south*. Now this we take to be true, only on the understanding that they went first to the east, and then turned suddenly to the south. But the reader, especially when unaided by any diagram, would hardly learn this from the passage we have quoted.

Dr. Wilson, in his valuable work, contends for a departure southward from Rameses, which would bring the Israelites to this Wady *Tawarik*; but with the utmost respect for his great and varied knowledge of the countries he has visited, we cannot hesitate to prefer the eastern to the southern commencement of the line of route. We may reasonably suppose that Moses, who well knew the country which he was leaving, and who had spent forty years in the desert to which he was about to conduct his people, would take the high road of the desert towards the land of Canaan, which lay east, or even north-east, of Rameses, and not strike down into the south, where all the country was under the rule of Pharaoh, up to the margin of the Red Sea. The regular route would lie through the land of the Philistines; but, it would seem, that when the Israelites had proceeded a short distance in this direction, they received a Divine command to divert their course to the south. "God led them about through the way of the wilderness of the Red Sea." "And the Lord spake unto Moses, saying, Speak unto the children of Israel that they turn and encamp before Pihahiroth, between Migdol and the sea, over against Bala-zephon, before it shall ye encamp by the sea." The connexion of the narrative seems to show that this was a sudden turn in the line of march, which Pharaoh, as soon as he heard of it, would naturally take as a proof of bewilderment or infatuation on the part of their leaders, or perhaps as an indication of discord and disaffection among their ranks. They were actually turning back into the heart of Egypt, instead of departing from it; they had come down to the promontory which edged the Egyptian desert; Pharaoh now had his foes in a *cul-de-sac*, there was no way of escape for them; and he determined, without delay, either to drive them into the sea, or to bring them back as captives to their accustomed toils, and to still more severe sufferings. To take the view of Dr. Wilson, must, we think, deprive the Scripture narrative of much of its force. But this is not our sole nor even our chief objection,

to the conclusion drawn by Dr. Wilson respecting the course of the Israelitish journey. By placing the line of march south of the mountain of *Atakah*, he takes it too far down the gulf of Suez. We are by no means disposed to concur with Dr. Robinson and others, who would place the transit of the host very near Suez itself, for the sake of having shoals, which a strong wind would lay bare, with but the shadow of a miracle, if not entirely without one. We are surprised and pained to find men of learning, and we hope of piety too, giving in so far to the rationalistic spirit of German speculators, as to eliminate from Holy Scripture nearly every appearance of miraculous agency. But, on the other hand, it is most desirable to avoid the fault of stretching a miracle beyond what the exigency demands. We may easily answer a thousand rationalistic arguments, by the question, "Is anything too hard for the Lord?" All Nature is under His control, and He can use it for His purposes, or divert it from its course, as He pleases; yet, when God Himself, by the pen of inspiration, records a miracle, we must shrink from exaggerating it beyond the limits of the holy narrative. The children of Israel were commanded to encamp before *Pihahiroth*, between *Migdol* and the sea, over against *Baal-zephon*. There is no absolute certainty about any of these three places; and, therefore, their position is fixed arbitrarily, according to the respective theories which travellers have preconceived as to the points of passage. But we may gain some light from the history, notwithstanding this difficulty.

While standing on the western side of the sea, Moses, by Divine command, "stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided." Now it seems to be required by this statement, that the waters should not be of extraordinary depth; otherwise, it is scarcely possible to understand that a wind, however strong, could reach the depths of the ocean, and make a dry path for nearly two millions and a half of people to pass safely through in a single night. Yet it is said, that the soundings south of the *Atakah* are very deep, and the bottom rocky and uneven. This—supposing the sea to be seven or eight miles across—would render it hardly possible for such a multitude to be conveyed across between the evening and morning of one day. Besides, there is nothing in the Scripture statement which would lead us to suppose that the wall of waters, raised on each side of the host, was of any such height as they must have been on the above hypothesis; nor is it likely that Pharaoh and his army would have followed the Israelites into depths so dark and awful as these, or that he could possibly have got his chariots and horses down into them at all. We think it inconsistent with the whole narrative, that the way through the sea should have been at any point where the bottom was not tolerably even, such as would be suitable for the free passage of

cattle of all kinds, as well as of carriages and horses. Indeed, we are told that God led His people "through the deep as a horse in the wilderness, that they should not stumble" (Isaiah lxiii. 13); and it is easier to conceive that He should have chosen some place of passage sufficiently deep for the wall of waters to rise above the heads of all who passed through them, and with a bottom, if not of sand, yet of such materials as could be passed over without great difficulty, than that He should have added miracle upon miracle to lead the host through depths of which no east wind, at least, could possibly reach the bottom. We therefore agree with those—we presume with Mr. Stanley and others, Dr. Bonar among the rest—who believe the passage to have occurred somewhere between *Suez* and the northern side of mount *Atakah*; and at some point where the east wind could fairly alight upon the surface and sweep down to the bed of the ocean.

We were sorry to find Mr. Stanley alluding to the Septuagint Version, which represents the wind as *South* instead of *East*. An obvious mistake; because the south wind does not blow across the sea, but over its length, and could not possibly make *two* walls, as the narrative requires. But we also regret that Dr. Bonar should appear to make the worst of the case against Stanley, as we think he does, in a note at p. 108.

Dr. Bonar supposes the passage to have taken place just to the north of the *Atakah* range. Having gone in a boat down the river from *Suez* to this point, he had the opportunity of observing the shoals, which lay, not across the bed of the stream, so as to afford a basis for the hypothesis which represents the Israelites as having forded it, but along its course. Whether the passage was here or somewhat nearer *Suez*, it is not necessary, perhaps not possible, to determine.

With regard to Dr. Robinson's theory, there are two objections quite fatal to it in our judgment. First, that the Scripture says, "the waters were a wall unto them on their right hand and on their left;" whereas he makes no wall at all, but a mere shoal. The other is, that at the point of crossing which he supposes, there was no room for the armies both of Israel and of Egypt to be in the sea at the same time; whereas the Scripture narrative implies that both were in the sea together, that there was a space between them, that the cloud hovered over that space, giving out its light to the Israelites, and its bewildering portents to the Egyptians, so that the one could not come near the other. This could never have been, if the Israelites, as Dr. Robinson conceives, had filled up the whole space of the uncovered part of the sea, from shore to shore. Discrepancies of a similar kind between his statements and those of Holy Scripture, appear in his account of the subsequent passage of Israel, under Joshua, over the river Jordan.

The Author's observations on landing on the coast of Arabia may be adduced as a fair specimen of his descriptive powers:—

"About seven o'clock we reached our landing place, and were carried ashore on the backs of Arabs. Our camels had been sent round the head of the sea early in the day, and we were to meet them at Aÿn Mûsa (the spring of Moses). So, after satisfying our boatmen, we set off to walk along the sand, with our dragoman, and two or three of our Arabs as guides. The walk was fine. There was the bright light of a moon now in her second quarter, with broken drifts of cloud that coursed along, and for a moment obscured its face. These changes from moonlight to shadow, and from shadow to moonlight, give fine effect to the desert scene,—for it was one vast plain of level sand that we were now traversing. I have seen moonlight on the mountains; I have seen moonlight on the moors; I have seen moonlight on the sea; but I never saw anything so vividly yet so mildly brilliant, as moonlight on the yellow sands of Arabia. There were just three great breadths or masses of colour,—the sky, the moonshine, and the sand, without anything of intermediate or contrasting hue to mar the effect of these,—no rock, no tree, no patch of dark soil. These three,—the blue, the yellow, and the white,—had the whole scene to themselves, without a rival above, or beneath, or around. Their unbroken fusion into each other, seemed to throw out a sort of intermediate brightness, belonging to all, yet distinct from each, and to produce an atmosphere of the softest and most mellow splendour I had ever seen. The blue was softer, yet darker, than usual; the white was more intense; the yellow purer, yet more vivid in its tinge; while, apart from these, there was a restless lustre filling the whole air, as if, in the braiding of these colours into one, their various threads were giving out their peculiar glow, which, as the big clouds hurried across, alternately lost and regained its richness.

"We reached our tents about nine. The night-breeze was stirring among the palms and tamarisks,—taking away the loneliness and lifelessness of the desert. A few lights were visible, a few inhabitants of the village were moving near our tents. The sky was clear, and a silent dew was falling. Every thing looked pleasant; and we felt how much we had to give thanks for to our loving God, who had thus far brought us on our journey in peace. Our tents were pitched, perhaps, in the very spot where Israel's were, when they sang the son of Moses and of Miriam:—

"I will sing unto Jehovah, for He hath triumphed gloriously;
The horse and his rider hath He thrown into the sea," &c. (p. 96.)

The Author's vindication of the Mosaic account of the passage of the Red Sea is so satisfactory that we present a portion of it to our readers:—

"As to the passage of the Red Sea by Israel, at low tide, and when the waters were driven back by the wind, I may add a few remarks, which, especially to [from ?] a spectator of the scene, may come with some force. The lowness of the tide is a mere gratuitous assumption, intended to supersede the necessity of a miracle, or to reduce it to its minimum of the supernatural. There is no hint of anything of the kind given us by the historian; and to assume this is not merely to *invent a fact*, but it is to say that Moses has given us such a narrative as would imply a miracle, when there was no miracle at all. Now, had Herodotus done such a thing, what should we have thought of his *honesty*? If, then, Moses narrates a thing as a miracle, or even if he narrates it *ambiguously*,—when he knew well there was no miracle at all,—is he writing honestly? Is he a narrator or an inventor? Now Moses has certainly narrated the passage of the Red Sea in a way such as to make all his readers, in every age, believe that he was relating a miracle. If he meant no miracle, there has seldom been a narrative so fitted to deceive,—a narrative which has been so successful in deceiving millions for more than three thousand years,—and that is a matter of the most solemn kind; for the question is not one as to the depth or breadth of water, it is

one as to Divine agency,—it is the same question as has been raised by Neology, as to whether Christ's healing of the sick was the result of supernatural power, or of superior skill in medicine. So explicit is the language of the narrator, that it has led all subsequent writers, down almost to our own day, to believe that a supernatural event actually took place. It is certain that all Israel, at the time, believed that a vast miracle had been wrought for them; and it was of no *ebb-tide* that Moses, and Miriam, and Aaron spoke, when they led the mighty song of Israel's happy praise, lifted up within view of those waters through which a way had been cut for them:—

“Pharaoh's chariot and host hath He cast into the sea;
His chosen captains hath He drowned in the Red Sea,
The abysses have covered them,
They went down to the depths like a stone.

* * *

By the blast of Thy nostrils stood up the waters,
Gathered as a mighty heap were the floods,
Congealed were the *abysses* in the heart of the sea.’

“What sort of man does Dr. Robinson take Moses to be, who could thus declaim about an ebb-tide and shoal water, uttering big words which meant nothing? But I forgot. It was not Moses who spoke these words; it was the Holy Ghost. It was easy for Rosenmüller to say, ‘Every body knows that this expression was by no means to be taken in their [its] proper sense; they are [it is] merely the description of an ebb-tide;’ but it was hardly to be expected that a man so reverent toward Scripture as the American traveller, should have spoken much in the same way.” (p. 98.)

He refers, then, to Joshua's avowed belief in the miracle, and to his exhortation to all Israel, that they should inculcate it upon their children. The enemies of the Israelites, who would have been glad to believe that the passage had been effected by favour of a low tide, showed their conviction that a miracle had been wrought, by the fears which filled their breast when the tidings of it reached their ears. The Psalmist so understood it; and the Prophets, as is manifest by the triumphant strains in which they refer to the event. And St. Paul was equally deceived with those who had preceded him, if, when he said, “By faith they passed through the Red Sea as by dry land,” all the faith exercised on the occasion was that which prompted them “to walk over sands which the ebb-tide had left dry.”

“Were all these holy men,” asks our author, “mistaken? Did they magnify into the supernatural what was one of the most natural of all events? Had they actually the hardihood to construct a stupendous miracle out of such a common thing as an ebb-tide? And did the God of truth allow them to write, in His Book of truth, words which were either wretched bombast, or a vain-glorious lie? . . . Dr. Robinson and others may say, that they were mistaken in their belief of the miracle. If that position be taken up, then I understand the state of the question,—and certainly it is the *only real question before us*, viz., whether the opinion of the sacred writers as to such a matter of fact, is to be depended on! It is impossible to explain away their language, or to evade it by pronouncing it the exaggeration of poetry or the license of Oriental figure.” (p. 104.)

Further remarks on this point are worthy of the reader's attention, especially a note at page 106; but we must pass on to other topics.

Following, as nearly as may be, the supposed track of the Israelites on the eastern side of that branch of the Red Sea, which is called the Sea of Suez, Dr. Bonar and his party come to the Wady *Ghurandel*, which, with many other travellers, he takes to be the *Elim*, described in Holy Scripture as having "twelve fountains, and three score and ten palm trees." (Num. xxxiii. 9.) Stanley, Wilson, and others decidedly prefer the Wady Useit, further south, as the site of Elim. The discrepancy between the statements of Stanley and Bonar is too remarkable to be passed without notice. Mr. Stanley counted twenty palm trees at Useit and but six at Ghurandel; Dr. Bonar declares that there are ten times as many at the latter place as at the former. It would seem as if the two parties could hardly be speaking of the same valleys. Dr. Wilson's account corresponds rather with that of Stanley than of our Author. Doubtless future investigation will set this controverted point at rest.

The travellers having reached the Wady *Shubeikeh*, found themselves on the verge of the great Sinaitic group of mountains. The scenery which presented itself is thus described:—

"We were traversing a scene of grandeur as varied as it was matchless. First we passed through what can be called nothing else than a long succession of stupendous quarries. Then the valley takes a noble sweep, and presents a similar succession of huge terraces, overhung with scowling precipices. Then we come right upon a vast towering semicircle of rocks that seem to bar our exit, till a sudden turn to the right brings us into a more open way. The yellow cliffs give freely out their echoes to the songs or shouts of our Arabs, who seem to take a childish joy in making each rock respond to their music or their laughter. This is by far the most tortuous and singular valley we have traversed. At one place the harder parts of the vast white slope, not abraded by the rain, come out in full relief, like a row of Egyptian gods, sitting in state with their hands upon their monstrous knees. At another, scores of Gothic buttresses seem planted against the walls of some enormous cathedral. Then, before us, a fine large tarfa-tree rises out of the sand. Then a vast semicircle of sheer precipice, some hundreds of feet in height, and which might contain a city in its noble sweep,—with a few poor palms at the foot. Then beyond this, some twenty or thirty larger palms, above which rises a most singular peak, first tawny sandstone, then red, then white, then red again, then black,—till the summit pierces the blue sky with a dark yellow spire. It must be at least six hundred feet high. This is Wady *Taiyibeh*, or 'the good'; so called from its tarfas, palms, and water, which latter, however, we did not taste or see. This valley winds for about a mile; then the great white mountain-wall gradually lowers itself—notched and cracked all over, as by some superhuman axe or hammer,—leaving solitary peaks in the valley, and ridges, like camels' backs, abutting against it. A bright green plant or shrub inserts itself into the crevices and adorns the yellow rock with its freize or tassels of fair green. *Lussuff*, my guide, called it, and probably it is the *hyssop plant*, as the likeness of the words seems to indicate." "Suddenly, at an abrupt bend, rises a promontory eight hundred feet high, all scooped, notched, and hammered as before, forming itself curiously into a semicircle, and dipping to the south-west, its slopes powdered with *debris*, and rough with the fallen splinters of the cliffs above. Under its mighty shadow we passed about four o'clock; and greatly were we refreshed by its shelter, as well as struck by its wild echoes. The road now becomes good, as if it had been macadamized. Half-a-mile on, at another

bend, up shoots another bold promontory, somewhat like its fellow, only it seems to rest itself upon yon long masses of outstanding rock. Suddenly, at another turn, some dozen of tall white cones shoot up; next rises a dark row of grim peaks, presenting their precipitous fronts to us, and then dropping away in the distance to the setting sun. The road here is so excellent and regular, that it seems as if made by the hand of man. Could it be Pharaoh's highway to the quarries and mines of *Magharah*? Very possibly; certainly it is no Arab that engineered or formed a road like this." (p. 135.)

Undoubtedly, in times beyond the reach of authentic history, copper-mines were worked by Egyptians, or Phœnicians, or both, in the Sinaitic region; and conjecture has exercised itself in vain to comprehend the means by which such works could possibly have been carried on in some portions of that district, where the rocks are so precipitous and the mountains so lofty, without any of those aids which the science of modern times has learned to apply for the purpose of overcoming the difficulties which nature in such scenes interposes to the efforts of human labour and skill. The prodigious masses which must have been dealt with, in heights apparently inaccessible, could not but be attended with a vast sacrifice of human life. But this would not be regarded as an insurmountable obstacle in the eyes of tyrants, who only valued the lives of their subjects, as South Americans value those of their slaves, for what they can produce in the way of pecuniary profit. The Book of Job, emphatically the book of the Desert, has indubitable reference to the kind of work in which these ancient miners were engaged, as appears from the twenty-eighth chapter. Laborde, Wilson, and others may be consulted on this interesting question.*

The course of the travellers, and of the Israelites, had been over the high lands eastward from the sea; but this *Wady* turns sharply to the West, and brings them down again to the shore. What a remarkable incidental confirmation have we here, not only of the general fidelity, but of the minute accuracy of the Mosaic Itinerary! "They removed from Elim, and encamped by the sea." Why turn again to the Red Sea when once they had left it? Simply because this was the only way in which such a multitude could conveniently be led. Here we may conceive the Israelites, as the waters they had recently crossed, in a manner so marvellous, once more burst suddenly on their view, repeating, in strains of revived ecstasy and gratitude, the song which they had sung over the submerged host of their proud oppressor. Here, too, they would gaze with wonder on the land of their captivity, between which and themselves the ocean rolled its guardian tide. They saw the land, but dreaded it no more. Their course now lay through the Wilderness of *Sin*, where they murmured for want of food, as they had before murmured at Marah for want of sweet water. And here began that miraculous supply of manna, which sustained the lives of more than two millions of people for forty

* See "Wilson's Lands of the Bible," vol. i. pp. 183, 187.

years. Scepticism has done her best, or her worst, to get rid of the miracle by resolving it into purely natural causes. The favourite theory is, that manna is neither more nor less than the produce of the *tarfa* tree. We know that there is a medicinal substance which bears the name of manna, and which is an exudation of this tree. But Dr. Bonar argues conclusively against this theory in the following language :—

“ 1. The *tarfa* exudes only a small quantity of what is called manna. The Arabs could not exist upon it for a week. A whole Wady full of *tarfas* would not exude enough to support half-a-dozen travellers. . . . 2. The *Tarfa* tree only exudes at certain seasons—March and April (Seetzen says June). When we passed through the desert there were no exudations. Every branch was bare and dry. Israel required manna constantly in all seasons. Grant that they entered the desert just at the *proper season*, that would not supply them for the rest of the year. . . . 3. The *tarfa* does not yield its exudations regularly even once a year. It sometimes omits four or five years, and cannot be reckoned on. But Israel was fed for *forty years* upon the manna. . . . Two millions of people fed for forty years upon the exudations of the *tarfa*! He who believes this need stumble at no miracle. . . . 4. The exudations of the *tarfa* *come out* from the branches of the tree, they do not *come down* from the air or sky. But Israel's manna is several times over said to fall from heaven. . . . 5. The *tarfa* exudations are in composition and consistency somewhat like honey. They are quite unfit for grinding or pounding, or baking or boiling. Yet we read of the manna, that the people ‘ground it in mills, or beat it in a mortar, and baked it in pans and made cakes of it,’ (Num. xi. 8); nay, boiled it (Exod. xvi. 23). . . . 6. The taste of the ancient manna was ‘as the taste of fresh oil.’ No one who has tasted the *tarfa* manna would compare it to oil. . . . 7. The *tarfa* manna does not stink nor breed worms in a single night. Our manna, which we brought from the desert, is as fresh and good this day as it was ten months ago, when we bought it from the monks. . . . It is remarkable, too, that the ancient manna, though it would not keep over night on the week-days, yet did so on the Sabbath. This is surely something supernatural. . . . 8. The ancient manna evaporated as soon as the sun rose. The *tarfa* produce does not evaporate. . . . 9. The *tarfa* manna does not fall in double quantity on Friday, and cease to fall entirely on Saturday. . . . 10. The *tarfa* manna is medicine, not food. No Arab would think of feeding on it. It is more-over purgative; and it would hardly do to feed a man upon purgative medicine all the days of his life. . . . 11. The ancient manna was a thing quite unknown to the Israelites. ‘They wist not what it was.’ Surely they knew what the exudation of a desert tree was. Surely Moses could have told them its proper name, for he had been forty years in this very desert.” (pp. 146, &c.)

We have abridged the Doctor's argument, which is quite conclusive, and fully bears out his inference, that of all absurdities that is the greatest which would require a score of petty miracles to supersede a single great one. “Why,” he asks, “this dread and dislike of a miracle? Why this wish, either to evade it, or to reduce it to its minimum? Is it so terrible a thing that God should come nigh to bless us? Is the naked arm of God a thing so dreadful to behold, that rather than admit of its having been seen by the sons of men, God's true words must be made void, and all manner of human fancies substituted for the simple facts which the plainly interpreted narrative makes known?”

We may refer our readers to this work for an interesting and temperate discussion on the inscriptions found in the Wady *Mukatteb*, "the written valley," and in other parts of the Sinaitic range. The various theories respecting their authors, and the period in which they were engraved in indelible characters upon the rock, are well stated in an article on the word *Mukatteb*, in the Index. The Christian origin of them cannot be successfully maintained; though doubtless a few may be found in particular spots, which have been inscribed by Greek pilgrims on their way to and from Sinai. There are also some Hebrew characters in what are apparently the most ancient of these inscriptions, but the greater portion of the characters have a closer affinity with the Phœnician than with the Hebrew Alphabet. That they were anterior to the Exodus of Israel from Egypt, seems highly probable. Yet they are not Egyptian. In other portions of the range Egyptian hieroglyphics are to be found; and these may fairly be traced to the hands of some ancient Pharaoh's miners, who worked in the Wady of Magharah; but none of these are to be met with in the valley of *Mukatteb*. In addition to the written characters there are various grotesque figures, which were probably carved for mere amusement. On the whole, the inquiries as to these inscriptions have not resulted in anything like certainty; and we hesitate even more than when we formally called the attention of our readers to the subject in a Review dedicated to that question. Niebhur regards them as Phœnician; other writers, as the work of the Hebrews during their detention in the Wilderness. As yet, it must be admitted that many difficulties encumber every hypothesis upon the subject.

Leaving Wady *Mukatteb* the travellers come in full view of Mount *Serbal*, with its five peaks towering to the sky, and turning to the left enter the Wady *Feiran*. Here the dragoman came up and pointed out the grave of "the English Minister," Mr. Ewbank of Liverpool, who had died there about a year before. The dragoman "had met his widow at *Howarah*, returning homewards, leaving her husband's dust behind her in the wilderness." At a further turn they were brought to some hundreds of noble palms, in a lovely hollow like a garden or a palm orchard. And here they found a kind of Arab village—a cheering sign of life amid the boundless solitude of the desert.

"The sound of young voices came pleasantly through the trees; and we soon met Arab children, some gamboling, some loitering, some gazing, some driving a flock of goats with a long wand, cut, probably, from some neighbouring *tarfa*, and some playing upon a rustic reed, which was certainly *tenuis avena*. Not far off were their tents,—the 'black tents of Kedar' (Psalm cxx. 5.; Song i. 5), which seemed made of camels' hair, and also, as our dragoman informed us, of 'sheep hair.'" (p. 184.)

Here are the ruins of an ancient convent, but nothing of interest remains. This is supposed by many to be the Paran of Holy

Scripture; but our Author thinks otherwise. At all events, this is one of the most inhabitable portions of the Peninsula. A fresh stream of water favours vegetation, and supplies one of the most urgent wants of nature, both to man and beast. This was probably the region possessed by Amalek, who opposed the Israelites in their journey, and were defeated in answer to the fervent and continued prayer of Moses. The next stage was to *Rephidim*, where the people murmured because "they found no water to drink." (Num. xxxiii. 14.) The *Wady-esh-Sheikh*, or the "Wady of the Chief," now opens to view, "with a pretty wide circle, covered with tarfas and shrubs of the common desert class; among other shrubs there is the Ritt'm or Rithem, a species of broom, with a small white flower streaked with white." This is the shrub beneath which Elijah seated himself, desiring to die, when he fled from the face of Jezebel. It is called *juniper* in our version, but has no resemblance to that plant. From this place began the ascent of Mount Sinai. Having reached the first height, they obtained a fine view of the Sinaitic range, though not of *Jebel Mousa*, "the Mount of Moses." "The rugged perpendicular cliffs and peaks, on one side lighted up with sunshine, and on the other still wrapped in deep shade, with a few light clouds resting on their summits, presented a view of matchless grandeur." The way soon became so steep and rough that they had to dismount. After walking or climbing some time along the side of the pass, they "saw symptoms of verdure at the bottom, and went down to explore it." They found a pool under the shade of a palm-tree, and having refreshed themselves and read the sixty-third Psalm, they returned to the task of climbing the steep ascent. After a while they came in sight of *Jebel Mousa*. "Here," the Author says, "the large sandy plain of *Er-Rahah* lay in front of us, about two miles in one direction, and one in another. A fitter place for the encampment of a multitude can hardly be imagined."

"We now descended into Wady *Er-Rahah*, 'the Valley of Rest.' Here Israel pitched their tents before the mount in the wilderness of *Sinai*, which adjoins the wilderness of *Sin*. The whole district is called *Horeb* in Scripture, which uniformly preserves the distinction between *Sinai* and *Horeb*, by using *on Sinai*, and *in Horeb*; showing that the former is a mountain, the latter a region. With how many memories is this plain strewed! Once it was covered with 'the goodly tents' of Israel, which probably spread themselves out into the neighbouring valleys, especially Wady *Sheikh*, for by itself, it could hardly have contained an encampment of two or three millions. Once the praises of Jehovah rose from voices without number, and the smoke of the sacrifices was wafted across these peaks. Here, perhaps, in the centre of this plain, stood the golden calf, with the naked multitudes dancing and singing round it to their shame. Here it was that Moses broke in pieces the stone tablets of the Law." (p. 211.)

A question occurs, "Was St. Paul ever amidst these scenes of wonder?" It may probably be answered in the affirmative. For, after his conversion at Damascus, he tells us that he did not go to Jerusalem, but into Arabia, whence he again returned to Da-

mascus. (Gal. i. 17.) His reference to Agar and Mount Sinai, in Arabia, seems to give countenance to the notion that he was familiar with this district; and we may readily conceive that no place would be more suitable for the retirement, prayer, and study of the Scriptures, under the new and Divine light which had just burst upon him, than this secluded region. Here, too, he would be reminded of the terrors of the Law, and be made to feel more forcibly the contrast between it and that Gospel which he had just found to be the power of God to his own salvation. Some confirmation may be assumed of this opinion, from the graphic and thrilling terms in which he speaks, at the close of his twelfth chapter of the Epistle to the Hebrews:—"Ye are not come to the mount that might be touched, and that burned with fire, nor unto blackness, and darkness and tempest," &c.

The *Wady-ed-Deir*, or the valley of the Convent, is supposed to be the place where Jethro resided, and where Moses abode with him during forty years. Here, it would seem that the true worship of Jehovah was maintained in the desert before the appearance of the children of Israel there; just as it had been maintained by Melchisedec in Jerusalem, previous to the calling of Abraham. Our Author fairly infers that this was the reason why Moses, when he fled from Egypt, resorted to this place. The visit to the convent is not recorded with any of that zest which marks the narrative of Mr. Stanley. A more dull and stupid set of associates can scarcely be conceived than he found the monks of St. Catherine to be. They had been described as living on poor and scanty fare—beans, bread and water: but they did not look like half-fed men; and it was subsequently found that they were by no means confined to this self-denying mode of living. The late Dr. G. A. Wallin, Professor of Arabic in the University of Helsingfors, who spent some time in the convent, speaks of them as having a plentiful supply of brandy, of which he intimates the monks sometimes took more than was good for them.*

The question has been raised by Dr. Robinson, in whose views Mr. Stanley mainly concurs, whether the Jebel Mousa was really the place where Moses was admitted to direct communion with the Most High, and where he received the tables of the Law written by the finger of God. Certain objections to this traditionary site suggested themselves to Dr. Robinson's mind; such as the great distance from the foot of the mount, where the Israelites were assembled, to its summit, which is supposed not to allow sufficient time for the going and returning of Moses between the host and

* The Professor's words are: "They live by no means so frugally as one might suppose. Every day during my sojourn here, we had fish sent from *Al-Tur*, and turtle from the Gulf of Akaba. As for the rest, rice and olives, butter and oil, brandy and wine, &c. Meat only is not

allowed within the walls of the convent. They have a rich monthly allowance of brandy; and it sometimes occurs that they in their affliction take a little too much."—(Journal of the Royal Geographical Society; communicated in July, 1854.)

the top of the mount, which the Scripture narrative records; the impossibility of seeing the mountain-top from the place where the people were encamped, and the improbability that the sounds of shouting and of mirth around the golden calf should be heard at the place where Moses and Joshua are supposed to have been when they first noticed them. Dr. Wilson and his companions made the greatest efforts to arrive at a satisfactory conclusion on this point; and we regret our want of space to give his statement in full. We can but offer a remark or two, which we think will show that, however specious the reasoning of Dr. Robinson, it does not set aside the previously adopted conclusion that, in this instance at least, tradition has fixed upon the most probable spot in the Sinaitic group for the giving of the Law. Dr. Robinson found a rock in front of Jebel Mousa, the peak of *Es-Sasafeh*, which looked down immediately upon the encampment of Israel, and which, he had no doubt, must be the mount on which God communed with Moses. It was *near*, it was *visible*; whereas, according to his calculation, the mount of Moses was three miles distant by the ordinary route, and could not be seen by the congregation. The place where the elders who accompanied Moses part of the way, are supposed to have waited for his return, is also regarded as too distant to meet the requirements of the narrative. But on the closest examination, Dr. Wilson supposed the direct line from the summit to the base of the mount not to exceed a mile, and the route by which the ascent is made to be not more than twice that distance. On the other hand, the ascent to *Sasafeh* is extremely difficult, according to Dr. Robinson's own acknowledgment; so that the difference of time in making the two ascents—if it were a more important element in the calculation than it is—would be much less than the actual measurement of space would imply.

The fact that the summit of Jebel Mousa is not visible from the plain, is no real contradiction to the Scripture narrative, because the fire from heaven, and the smoke and clouds surrounding the mount, would be visible enough. Indeed, there seems no reason to doubt that the whole Sinaitic group presented one great mass of fire, mingled with clouds and thick darkness; and that the whole base of this granite mass was shaken and moved by the convulsion of the earthquake, which constrained Moses himself to exclaim, "I exceedingly fear and quake."

But there are objections of a palpable kind to the supposition that *Sasafeh* was the mount of Communion. It was too *near*. The Scripture statement expressly requires two stages in the ascent of Moses, at one of which he was to leave the elders, and then advance higher. Was not this done purposely, that a reverential distance might be kept by the multitude from the awful presence of Deity? They were not to see anything of the Divine Majesty but what might be contemplated afar off. They were not to break through

the prescribed bounds, and to fix an unhallowed gaze upon the object of their worship. This is surely in favour of the greater distance, and in favour too of the invisibility of the mountain-top, on which the Law was to be given. This greater distance may also serve, in some degree, to account for the extraordinary proceedings of the people; for when they neither saw nor heard anything of Moses for a considerable time, they had begun to imagine that he would not return, and requested Aaron to make them gods, to go before them. The golden calf was made — not, we are sure, in a single day, as the bare reading of the history might seem to imply, but in the time that would be necessary to gather the ornaments of the people together, to prepare the smelting-furnace for the fusion of them, to model the image, to cast it in the sand, and then to fashion it with a graving-tool. The altar had also to be prepared; and during this time, doubtless, the greatest confusion and uproar would prevail throughout the rebellious host. Would not all this have been heard by Moses on mount *Sasafeh*, in a region remarkable beyond all others on the face of the earth for an atmosphere and for echoes, which convey even the slightest sounds to almost inconceivable distances? Yet during this period of preparation, it is certain that Moses and Joshua were beyond the reach of sounds in the camp. And when the idolatrous orgies themselves had actually commenced, and Moses and his companion were on their way downward at the Divine command, they had proceeded a considerable distance before Joshua caught the first notes of the idolatrous songs, which he mistook for the cry of war. That any great difficulty should be felt on the ground that Moses had so far to travel between the mount and the camp, we can hardly imagine. The power which enabled him to fast forty days and forty nights was doubtless miraculous, and the same power could render that easy to him which would be impracticable to the surest-footed mountaineer, and the fleetest Bedouin of the desert.

Upon the whole, in the absence of positive proof, which is not likely ever to be obtained, we are inclined to the opinion, that, notwithstanding the plea urged by Dr. Robinson in favour of *Sasafeh*, supported by the keen eye and the eloquent pen of Stanley, *Jebel Mousa* has the strongest claim to be the spot consecrated by the presence of Jehovah, and the giving of the Law to Israel.

Along the Wady *Sheikh* the Doctor and his party took their departure from Sinai; and after passing through other smaller Wadys, turned to the left, up the steep ascent to the table land of the desert *Et-Tih*, which they crossed in a different direction from that which formed the ordinary route of travellers. Did our space admit, we should gladly have attended him in his unfrequented path across the great and terrible wilderness. It had been his intention to take the course westward to Petra, but he was diverted from his purpose, and struck northward, bearing slightly to the

east, through the *Wady-el-Arish*, on the way to Beersheba. He had more than one opportunity of seeing the splendid illusion of the mirage, or *serab* of the desert. Arriving at *Khan Nakhl*, he found it to be a large square fort, standing in the midst of a plain, with one or two Turkish soldiers' huts outside. Burckhardt supposes that the district had been formerly covered with palm trees, and that from these the *Khan* took its name. Our Author thinks it more probable, from the appearance of the soil, that a solitary palm flourishing by the well was the occasion of the name.

It was at this point that the resolution was formed to abandon the design of visiting *Petra*, and to go direct north to Palestine. The reader will be glad of this change of purpose, chiefly because it enables him to form some acquaintance with that country in which the Hebrew Patriarchs spent so large a portion of their lives. The Author thus expresses his own feelings and those of his associates on this point:—

"We were glad that we had been led through this unknown region, and that we had thus seen the home of the patriarchs, the cradle of faith, ere the bondage was endured, or the 'law added because of transgression.' We had not meant to pass that way. Our plan was to visit *Petra*, and from *Petra* to turn straight to Hebron, crossing *Wady Arabah*, by the supposed *Kadesh Barnea*, striking northward by *Arara* or *Aroer*, and thence, perhaps, through *Wady-el-Khulil*, to *El-Khulil* (Hebron) itself. Had this been carried out, we should have missed the whole of this most interesting region,—a region, I confess, fuller to me of deeper and more sacred interest than the marvellous ruins of Edom's wondrous capital. Reluctantly had we given up our original plan, and we now found that, though we had been made losers in some respects, we had been gainers in others. The country we had traversed is but little known—in some parts not known at all—for the route we had taken had been pursued by no traveller before us. Dr. Robinson supposes that he was the first who passed through the territory from *Ruhaibah* to Beersheba,—yet even he did not traverse the whole of it, as he struck in upon our route only at *El-Abdeh*, a little south of *Ruhaibah*. This fact of itself added something to our zest and interest. In Egypt and the desert, we had, for the most part, pursued a beaten track, and found almost every spot noted by former travellers. Here we had lighted on an undiscovered mine. We had come upon an almost unknown territory, seen by hardly any, described by none. It was the land of Abraham and Isaac,—the land of the tent and the flock,—a land to which our only guide-book was the Bible. Not for many *Petræ*s would we have missed this region. It has nothing striking; it is homely all over. It has nothing marvellous like the great city of the rock; but it has something more congenial, more heart-thrilling, than the ruins of amphitheatres, or temples, or arches, or tombs. It has the memories of more ancient days, and the visions of a truer life floating above its fields. It has the happy, yet solemn associations of patriarchal faith and love linked with all its scenes." (p. 343.)

These are the concluding words of a volume which we commend to our readers as supplying a large fund of Biblical knowledge, uncorrupted by the sceptical insinuations which are to be found in some other books of travel over the same ground. Dr. Bonar "travels," it is said, "as a man who wishes to find the Bible true." And ought he not so to do? If other researches have led to the conclusion that the book is true, and, as such, is the sacred depo-

sitary of all his best hopes and joys,—ought he not to *wish* to find his faith confirmed at every step in the Wilderness?

And such is the experience, we believe, of every devout traveller in those districts. He is sensible, perhaps, of some temptation to his faith, when he listens to the legends of priestcraft in the cities and localities of Judæa. But the language of the Wilderness is a confirmatory language. The everlasting rocks and mountains bear testimony to their God and to His sacred volume. They have a voice which, like that of the heavenly bodies, goes forth through all nations, and proclaims this glorious Book to be "Truth, without any mixture of error." We earnestly hope that the Author will be sufficiently encouraged by the circulation of this volume to carry us, by means of another similar itinerary, through the Holy Land, and make us more and more familiar with its villages, remains, and localities, to which every Christian pilgrim must long to be a visitor.

In case of such another volume being published we hope to have our wish satisfied as to the introduction of maps and illustrations of the places visited.

Sermon Notes. By the late Rev. JAMES SCHOLEFIELD, M.A.,
Regius Professor of Greek in the University of Cambridge.
London: Wertheim. 1856.

WE look upon this volume with respect; because it contains what were once the rudiments, and are now the relics, of Sermons which instructed and established many who have since been called to instruct and establish others. Professor Scholefield was much valued and resorted to as a preacher by the younger members of the University which he adorned. They believed themselves to have learned something from him,—that he had something to say; and these "Notes" are sufficient evidence that they were not mistaken. They bear witness of preaching that was wise, serious, and faithful, sound in judgment, in learning, in doctrine. Had we never heard of their Author, we should have been inclined to say, "This was a man to listen to, and to trust; of painstaking habits and perspicuous thought, steadfast in purpose and consistent in opinion. And such he was; and, as such, must be regarded as both qualified and employed by the great Head of the Church to be an efficient upholder of the cause of truth in an important position and at a critical time.

But we do not propose to speak of the man, or even of the preacher. We have before us neither his Life nor his Sermons; but his "*Notes of Sermons.*" In fulfilling our duty towards the book itself, we are not sorry to have the opportunity of saying something on the subject to which it invites us.

In regard to the book, we will first warn whosoever it may concern, that it is not a readable book. It is simply a "workman's help." We have seen many so-called "Notes" of sermons and speeches, which were quite as good reading as the sermons and speeches themselves, or perhaps rather better; being, in fact, a selection of their leading thoughts and best passages,—an abbreviation of the original, by the omission of what was of least worth, in which the mind of the reader was but slightly incommoded by the apparent incoherence of arrangement and incompleteness of expression. In general, even the "Skeletons" of discourses are in parts clothed and coloured. It is not so here. We have the bones, and nothing but the bones; dry, we must own, but strong, well proportioned, and well articulated. The Preface introduces the publication as follows:—

"The following 'Sermon Notes' are published at the request of many of the Clergy, who have expressed a wish to have some specimens of the late Professor's preparations for the pulpit, and have urged that the same would be highly appreciated by others. They are given *verbatim* from the MSS., and without any attempt at explanation; the selections being such as is thought may prove most generally useful. If the reader should feel, at the first glance, that the Notes are too abrupt, and, on that account, too obscure to be helpful to him, it is confidently hoped that this objection will be greatly removed by further study and reflection.

"The idea in publishing them is not to supersede labour, but to put forth that which may prove *suggestive*."

If this was the idea with which they were published, it is certainly the only idea under which they will ever be used. Readers, in the common meaning of the word, they can have none; for who will read broken sentences and isolated words and references to texts, numbered one, two, three, and interspersed with little dots and lines, intimating a supposed continuity of thought, which nevertheless has disappeared from the page? The reader is accustomed to be carried along smoothly and easily; and the tendency of the literature of our day is to make the progress continually more smooth. Thoughts are wrought out to the utmost, no knots are left to give the mind a jolt; and he is borne on by easy periods and the flow of superabundant words. He is called upon for no exertion, and contributes little more to his own progress than the lady who is rolling by in her carriage, does to hers. Like her he enjoys extended excursions and varied prospects, and returns from them with powers which are scarcely invigorated because they have been scarcely exercised. But in the case of a book like this, it is not a carriage which drives to our door; there is simply a guide in waiting, and if we will follow him, we must do so on our own feet. He will show us the way, point out the stepping-stones, and lend us a hand, but will nowhere offer to carry us. But if the book has no readers, strictly so called, it may, and we trust will, have students who will use it with the same practical aim with which its contents were prepared. Men who, in expounding and

enforcing the holy word, are willing to exert their own powers and incur the labour of thought, will find here that degree of assistance provided for them which they may from time to time be willing to accept; and to them we commend the book on this very ground, that it offers only that measure of assistance which they ought to be willing to accept. They will find in it lines of argument, divisions of thought, raw material for instruction and exhortation, but nothing wrought out for use and ready to their hand, nothing which they will be able to work out themselves without a fair amount of thoughtful and painstaking application. On this account it is a book which we could conscientiously put into the hands of a young clergyman, as one which might help him, or, even more, might teach him, to think. From it will ensue none of those unhappy consequences to which many well-meant works have conduced, which have been so used as to nurture the habit of mental sloth in the highest of all human undertakings, and to minister to that spirit of mind which is content "to offer to the Lord of that which doth cost us nothing." He who shall make use of these "Notes" will first have the benefit of an example of a very different spirit, and will next find a sort of necessity laid upon himself to follow in the same course. It is, therefore, to students of Sermon-writing, to those who would train and improve themselves as preachers, that we especially address ourselves; and it is to them that we commend this book as a useful contribution to their resources. And here we wish to express the anxious hope that the claims of this kind of study will henceforth be far more widely and deeply felt than they have been. On this subject voices of exhortation and exhortation are making themselves more distinctly heard both from without and from within. We thank Mr. Gurney for the plainness and vigour with which (*more suo*) he has urged the subject in the most responsible quarters, and by the publication of his Sermon and Appendix* has invited to it the attention of the Church at large. We ourselves also feel strongly on the importance of a distinct and effective preparation for this principal and prominent department of ministerial work. If it does not lie within our present scope to propose measures to Bishops, Professors, and Colleges, we trust that we shall make some small contribution to the end in view, if we commend a good pattern, and add at the same time a few suggestive words of our own, to those who are endeavouring to cultivate and improve themselves.

It appears to us, that the qualities most prominent in Professor Scholefield's "Notes" are precisely those which are most susceptible of cultivation and improvement, and those which are included in the natural capabilities of the greatest number of men. We do not find here the "*disjecta membra*" of an oratorical genius; we discern no gleams of an imaginative spirit, and no fragmentary

* "Better Times and Worse." A Sermon preached at the consecration of the Bishop of Gloucester and Bristol, by John Hampden Gurney. Rivingtons.

indications of passion or pathos. But we have the view of a mind which grasps its subjects firmly, and treats them methodically; which has the habit of clearly discriminating and fully elaborating its thoughts; which shows sound good sense in all its views and arguments; which accurately preserves the proportions of truth, and regards each particular subject, and the whole circumference of religious thought, from the central point of the Cross of Christ. In these things, so to speak, the bone and sinew of good preaching consists, and whatever else a man's natural gifts may enable him to add for ornament or influence, he will need a substratum of this sort of concrete, as the builders term it, for the substratum of his edifice.

We proceed to give a specimen of the "Notes," and subjoin to it a few observations. It does not much matter what specimen we take, as the bulk of the sketches are on the same plan, with about the same amount of fulness, and exhibiting the same qualities. Indeed, we should imagine that too much of sameness must have been one of the preacher's defects; not the sameness of often-repeated ideas with which we are all too familiar, but that which arises from a too unvarying system of arrangement and manner of dealing with successive subjects. Many of the sketches are those of sermons on particular topics and occasions, as Anniversaries of the Preacher's Ministry, Openings of the Year, Oxford Theology, Baptism, &c.; and in some instances they supply a series of discourses on continuous passages. Our purpose, however, will be best served by considering the treatment of a general subject and an isolated text, such, for instance, as the following:—

"ISAIAH VIII. 13, 14.

'Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.'

Historical, confederacy of Rezin king. . . . and Pekah.

Alarm—encouragement.

Command—promises { Illustration from *New Testament*.
Duty—privileges. { 1 *Pet.* iii. 14, 15, and ii. 7, 8.

1. *The heart made a sanctuary for God*, v. 13=1 *Pet.* iii. 15.

1. Let him be the object of our fear, v. 13.

1. *They* . . . not to fear confederacy of Syria and . . . but *God*.

1. While rest of people, *Ch.* vii. 2=confederated against=
how?

2. *They a different fear*—fear of man, and one. . . . *Prov.* xiv. 26.

2. So *Christ to us.* *Luke* xii. 4, 5. || Antidote to fear of man—

2. The object of our spiritual worship. *Sanctify*—and that in hearts.

1. Not in . . . lips—like *M.* xv. 8, for { profaned
John iv. 24. Alias, { not sanctified.

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2 L

2. Believer's heart a sanctuary—that as worship of.... business of sanctuary.
This.... continually going on in this spiritual....
 1. Not always in God's sanctuary, but when we are, don't even profess to be otherwise engaged. When Christ.... *Luke ii. 49, and John ii. 14.*
 2. Heart a present sanctuary—always with us.
 1. Not go to seek—and find it open only on Sabbath....
 2. As in great congregation many unite in.... so here, all thoughts and.... united in act of spiritual.... *Ps. ciii. 1.*
 3. Reverential regard to God's presence.
 1. Keep it continually cleansed from pollutions—
 1. God's sanctuary—temple of *Holy Ghost*.—*Eph. ii. 22.*
 2. If.... give it up to other—.... God cannot come into his....
 2. When keep it.... God vouchsafe. *Joh. xiv. 23*; and
 - II. God a sanctuary for us, *v. 14. Ezek. xi. 16*—Here, in great.... but if would fear him, he would....
 1. A place of refuge. = Leading idea.... attached to word.
 1. Being sacred.... none might violate.... sanctity without offending him to whom....
 2. Hence, fled to as refuge—and even criminals.... *Job. 1 Kings ii. 28, 30.*
 2. So God to his people. *Ps. xvi. 1; Phil. iv. 6.*
 1. In sorrow, danger.... *Ps. cxliii. 9, and lvii. 1 = Ps. xxiv. 9.*
 2. No enemy can tear us from this—Joab.
 1. *John x. 29.*
 2. *Zech. iii. 1, 2.*
- But.... still doubt sufficiency of.... or fear to make trial of, when.... *How....?*
3. That.... the extent of this privilege understood that.... God in Christ.
 1. *V. 14 = 1 Pet. ii. 7, 8 = Christ = So Immanuel, v. 8, 10.*
 2. This, that makes refuge from sin....
 1. That which hinders.... from drawing nigh to.... SIN =
 2. But when take hold of Christ by faith and *v. 8. High Priest. Lev. xvi.*
 1. First take our sins, and lay on Christ.
 2. Then, sorrows—wants—fears—
- Imp.*
- I. To those who have no fear of God.
 1. Seem to be happy. Nothing to fear, nothing to disquiet—*Heb. ii. 15.*
 1. But look at careless and unbelieving Jews. *Chap. vii. 2, and xxiii. 14.*
 2. *Philippian Jailor* = such.... may come.
 3. Death will come!

2. *What then . . . do ?* = No sanctuary—no Immanuel ==
3. *Ps. xxxiv.* 11 = 8.
- II. *To those who fear God, but find no comfort in it.*
 1. More of torment and. . . = *Isa. l.* 10.
 2. Not right apprehensions of his character as . . . in *Christ.*
 1. Sin distresses and alarms ?
 2. Very purpose of pardoning . . . that sent his Son. . . ."

It is obvious that such Notes as these were never intended or prepared for publication, and that the significance of many points in them could be perfectly apprehended only by the person who wrote them down, as rough suggestions, which would serve to recall his own more fully elaborated thoughts. It is no business of ours to interpret and enlarge them, since we address ourselves, not to those who are going to use these "Notes," but to those who would make their own.

First, then, we would observe, that it is from notes of this kind that, generally speaking, the best sermons will be preached. When a man writes his sermon, fashioning it as he goes along, he has seldom a distinct view before him of the whole course he is taking. He often gets (if we may be allowed the expression) "shunted off the line," and goes off in a different direction from that which he should have taken, following the lead of some secondary thought, which has suggested its own associations; or, if his whole course be not thus altered, he often finds that the whole presents a sad want of proportion; his introduction has swelled into the body of his discourse, or one part of the argument has so expanded itself that another part, no less important, can scarcely insinuate its shrunken form. Of course, these and kindred evils are still more incidental to the extempore preacher, who allows himself to dispense with the preparatory labour, of which the book before us gives so worthy an example. But we mention it in regard to the Sermon *writer*, because he is generally spoken of as exempt from such dangers, to which, as a matter of observation, we perceive him to be constantly exposed. There is a tendency in the writer to let the discourse develop itself as it proceeds, and "wander at its own sweet will," to the great diminution of that impression of unity, completeness, and settled aim, on which the effect so greatly depends. If that impression is to be produced, it seems essential that the man should not begin writing until he has distinctly set before his mind the point he aims at—the *quorsum tendit oratio*, and till he has, with a view to that, selected and combined his leading thoughts, with a certain general idea of the manner in which they are to be filled up and supported. Now, if he will only work out such a scheme with a little more distinctness and fuller recapitulation of the secondary and supplementary thoughts, he will have before him just such notes as

those which we have extracted. When he has once got them, he will find that in ordinary cases the best way of using them is, not to write from them, but to speak from them. There are, no doubt, cases in which the power of expression and of personal address is so far denied or impeded, that a man ought not to trust to it, even in this limited degree. But such cases are, we believe, the exception rather than the rule. Most men, if they know thoroughly *what* they have to say, will find little difficulty as to *how* they are to say it. We have had frequent cause to remark, that, in the instances of hesitating and confused speech which we have met with, the real defect has lain not so much in the want of language as in indistinctness and uncertainty of thought. Now, when a man has wrought such a scheme as we have here before us out of his own mind, it is evident that his thoughts must have become fixed and cleared. He must have gone carefully over the whole ground, and settled with himself the entire treatment of his subject; and that not merely in the general outline, but in the supplementary parts. The thoughts represented in such notes are not the mere rudiments and fragments which they appear. They must first have passed through the mind in a far more developed state, before they could leave such a residuum behind; and, in attaining that degree of development, must have already clothed themselves in some language and forms of expression, which will probably recur unsought when the moment of utterance arrives. Indeed, it seems to us that the only way to ensure well-defined thought, and to escape the opposite dangers, which are supposed to be incidental to this mode of preparation, is, never to put down a note until the idea which it indicates has formed itself into some distinct expression in the writer's mind; though that particular expression may be immediately forgotten,—or at least a liberty remains to him to use fresher and more striking language, which may rise spontaneously to his lips at the time of delivery.

Provided with such a foundation as this, we maintain that he who speaks from the pulpit will generally have a great advantage over him who reads. His sentences may not be so uniformly well turned; some things may be less gracefully, even less grammatically, expressed; there may be a certain admixture of roughnesses and solecisms. But we are not sure, that, in a slight degree, these things may not be helpful rather than hurtful, if they present themselves as the variations naturally to be expected in a style of address which is content to be less polished if it can be more persuasive, and proposes as its end, not excellence, but efficiency. If even the incidental defects of spoken language have something to be said for them, as indirectly conducing to the general impression, much more are its positive advantages obvious, various, and great. It would be useless to expatiate upon points which have been urged so often. It is enough to say, that the

speaker occupies his true position, which the reader can only ignore or affect. To the former are open, to the latter are nearly closed, all the resources of persuasion which reside in the intimations of personal feeling, infusing into the address its own variety, freshness, and life. To the former such intimations are easy and natural; by the latter they can only be introduced under great difficulties and with considerable tact. The French writer who says that "*le plus vif mouvement d'éloquence*" that he ever heard from the English pulpit was the exclamation, "*My brethren, the pen drops from my hand with horror,*" recites indeed an absurdity, and perhaps an imaginary one; but suggests strongly the real difficulties and hinderances which belong to the anomalous position of the reading preacher. He who rises really to *speak* in the name of the Lord, finds himself in a state of living personal relation with those whom he addresses, which it is hardly possible to realize in his study at home. Two things claim the attention of the preacher; the one, the subject which he treats, and that is to be worked out in his study; the other, the people whom he would persuade, and they live before him in the church. He who leaves his subject to be thought out in the pulpit, and he who binds himself to language prepared in the study, commit faults which are equally evident, if not equally important. In the one case, we are pretty sure of an empty declamation; but in the other, we run the risk of a didactic essay. We prefer the latter to the former; but our idea of a Sermon is neither the one nor the other. He who has prepared such notes as we have before us, has done at home the work which ought to be done at home. He has searched and arranged, grasped and fashioned his subject. Then let him carry it before his people as one who is come to reason with and entreat them, under the impressions which he derives from their presence; while he looks in their faces, and appeals to their hearts, as one who has reserved to himself the liberty of unfettered speech,—and to the Holy Spirit the opportunity of giving him, "*in that same hour, what things he ought to say.*" His present dependance on that heavenly guidance, his actual contact with human hearts, and his own freedom to profit by these potent influences, will all make themselves felt, not only in the spirit of the preacher, but in the language and the manner with which he conveys his thoughts to others.

So much, then, it will be sufficient to have said upon the general subject of preaching from notes, as a method which ensures at once the labour of the thinker and the freedom of the speaker. We would earnestly contend, that such notes should always be *made*. We do not say that they should be always carried to the pulpit. When a man has secured the results of mental labour, if he has a strong and ready memory, a clear view of his whole subject, and a sort of intellectual presence of mind, he may often find that, with no written supports to turn to, and nothing to ask his

eye, his vein of thought rises more fresh, and his language has a readier flow. But this case will be comparatively rare, and is a matter for experience to decide. Neither will we offer an opinion on the question of the greater or less fulness advisable in the preparation of notes, as that also appears to us a point which must be left to experience. Generally speaking, we should say that the specimen which has been given is an example rather of superabundance than of defect.

We pass to the preparation of the notes. Here it is obvious that the first thing for a man to do is, to settle with himself what are the leading truths which he desires to take that opportunity of impressing, and to put them into words as few in number and as clear in meaning as he possibly can. These leading thoughts are to be, not only the heads under which all others range themselves, but the sources from which they are naturally derived, and the ends which they are fashioned to promote. There are, of course, other kinds of discourses to which our present remarks do not apply, such as what may be called expository lectures, on longer doctrinal passages or on Scripture narratives, in which the preacher follows his text through a number of different topics, which it successively suggests to his mind. But we speak now of sermons in their most regular and complete form.

In fixing the leading thoughts which are to compose the outline of such a sermon, three things appear to be important: that they should be *few*; that they should be *distinct*; and that they should be *connected*. In all these respects we have a good instance in the sketch before us. It is composed of two great thoughts. (By far the larger number of Professor Scholefield's sketches are of this character; sometimes they have three members, but very rarely four.) These are entirely discriminated from each other, opening up two distinct classes of ideas. Yet are they intimately connected, forming together one truth, and combining naturally into one proposition; in which form the teaching of the text appears to have struck his mind. "Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread. And He shall be for a sanctuary." Here then is the doctrine: "If the heart be made a sanctuary for God, God will be a sanctuary for the heart"—a proposition composed of two great comprehensive truths, linked together by the indissoluble connexion which exists between command and promise, duty and privilege.

Let us turn to a few other instances of the same kind of division. On Psalm lxxiii. 23: "Nevertheless I am continually with Thee: Thou hast holden me by my right hand." The preacher reflects first on the words of the text themselves; then on the transition from the former verses, marked by the word "Nevertheless;" and he has at once before him: "1. The blessedness in which the Christian walks; 2. The conflict through which he maintains that walk"—two fertile subjects perfectly separate, but one the com-

plement of the other. Again, on 2 Chron. xv. 15, a Confirmation Sermon is prepared from the words, "And all Judah rejoiced at the oath; for they had sworn with all their heart, and sought Him with their whole desire; and He was found of them: and the Lord gave them rest round about." On this we have the three thoughts: "1. They rejoiced at being in covenant with God. 2. They rejoiced at having bound themselves with the oath of the Covenant. 3. They rejoiced at the tokens of God's blessing which ensued;"—a division which grows most naturally out of the text, and at the same time gives scope for all that a preacher on such a subject could wish to say on the covenant of grace itself, on the special act by which it was then embraced, and on the blessing which was to be experienced by those of whom the Lord "was found." Once more, to take a text from the Gospels, we have Luke x. 17, 18: "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through Thy name. And He said unto them, I beheld Satan as lightning fall from heaven." Here, under the heads supplied by the two sayings in the text, we are led to consider, "1. The visible fruit of their ministry as represented by themselves; 2. The ultimate issue of it as known to Christ." We are thus placed successively at two different points of view, from which to survey the same scene, of the fall of the powers of evil before the name of Jesus: first, that of the personal observation of human ministers as to the present and visible successes of the name which they preach; and then we are transferred to a far higher standing-ground, and see with the eye of the Lord Himself the final and perfect victory. From the first point of view we see some devils subjected; from the other we see Satan as lightning fall from heaven. The sight disclosed to faith is at once the reason and the completion of that presented to experience.

In the examples here given, it will be observed, that the ideas which are to constitute the body of the discourse, have about them a character of original thought. We do not mean that they are in any way recondite or surprising, for they are all perfectly simple and natural: but they are not mere artificial divisions for convenience of arrangement; nor are they plain re-statements of the text in a bisected or trisected form,—modes of division with which we are most of us painfully familiar; but they are ideas contained in the texts as they struck the man's own mind, in a certain aspect and in a certain connexion of thought. The gold is taken from the treasury and issued again without alloy, but with a shape and stamp which tells that he who delivers it to others has himself known at what value to mark it, and to what purpose to apply it. We need hardly observe, that, where the leading features of a sermon have themselves this character of individual thoughtfulness, an immense advantage is gained, as compared with what belongs to mere formal divisions, and that an element of interest is at once

secured. In speaking as we have done upon the need of short distinct statements of the chief branches of a discourse, we would only explain that we do not desire that these should be *always* paraded at the commencement, with an announcement of the preacher's purpose to speak first on such a point, and secondly on such another. It is sometimes more interesting to be led forward by degrees, the path which we are next to tread being only intimated by the direction which we are now taking; and it will sometimes happen, that a thought will present itself with more force and freshness, when its approach has not been announced before every thing was prepared for its appearance. We only desire that the guide should not set out till he has decided *with himself* what course he will take, what shall be its separate stages, and what particular objects he will select to introduce to our notice.

We have found in Professor Scholefield's "Notes" a valuable example of the habit of *drawing distinct and well-considered outlines*. They are no less an example in regard to *filling them up* with substantial materials of thought, clearly and methodically arranged. Look, for instance, at the first branch of the Sermon which we have extracted, "*The Heart a Sanctuary for God*," suggested by the words, "Sanctify the Lord of hosts Himself, and let Him be your fear, and let Him be your dread," connected with the addition supplied by St. Peter in his quotation, "Sanctify the Lord God *in your hearts*." The working out of this idea is composed of three distinct thoughts, all of them so pregnant as to be capable of expansion into so many separate sermons. 1. "*Let Him be the object of our fear*." In the sanctuary one presence is felt as the rightful object of that holy fear which the text speaks of, and as therefore dispelling all other fear as undutiful and intrusive. Thus we have presented to us the *contrast* of the fears which haunt the outward world with the fear that fills the sanctuary, illustrated by the example of the alarm of the people of Israel under their actual circumstances, as compared with the spirit of mind enjoined by the Lord on the Prophet and his companions. 2. "*Let Him be the object of our spiritual worship*." This brings in, first, the *contrast of the worship* of the lips alone, by which God is not sanctified, and that of the heart, by which He is: and, secondly, the *view of the believer's heart as a sanctuary*,—worship, its *business*, continually going on, a *present* sanctuary, one to which there is no need to go as to a distant shrine, God being enshrined within us,—a sanctuary *always* open, not only to be sought on the Sabbath or public occasion; and lastly, under this head we have the extremely beautiful thought drawn from the outward sanctuary as a scene of *united* worship. "As in the great congregation many unite, so here, all thoughts and affections are united in act of spiritual adoration. *ALL that is within me, bless His holy name*." 3. We arrive at the proper treatment of the sanctuary by a "*reverential*

regard to God's presence." It must be kept *clean from pollutions*. This introduces the striking passages from St. Paul, which describe Christians as temples of the Holy Ghost and an habitation of God through the Spirit, and which warn them of the consequent awful guilt of defiling the temple of God. The *withdrawal* of the Divine presence from the profaned or divided sanctuary, is happily succeeded by the glory with which *it visits and shines continually* in that which is dedicated and kept holy; the form and language which the latter thought is to assume being intimated by a reference to the apposite and beautiful words, John xiv. 23,—“If a man love me, my Father will love him, and we will *come* unto him and *make our abode* with him.”

This completes the filling up of the first part of the outline, and it will serve our purpose as a specimen, without going through the rest of the Sermon. We think our readers will agree with us that it is a very good specimen, composed of thoughts full of substance and matter, yet compressed into a distinct form, and naturally yet accurately arranged. Such thoughts are not thus wrought out and methodised without “prayers and pains,” and we believe that these brief and abrupt Notes represent a large amount of both. It is the necessity of carrying these means of success into all the *details* of preparation that we desire, by this example, to impress. It has been maintained, that the same quantity of luminous matter may be either loosely diffused in a faint nebular appearance, or condensed and orbéd into a sun. Even so it is with thought. The ideas which the indolent and unexercised mind leaves to float before us, vague and indeterminate, unimpressive and ineffective, are the same which are presented to us by the man of “prayers and pains” collected to a focus and masséd into a form.

In the Sketches which we have before us, after the leading thoughts have been developed into their details, and the body of the Sermon is complete, there uniformly ensues a conclusion, in the character of what the writer calls an “improvement,” consisting of two; and sometimes of three members, the Notes of which are very slight. In many of the Sketches they appear to us to be too slight, considering that they generally fulfil the office of practical application and adaptation to various states of mind. Of the last of these topics particularly we find a scantier development in the way of suggestive notes than we think desirable. The development of various forms of character and conditions of mind, in their relations to the truths enforced, is, in our judgment, a most important element in preaching. We are inclined to think, judging from this book, that Professor Scholefield paid less attention to it than it deserves. We are sure that a large proportion of able preachers are insufficiently impressed with its importance. Perhaps it may be thought that this is a department which requires less preparation, and may be more left to the suggestions of the moment.

We have heard it proposed, that the doctrinal and argumentative parts should be more fully written, and the practical and applicatory portion treated extemporaneously. But we are not of this judgment. It appears to us, that to aim at particular characters or states of feeling, with real success, they require to be most carefully studied and most distinctly realised. Vague and general words do not single the man out from the crowd, or strike home to his heart. It is not in them that the secrets of the heart are made manifest, or the subtle forms of sin unmasked, or the finer lines and fuller details of practical godliness developed. We take the opportunity of venturing on these remarks, because we have often had occasion to remark an absence of care and pains in this department of the preacher's work, which seems to us to need it so much; for without these we cannot expect life-like descriptions and definite aims.

And now we will release our readers from a lecture, which, however, we console ourselves with thinking, will be read by none but those whose own interest in the subject will give them an interest also is what is said upon it. In connection with this subject there are far higher topics than those to which we have devoted these pages. To the man who shuts the door of his study that he may prepare for the delivery of his message, we would rather speak of the nature of the doctrine which he is to teach, and of the spirit of his own mind in providing it. We would wish to remind him that the purity of the gold is still more important than the accuracy of the coining, and that his first consideration must be faithfulness to the revealed truth of God and to the fullness of the Gospel of Christ. We would wish to remind him of the spirit of prayer and dependence on the Holy Ghost, of love for the truths he is to utter, and of the love for the souls to whom he is to deliver them, in which he should enter on his work. But on such topics voices of more fitness and authority than ours have spoken often and speak continually. We might have spelt out and put together from these Notes of a workman who needed not to be ashamed, powerful expositions of Gospel doctrine, and evident illustrations of the preacher's spirit; but these might be drawn, in their full expression, from a thousand books. We have preferred to follow out the reflections which the peculiar form of these Notes suggested; and we are assured that those who are most impressed with the higher considerations to which we have just adverted, will feel most interest in the questions of workmanship and method on which we have taken the opportunity of speaking. They will feel that the greatness of the truths which they handle, of the ends which they propose, and of the assistance which they invoke, impart a kind of sacred importance to all pains and processes which can be employed in their service. If there are some who are less sensible to this point than they ought to be, we shall be truly thankful that any suggestion of ours should serve to stimulate

their thoughts. We believe, indeed, that there are many fairly useful preachers, who are satisfied with much lower attainments in their great work than it is in their power to reach. A short extract from the Appendix to Mr. Gurney's Sermon will furnish both a reason for the fact and a call to better things:—

"One of the grand evils of bad preachers being admitted freely into our pulpits, and poor preachers being so rife, is, that a little zeal, a little pains, a little talent above the common, go so far, that men who are born for better things, and with culture and self-discipline might become pre-eminently useful in their generation, are satisfied with mediocrity, and never learn, perhaps, through a long life, what the tempered and polished weapon could do against the stubbornness and brutishness and worldliness and self-confidence which they have to assail in turn."

We have again and again stated our own conviction that a considerable portion of what are called the deficiencies and faults in preaching arise from the inherent, and, in some cases, the invincible difficulties in the office of a Preacher. We never hope to see the day when "great" shall be "the company" of really powerful "Preachers;" and therefore fear that Mr. Gurney's liberal application of the axe to the neck of the comparatively inefficient ministers would largely thin the ranks of any established Church. But difficulty is not impossibility; and the hopelessness of great improvement ought not to check the endeavours to obtain the fullest amount which is possible to us. And therefore we say, cordially, Let Mr. Gurney be read, and Professor Scholefield be followed in all the steps of his holy diligence, of his logical precision, and of his spirit of honest diligence and unbiassed interpretation of the Sacred Volume.—As to one point, where it seems to us that his example falls short of what is most complete, we may perhaps be permitted to say a few words. It appears to us, then, that, if these skeletons present a somewhat full specimen of what the Author really said, there is a deficiency of sentiment, passion, affection, sympathy in the addresses. They give us the impression of a somewhat hard, dry, and exclusively didactic manner. Now, as men have hearts as well as heads, they ought both to have their portion dealt out to them when the preacher takes his stand like Joseph at the door of the rich granary, and proposes to distribute among the multitude the provision which the Great Proprietor has provided for them. We have no doubt that Professor Scholefield felt as well as reasoned; and it is very possible that he was more disposed to give the feelings free play, than to bind them with the fetters of close preconcerted arrangement. We speak of the Sketches, however, altogether as we find them, and to our mind they present rather the "*hortus siccus*" than the luxuriant garden in which the Father of our spirits permits us to expatiate and rejoice. The combination of the logical and the sympathetic is rare in our imperfect nature. "Out of the strong came forth

sweetness," was a riddle in the days of Samson; and it is not now a fact rendered familiar to us by many examples. It has its perfect illustration only in the one Teacher who united infinite courage with infinite compassion.

Memoirs of Rear-Admiral Sir W. Edward Parry, Kt., F.R.S., &c., late Governor of Greenwich Hospital. By his Son, the Rev. EDWARD PARRY, M.A., of Balliol College, Oxford. 1 Vol., pp. 400. Longman and Co. 1857.

IN an "Obituary" introduced into this work soon after the death of Sir Edward Parry, and in which it was our wish to establish his many high claims on all classes of society, the hope was intimated that a Memoir of his Life would be presented to the public by some competent hand. And that wish is now realized in the biography before us, in which his son has endeavoured to do honour to the memory of such a parent as few could be called to lose. We have before, in the case of Sir T. F. Buxton, and more recently in that of Bishop Stanley and of the Rev. James Haldane Stewart, recognized the advantages of this duty being discharged by intimate friends. It is undeniably a far more grateful task to dwell on the excellences of the dead than on their defects; and we are indisposed to complain of that filial piety which delights to cast a mantle over some of these defects, and at the same time to bring into prominence those qualities which may serve as examples to ourselves.

To this recognition of the domestic value of the book, we are able conscientiously to add an honest testimony as to the spirit and skill with which the Memoir is drawn up. We believe that the Son has, on this occasion, erected a monument to the Father, at the foot of which many will be glad to take their stand, and refresh their memory of one whom they held in deep honour and regard.

Sir Edward Parry was the son of an eminent physician in Bath, and was born in that city in the month of December, 1790. He was, as would be expected by all who knew him in later years, a very popular boy at school, and discovered considerable powers of mind. He was originally intended for the ministry of the Church of England; but by certain overruling circumstances, and especially by the offer of an appointment as a volunteer of the first class in the "*Ville de Paris*," the flag-ship of the Brest fleet, of which the Hon. W. Cornwallis, a relation of his mother, was then the Commander, his naval destination was determined, and he joined that vessel in June, 1803.

Here is the account of his first start in that profession, of which he was to become so distinguished an ornament:—

“Early the next morning he left Bath, accompanied by an old and faithful servant of the family, with whom he travelled to Plymouth, and who did not leave him till he saw him finally settled in the ‘*Ville de Paris*.’ To Parry all was new. He had never before beheld the sea, and his experience of naval matters had been confined to the small craft on the river Avon. Thomas B——, on his return to Bath, described how his young master seemed almost struck dumb with astonishment at his first sight of the sea and of a line-of-battle ship, but how, after a while recovering himself, he began eagerly to examine everything around him, and to ask numberless questions of all who were inclined to listen. While so engaged, he saw one of the sailors descending the rigging from aloft, and, in a moment, before the astonished servant knew what he was about, he sprang forward, and, with his wonted agility, clambered up to the mast-head, from which giddy elevation he waved his cap in triumph to those whom he had left below. When he regained the deck, the sailors, who had witnessed the feat, gathered round him, and commended his spirit, telling him he was ‘a fine fellow, and a true sailor, every inch of him.’” (pp. 6, 7.)

One great characteristic of the future man very early develops itself in his correspondence while on board this vessel—the strong disposition to look on the bright side of things, and see all that was best in the persons and things that were around him.

The following short note gives a pleasant family picture:—

“My dearest Mother,—

“I have again been made truly happy by a dear long letter from my dear mother; and my sisters have been good and regretful correspondents, for which I do not know how to thank them. Whilst I see others on board frequently hoping to receive letters by every opportunity that offers, and almost as often disappointed, I have the satisfaction of receiving three or four, and never going without one. Indeed, so happy and fortunate have I been in this respect ever since I have been in the navy, that ‘Parry’s receiving letters’ has become quite a proverb, and my not receiving any, when an opportunity offered, next to a miracle. I wish, my dear mother, I could tell you anything worth telling. One thing, which I know will delight you as much as anything you can hear from me, is, that I am as happy and comfortable as possible. Happy I certainly am, as to my situation; most particularly so, as to my dear, dear relations—that is my greatest happiness. My own immediate comforts are nothing in comparison with what I feel for the happiness of those I love.” (pp. 12, 13.)

It is added: “If,” he used to say to his sisters, “we are not what we ought to be, it is not for want of our dear mother’s prayers. We are the children of prayer—of never-ceasing prayer.” Such gratitude, and such reasons for it, are better fruits than are often to be gathered on the loftiest genealogical and family trees.

On only one occasion was the “*Ville de Paris*” engaged in action during the time he belonged to her, which was when the French Admiral issued from Brest with twenty-one sail to attack Admiral Cornwallis with only nine sail. His letter to his mother, after the action, is a nautical curiosity, and very characteristic of the writer:—

“‘The account which the newspapers have given you is rather exaggerated. . . . It certainly was the prettiest sight I ever

saw in my life. It is astonishing how little fear one feels after the very beginning of an action. Every one is busy thinking of injuring, not of being injured." (p. 15.)

In 1806 he left the "Ville de Paris," much valued by all, both its officers and its crew.

He was next appointed to the "Tribune," a frigate; and we extract a letter written from that vessel, and which gives strong evidence of the early working of the best principles in his mind:—

"Tribune, off Belle Isle, June 21, 1806.

"I am going on very comfortably in my new situation. 'Early to bed, and early to rise,' is my maxim at present. I find, however, that I have not, on the whole, so much time of my own as when I kept watch; for now I cannot be sure of a minute in which I am not liable to be sent for on a hundred different occasions. . . . I have, in a former letter, given you a true account of my situation with regard to the duty I have to do. I often regret our not having any church or prayers here, which is one of the comforts to which I have been so constantly accustomed on board the 'Ville de Paris.' However, the outward show is not of much use; and while I can enjoy the comfort of a good conscience, and of addressing myself, when I please, to my Creator, and the happiness of reading books, which will serve to teach me the religion I profess, I do not see much reason to lament the want of a black gown, a pulpit, or an organ. My more quiet and composed hours shall be employed in my duty to my Maker and Heavenly Father, whilst I shall be endeavouring, on occasions of duty, to please my officers and companions. I have lately got into a habit of tracing any little uneasiness I may experience at any time throughout, from the causes to their consequences and effects. By this means, I always can derive some good from it, and I never leave off without acknowledging that 'Every thing is for the best,' or without thanking, in my heart, the goodness of my Creator for that very uneasiness (as I was at first pleased to call it) which is always but a real blessing in disguise. I could mention fifty instances of this, as they have made a strong impression on me, and I now make it my usual plan. I am determined never, if possible, to be angry or discontented at any of those things which every day take place, for that is only, in other words, to call in question the goodness of God." (pp. 17, 18.)

In 1803 he follows his commander in the "Tribune," Captain Baker, to the "Vanguard," a seventy-four-gun ship, which was part of the Baltic fleet; and, in 1809, when acting in that vessel, he gives a hint which if our Government had been prompt to receive, might have made us, during the recent war, possessors of Cronstadt:—

"I only wish," he writes, "the people in England would be convinced that these Danish gun-boats are not gun-boats, or would give them some more respectable name; for they really are the only kind of vessel which the English navy have reason (not to dread, but) to guard against. It is a shame that a British squadron should be obliged to confess themselves annoyed by boats! But they are not gun-boats, and there the disgrace ends." (pp. 21, 22.)

In June 4, 1809, he had the pleasure of saying to his correspondents at Bath, "You may now call me *Lieutenant Parry*."

In March, 1810, he was ordered to join the "Alexander,"

which soon left the Nore with a convoy for the Baltic. They soon reached the Belts, which he says at once suggested the idea of "gun-boats;" for whose destructive powers in shallow waters, he always seems to have had a very wholesome respect. In 1812 his vessel was ordered to proceed as far as 76° North, and he got the first taste of Northern austerities.

The aspect of the Lapland coast is thus described:—

"The sea was smooth, and scarcely a sound could be distinguished, but now and then the voices of some of our party, who were busily employed below. To make the whole more romantic, the hour was that of midnight, and, what does not often happen, I believe, in modern romances, the sun was two or three degrees above the horizon. Close to the shores of the harbour stood a little hut, in which the door could barely be distinguished from the windows, or the chimney from either. The hut was composed principally of turf, and its top was as green as could be expected at so short a distance from the North Pole. Its inhabitants consisted of an old Norwegian woman, two or three children, one cow, and two sheep. We begged a little milk, and this she cheerfully gave, in a vessel which might be a pattern of cleanliness to the dairies of southern and more refined countries. I can scarcely imagine human nature in a condition much lower than this, at least in Europe; yet, if happiness be truly defined, the poor Norwegian woman has, probably, as large a share of it as we, who think ourselves so much more highly favoured." (pp. 33, 34.)

In April 23, 1813, we find him writing from Barbadoes in H.M.S. "Sceptre," and arriving in that vessel at Halifax the day after the celebrated battle of the Shannon and the Chesapeake, on which the eyes of all Europe had been fixed. Soon after this, he was engaged, with much distinction, in a dangerous boat attack. Then came the Peace of 1814, and the "La Hogue," his next vessel, returned home. But he was anxious for employment on some Northern station; and on coming back to England, 1817, he put himself in communication with the Admiralty, and sought and obtained an appointment in the "Alexander," a vessel about to sail with the "Isabella," Captain John Ross, with the object of exploring Baffin's Bay, and discovering the North-West Passage.

Chapter III. gives the history of Arctic Discovery previously to 1812, with the details of which we must take for granted our readers are too well acquainted to warrant any recapitulation in our pages.

In the chapter on the year 1818, we have the history of the fitting out of his vessel, of the sailing of the Expedition under Captain Ross, and a vigorous account of Parry's first impressions of the new world on which he had entered—that land where

"Stern famine guards the solitary coast,
And winter barricades the realms of frost."

In 1819, 1820, we have the details of this first voyage; the passage of the "Hecla" and "Griper" through Lancaster Sound; the wintering at Melville Island. For his services in this Expedition he was promoted to the rank of Commander.

Then comes a second voyage of 1821, with the "Fury" and

"Hecla;" the wintering, in the first year, at "Winter Island;" in the second, at Iligliuk; and his return to England. At the close of this voyage he received the appointment of "Hydrographer" to the Admiralty.

Next comes his third voyage, 1823, 1824; the loss of the "Fury;" the return home of the "Hecla." It is at this period that we have some account of the development of his religious character, to which, as less familiar, though not less important than other parts of his story, we shall more especially call the attention of our readers.

Our readers will be glad to see a few extracts, and we wish that we had space for more; from the chapters, especially, dedicated to his Arctic voyages, as indicative of the character of the man. The following view, presented by the biographer of the Polar Seas, is too interesting to be passed over;—

"Various and fantastic are the forms assumed by these mountains of ice, to deceive or amuse the sailor. At times, the cry of 'a sail' startles him, and, half doubting, half hopeful, he prepares his packet of home letters, all to no purpose. Again, his fancy spreads before him, gorgeous in tints of gold and emerald, a palace not unworthy of fairy-land, with crystal colonnades, and diamond-studded gates,—or, once more, it is a huge pavilion that meets his eye,—from whose entrance he almost expects some uncouth form to issue, to do the honours of the North, and welcome the strangers to his frozen abode.

"In these regions all is rude and colossal. The huge ice-mountain, itself hundreds of feet in height, is but a small fragment of a vast glacier on the shore, extending often for two or three miles inland. The separation of the berg from its parent field has been described by an eye-witness of the avalanche.

"This occurred on a remarkably fine day, when the stillness of the bay was first interrupted by the noise of the falling body. We had approached one of these stupendous walls of ice, and were endeavouring to search into the innermost recesses of a deep cavern near the foot of the glacier, when we heard a report, as of a cannon, and, turning to the quarter from whence it proceeded, we perceived an immense piece of the front of the berg, sliding down from the height of two hundred feet at least, into the sea, and dispersing the water in every direction, accompanied by a loud grinding noise, followed by a quantity of water, which, being previously lodged in fissures, now made its escape in numberless small cataracts over the front of the glacier."

"All in keeping, too, with the scene are the wonders of animated nature. Here, spouting the water from his nostrils, a whale lies basking on the surface of the sea, until, alarmed by the unwonted intrusion on his solitude, he suddenly dives head foremost, lashing the water into foam with his broad-forked tail. Then the scene will be diversified by a walrus, formidable with its huge tusks and ponderous bulk, reclining leisurely on the brink of the ice, or moving sedately about in one of the pools of water. A little further on, a seal is lying in wait at the edge of a hole, watching his opportunity to dive after a fish; while above, on a ledge of the berg, or rock, a great white bear, himself on the look out for the seal, alarmed by the dip of oars, or the strange sound of human voices, plunges head foremost into the sea, over a precipice many feet in height. Should his visitors be at leisure for a chase, he is not let off thus easily; and the excitement of a bear-hunt is usually too attractive for the opportunity to be allowed to slip." (pp. 63—66.)

The spirit in which he started on the first of these voyages is thus described :—

"Seamen," he writes, "with all their imperfections on their heads, are certainly a very attentive congregation. It may be said, in opposition to this, that, in a man-of-war, they are afraid to be otherwise, but the 'Alexander' is not yet enough a man-of-war to produce attention by any such means; and I never saw a more orderly congregation than that to which I read prayers to-day. Nothing could be more satisfactory and creditable than the attention of my men. It really was delightful, and you may depend upon it, that nothing but very bad weather shall prevent my constantly attending to it. If it edifies *one* man only of my crew, it cannot be said to be of no avail; but I am sure it will do more. At all events, I am doing a duty. Let us trust with implicit confidence in that God, whose eye is everywhere, and whose mercy and beneficence are equally conspicuous, whether we traverse the frozen regions of the north, or bask in the sunshine of our native plains." (79, 80.)

The following passage gives a favourable impression of his power as a painter of scenery :—

"The magnificence of the view is far beyond any description I can give of it. One half of the horizon, that to the eastward, was occupied by the bleak hills of Greenland, and some of its islands not more than two miles from us. Within a few miles all round us, the water was clear; but the whole of the western horizon, from land round to land, was covered with innumerable masses of ice, packed close together. Here and there, a tremendous berg appeared, each assuming some peculiar fantastic shape. If the scene around were grand, that upon the iceberg was not less interesting. In one part, was to be seen a group attentively employed in making the requisite observations; in another, a party of sportsmen, firing at the numerous loons, mallemites, kittiwakes, &c. Below, were the boats taking ice on board for water; here and there, a sailor or two amusing themselves by sliding down from the top of the ice to the valley below. The whole scene was extremely interesting and novel. We were employed in executing some of the most important objects of our mission, and this alone would have made it delightful." (pp. 81, 82.)

How the united strength and tenderness of the writer's character breathes out in the following extract !—

"I inclose a paper upon the subject of magnetism, which is a copy of duplicate letters I have written to Mr. Barrow. This is a subject, which has, of late, proved very interesting. Since I wrote that letter, the variation of the compass has increased to 89 degrees, so that the North Pole of the needle now points nearly due west! The dip of the needle is about 84 degrees 40 minutes. As the needle is supposed to direct itself constantly to the magnetic pole, it follows that this pole must now be west of us; and, as the dip is not far from 90 degrees, it follows, also, that it must be placed somewhere not very far from us in that direction. The greatest variation observed by Baffin here, two hundred years ago (and the greatest, as he says, in the world), was 56 degrees, so that an amazing increase has taken place during that interval. I have remarked to you, in a former letter, two or three facts relating to Baffin's journal, which prove his accuracy, as far as we have yet gone, beyond any doubt.

"How delightful, my dearest parents, is this occupation of mine! If I could know that those whom I love most dearly in England are well, I should not have a wish ungratified. You know that God's mercy and protection are not confined to one particular quarter of the globe He has created, but that they are equally extended to all. The dangers of the service on which I am engaged (I mean danger as estimated by our short-sightedness) are, in

reality, nothing, unless sailing in the smoothest water, and the finest climate, can be considered. You would be delighted to see our 'two or three gathered together' in our little church every Sunday, which the men like very much, and which the service has only prevented one or two Sundays since we left the Nore. I keep a very regular journal of every occurrence, which I never suffer to go one day behind, but put down each circumstance as it happens. I think I never enjoyed such uninterrupted and excellent health in my life as at present. Adieu! Let us trust firmly and uniformly in God, and that He may ever bless you all, prays your ever affectionate

"W. E. PARRY."

The sketch presented by the biography of the early history of religion in this distinguished officer would have much interest for many of our readers, but we are unwilling to destroy the interest of it by mutilated extracts.

In Chapter VIII., comprehending the years 1842, 1843, we have the account of Captain Parry's marriage to the fourth daughter of Lord Stanley, of Alderley Park, and then of a new Expedition, having for its object the discovery of the North Pole; in which, though he failed of his object, he reached north latitude 82° 43'—the highest point north which, even now, has been reached by any navigator; so that, as the "Times" has expressed it, "no successor on the path of Arctic adventure has yet snatched the chaplet from the brow of this great navigator," and Parry is still the "champion of the North."

After his return, and his reception of the highest acknowledgments on the subject of his voyage from persons of all ranks, he pays a traveller's visit to the Continent, of which we have the following pleasant account:—

" 'At Paris, he was anxiously sought out by all the distinguished men who happened to be there, and he regretted much that the shortness of his stay rendered it impossible to avail himself of more of the flattering invitations he received. One evening was spent with the venerable Cuvier, at whose table he found himself surrounded by a brilliant circle, chiefly composed of members of the Royal Institute of France.' At the particular request of the late king of the French, then Duke of Orleans, he paid a visit to the Château of Neuilly, where he was treated with the utmost honour, the Duke alluding particularly, and with evident feeling, to the kindness his brother, the Comte de Beaujolais, had formerly received from Dr. Parry at Bath. In the course of a walk through the grounds, 'Mademoiselle,' the Duke's sister, proposed a boat expedition on the lake, and playfully suggested that the party should consider themselves embarked' under the command of Captain Parry, in an attempt to reach the North Pole! On returning to the house, the Duchess presented her children to him, and, for upwards of half an hour, he was occupied in answering their eager questions about his voyages. 'It was,' he writes, 'a delightful group, as they stood round their mother, and I can never forget the sight, associated as it is with all the reverses their parents have suffered, and with the events of the revolution.' Doubtless his memory would recur to this scene, when, just twenty years afterwards, during his command at Haslar, the wife of one of these youthful princes landed at the Clarence Yard, a fugitive from the shores of France, and an innocent victim of the revolution, which had again driven her royal father-in-law into exile." (pp. 233, 234.)

Chapter IX. carries us to the most opposite quarter of the

world. In 1829 he received an appointment as Commissioner of the "Australian Agricultural Company;" and we have the history of his voyage to Australia—of the improvements of the colony over which he presided, and his return to England in 1834. The motive for this Australia undertaking was in part the hope of recovering his health by employment more congenial to his early habits than the desk at the Admiralty; and partly the earnest desire which he felt of extending the benefit and blessings of religion and civilization to distant nations. Australia had hitherto been too much the field for mere commercial speculation, and the greatest mass of the aboriginal inhabitants had been suffered silently to melt away, like an iceberg in the summer sun, under the influence of its European rulers. His heart's desire was to do something better suited to the dignity and elevation of the British character, and to give the Gospel as wide a diffusion as He had designed who had issued the command, "Go, and teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost."

Our readers will be glad to see a letter, written at that period, from the hand of Sir John Franklin, whose fate has stirred the sympathies, and has directed the course of a larger number of human beings of various lands than perhaps those of any other man:—

"Gedding Hall, Notts, July 9, 1829.

"MY DEAR PARRY,—

"I cannot allow you and Lady Parry to leave the shores of England, though it is to embark in a very interesting pursuit, without once more expressing that you will bear with you the hearty good wishes and best desires of Lady Franklin and myself, and that our prayers will often be offered up to the throne of mercy and grace, for every blessing to attend you. We shall be especially mindful of you, when we repeat that beautiful portion of the Litany, which implores the Almighty's protection on 'all that travel by land or by water.' Let us, too, request an interest in your petitions to the same fountain of love, for I feel that there is scarcely any portion of Scripture more cheering and delightful than that which assures us 'that the fervent, effectual prayer of a righteous man availeth much.' I am sure that you will not consider these sentiments misplaced in a letter addressed to yourself, for they are the dictates of my heart.

"You will have a wide field for the exercise of Christian virtues, and I am sure you will have full experience of the delight arising from contributing to the moral improvement, and consequent happiness, of those under your command. When I reflect on the change which was effected by my little party on the habits and manners of the people among whom we found ourselves, by having their various improper acts pointed out, and the example of better conduct shown them, and this, too, during a hasty progress through the wilds of America, I feel convinced that your efforts and attention to the moral instruction of those who will be settled around you will be abundantly rewarded; and that, in the evening of your life, you will look back upon the portion of your time you may spend in Australia with the warmest feelings of gratitude and joy." (pp. 241, 242.)

How cheering is it to find the highest professional talents and the noblest energy in intimate alliance with the deep humility and love with which every man should approach the Cross of a Saviour! A letter of (now) Sir Edward Parry's, addressed to Sir John Stanley, in the fifth year of his residence at Port Stephen, gives so

striking a picture of his objects and feelings when so employed, that we are sorry not to extract it.

Here, however, is a pleasant Christian day in "Tahlee:"—

"An early dinner separated the business of the morning from that of the afternoon, for his official duties usually occupied him until tea-time, to which meal Mr. Ebsworth, or some of the officers, with whom Sir Edward was anxious to be on intimate terms, were often invited. The evening, if fine, would perhaps be spent on the lawn, in front of the verandah, where the spreading branches of a large castor-oil tree afforded a pleasant shade. 'It is scarcely possible,' are Mr. Ebsworth's words, 'to depict a more delightful family scene than the lawn before Tahlee, on a fine summer evening. Chairs for the elder portion of the family were placed around a table, on which were grapes, melons, and other fruits, which Sir Edward would dispense, not forgetting the children, who were usually playing about in the smooth grass. I never saw such happiness, nor do I ever expect to see it again in this world.' At other times, Sir Edward would read aloud in the drawing-room. 'No one,' says Mr. Ebsworth again, 'could excel him in reading, and I have heard people remark, on these occasions, that 'he ought to have been a bishop instead of a sailor!' Sometimes Lady Parry would play on the piano, Sir Edward accompanying her on the violin, or with his fine manly voice, which harmonized very sweetly with hers.' At nine o'clock, all assembled once more for prayers, and shortly afterwards retired to rest." (pp. 256, 257.)

We find this tribute of a tender heart to the memory of a beloved mother:—

"Port Stephens, July 16, 1832.

"MY DEAR C——, —I need not say with what deep and solemn interest we have perused, and reperused, every line of your description of our sainted mother's death. Dear, tender, affectionate, pious parent! as long as we have hearts to feel, thy beloved memory will be fondly cherished by all thy children! Deeply as we have felt this separation (for such it is even to us at this great distance), we cannot but feel, my dear C——, how selfish is our sorrow, and how indescribable the gain to her for whom we grieve! Could we behold and have communion with her glorified spirit now, what cause should we see for thankfulness and joy on her account! Her long pilgrimage is ended, she has fought the good fight, she has finished her course; henceforth there is 'laid up for her a crown of righteousness, which the Lord, the righteous Judge, shall give her at that day.' . . . God, of His infinite mercy, grant that we may thus be allowed to close our lives, whether long or short, and thus 'fall asleep in Jesus,' even as she has done."

"September 12, 1832.

"Hard as the lesson is, my dear sisters, for flesh and blood to learn, it is most certain that 'whom the Lord loveth He chasteneth.' Every day's experience shows me, more and more, that affliction constitutes the principal means which the Almighty is pleased to employ to bring us to Himself, through His Son Jesus Christ, who is, emphatically, the way, the truth, and the life. Oh, my beloved sisters, if we are deemed worthy at the last, through His merits and righteousness, to be received into the blessed flock of Christ, with what joy and gratitude shall we look back on these 'light afflictions,' which are, comparatively, 'but for a moment,' and which, if rightly used, as the infliction of a gracious Parent, will work for us 'a far more exceeding and eternal weight of glory!'" (pp. 265, 266.)

In June, 1834, Sir Edward, Lady Parry, and four children embarked for England; and received, on his return, the warmest thanks of his employers for his successful labour in their service.

In 1835 he received an appointment as one of the "Poor Law

Assistant Commissioners;" then that of Inspector of Steam Machinery to the Admiralty. And at this time he was called to endure one of the very deepest of human trials, the loss of a wife who had been long the object of his warmest affection, and the sharer of all his joys and sorrows. He himself thus describes the anguish of mind with which he watched her last illness:—

"Tunbridge Wells, May 12, 1839.

"Your note, my dearest friend, has reached me here to-day. Indeed, you would not reproach me for not writing if you knew the deep waters I have been in since I saw you, and the deeper still I am now passing through. Of my dear wife's state now I can scarcely venture to think, much less to write. I believe that her precious life hangs on the most fragile thread; but I know that the dear Redeemer's everlasting arms must be around His own child, and that 'it is well!' I feel now that I can do little more than pray, and my faith in the efficacy of prayer continues to increase with the urgency of my necessity. I earnestly entreat your prayers, my dear friend. While I write, those of the congregation in the church are ascending, I trust, to the throne of grace for her. May the Lord hear and accept them, in the multitude of His tender mercies, for Christ's sake! Will you kindly write to —, and —, and earnestly desire their prayers? I need not say how I shall value them." (pp. 288, 289.)

After the death of Lady Parry, Sir Edward resided for some time in London with his children. A part of his employment about this period was the production of a valuable and well-known little work, on the "Parental Character of God." We have often thought that a far deeper and more devout study of the dealings of the Divine Father with His children in the course of their earthly pilgrimage would supply invaluable instruction to those parents who desire to discharge duties not of less difficulty than importance.

He thus refers as well to this book as to the scenes of sorrow in which it was chiefly written:—

"Three years ago," (he says in the Preface to the "Parental Character of God,") "I was encouraged and assisted to begin writing down, as they occurred, my thoughts on the parental character of God, by one, who was not only the chief comforter of my earthly pilgrimage, the sharer of every joy, and the alleviator of every sorrow, but a faithful counsellor, companion, and friend, through many a rough and stormy path in our journey (as I trust) towards a better and more enduring inheritance. She has since been called to possess that inheritance, to behold face to face the Saviour, whom not having seen she loved, and to realize the glorious promises made to the children of God. I now, in accordance with her expressed wish, print these thoughts, which have infused no small comfort into my own cup, in the humble hope that they may not be without use to others, and, above all, that they may, in some degree, show forth the praise, and promote the glory of Him, who is emphatically 'the Father of mercies, and the God of all comfort.'" (pp. 293, 294.)

In 1841, Sir Edward Parry was remarried to Catherine Edwards, daughter of the Rev. Robert Hankinson, of Lynn, and widow of Samuel Hoare, Esq., jun., of Hampstead. During the lifetime of that lady we should be sorry to pass the boundaries of propriety by

speaking of her in the strong language we might otherwise be disposed to employ. We had rather say, in the words of the biographer, "in the second period of his married life, he felt, each day, increasing causes of thankfulness to Him who had thus permitted him to fill the void which had been left in his heart and home, and to supply, to an extent not often witnessed, the loss which his children had experienced in their mother's death."

In the autumn of this year he was employed by Sir Robert Peel's Government in surveying and drawing up a Report on the state of the Caledonian Canal; after which, in 1842, we find him settled, in much domestic happiness, at Hampstead.

Much evidence here presents itself of the progress of religion in his mind.

The mind in which he entered upon religious duties is thus described in a letter to Lady Parry:—

"You must not think yourself cheated, if I send you but a shabby scrap to-day, when I tell you that, never liking to enter lightly upon saying even a few words at a religious meeting, I have been occupying an hour or so, this morning, in thinking and praying over the little I propose to say to-morrow evening. I always think this due to the holy cause which such a Society as the Missionary has in view, and I know you will understand and appreciate this feeling."

"And, on another occasion,—

"Will you be sure to be with me, very specially, in prayer, at six precisely to-morrow evening, that I may have words, and power, and grace to plead our Master's cause, in the spirit of our Master Himself?" (p. 299.)

The testimony borne by him to the Vicar of Lowestoft is too well deserved not to be extracted:—

"Admiralty, August 21, 1844.

"MY DEAR —, —You will have gathered from C——'s communication that our visit to Lowestoft answered more than well. It was a prosperous, privileged, and delightful one. Those most dear people at the Vicarage are so entirely after our own hearts, that we seemed to live in an atmosphere of constant enjoyment. Enjoyment, however, often involves responsibility, and I am sure we ought to feel this deeply, considering the remarkable spiritual advantages we were receiving at that delightful place. I never saw anything like the unbroken chain of laborious pastoral work, which is there going on every day, from morning to night. It is a constant succession of faithful effort for the salvation of souls, and this not only by themselves, but by the many instruments which, as you know, it is their peculiar *forte* to raise up and cultivate. It is, indeed, almost impossible not to desire to help such people in their work and labour of love!" (pp. 300, 301.)

In the midst of these labours in his Great Master's cause it pleased Him who best knew what was most favourable to the progress of his soul, to bring him under a dark cloud, the pressure of heavy pecuniary losses, and the threatenings of an acutely painful disease.

How noble an evidence to his frame of mind is the following letter:—

"My dearest Mrs. H—,

"You will be sorry to hear that an adverse judgment has been pro-

nounced by the Privy Council in our long-pending case of the Australian Bank, and we propose to call a meeting of our proprietors to consult as to what can be done by us. The affair has now, as you will perceive, reached a very serious point, involving to ourselves individually—we know not what; but oh! could you see what peace has been vouchsafed to us in this trial, you would rather envy than pity us under it! Indeed, it has been a season of refreshing, strengthening, I trust I may say of holy confidence in our gracious God, and an abiding assurance that this trial comes not from man's hands, but from Him who 'makes all things work together for good to them that love Him.' We both desire not to be permitted to say one word, to do one act, or to think one thought, in this grave matter, but what is agreeable to God's own mind and will, and that He will bless and sanctify it to us, and our dear children.' " (pp. 305, 306.)

During the year 1845 he was much occupied, in addition to his labours as Commissioner of the Government Steam Machinery, with the projected, and, alas! fatal voyage of the "Erebus" and "Terror;" and the Eleventh Chapter contains a striking letter of Sir John Franklin on the subject.

In 1846 he received from the Government the appointment of Captain Superintendent of the Naval Hospital at Haslar, which became the scene of much devout and benevolent labour. While there, he stood forth as the advocate of many public institutions; and a friend says, "The very sight of him, as he entered a public meeting, what animation and life it seemed to give!" We heartily wish that we had space left to give some of the letters addressed to the members of his family about this period.

In 1852 he was compelled, by the rank he had reached in the Navy, to give up his post at Haslar, which he quitted with a heavy heart, and left behind him many sincere mourners for his departure.

Towards the close of the year 1852, Sir Edward went to reside at Bishops-Waltham, Hants; and the volume contains a beautiful testimony, by the minister of the parish, to his dealings with this rustic population and neighbourhood. This year was signalized by an event to him of the deepest interest—the discovery of the North-West Passage by Captain, now Sir Robert M'Clure. His speech with reference to that subject at Lynn is full of interest, but we have no space for it.

He remained but twelve months at Bishops-Waltham, and quitted it in January, to take up his residence at Greenwich Hospital, to which he had received the appointment of Lieutenant-Governor. At this important post he remained but for eighteen months, when he was called to the world of permanent honour and glory to the servants of God.

A visitation of cholera in the Hospital, and certain premonitory symptoms in his own case, appear to have called into renewed action a complaint from which he had previously suffered. On the 23rd of May, 1855, he left England for Homburg, where it was thought the baths might be useful to him. But as early as

June 21, we find, in a touching letter from Lady Parry, this account of the rapid progress of his fatal sickness :—

“Ems, June 21, 1856.

“My tidings must be of steady, and surely increasing weakness, and a look, that cannot be mistaken, of failing nature. I said to him this morning, after reading a few verses of John xiv., ‘I do not feel as though this illness were for recovery.’ ‘Oh, no,’ he said, ‘I think not.’ ‘Are you willing to depart and go to Jesus?’ ‘Oh, I long for it, I *long* for it, I am sorry to say!’ ‘No,’ I answered, ‘not sorry,—and we would fain be willing to let you go,—only pray for us, that we may follow after, and, with not one lost, be a family in Heaven.’ With great emphasis he said, ‘Not one will be lost, for they are *all* beloved of the Lord!’ ‘What a mercy it is,’ I added, ‘that you have not now to seek a Saviour!’ Again, with much emphasis, he replied, ‘Oh, it is, indeed! but I have known Him, I trust, long ago, and now my whole trust is in Him.’” (p. 383.)

This was written from Ems; and on Sunday, July 8, he fell asleep in the arms of his Redeeming Lord.

Such were the life and death of Sir Edward Parry; and the story of these, we think, as simply and touchingly recorded in this little volume, will scarcely fail to exercise a powerful influence over the minds of a large number of readers. Intense vigour, unusual sweetness of temper, and tenderness of feeling, courage to meet every danger, and patience to endure every trial, a strong intellect, great natural eloquence, a warm heart, and every faculty of mind and body consecrated, in deep humility, to the honour of God and the welfare of man,—these are qualities which rarely indeed meet in the same person, and can meet only where nature and grace have conspired to raise the child of dust to the character and image of his Lord. Many other men who have filled a large place in the public eye will soon fade from our memory; but we shall never cease to think of Sir Edward Parry, when we revert to the interests of the past, and anticipate the joys of the future. It is pleasant to have known and loved him here; but it is far more delightful to look forward to the happy hour, when we may humbly hope to be united with him in the world where greatness and goodness have their full scope, and where to love and be loved, is the one universal occupation and privilege.

BRIEF NOTICES OF NEW BOOKS.

The Divine Pentepangelist. Wertheim and Macintosh.

A useful book, with a marvellously hard title! Why should the Author think it expedient to build an ugly porch to a goodly mansion?

The design of this compilation is to give, in the language of the Bible, a short but full statement of the scheme of Salvation as developed in the Word of God.

With this object, after extracting an account of the Creation and the Fall of Man, the Promises (made by God Himself to Adam, Noah, Abraham, Isaac and Jacob successively, of a Saviour to descend from them,) are recapitulated, and traced out to their accomplishment in the persons of Judah, Moses, and David.

The instructors in Sunday Schools often find that the necessarily slow reading of the Bible with their scholars creates a great difficulty in shewing the connexion of the histories of the Old and New Testaments: this little work is intended to meet that difficulty.

It is always a great advantage to let Scripture speak for itself—to save it from the diluting process of a paraphrase—to build the altar with stones fresh from the quarry, and over which no human instrument has passed. Such is the Author's desire; and therefore, notwithstanding his learned title, we wish him prosperity.

Two Lectures on the History of the American Union. By Henry Reed, late Professor of Ecclesiastical History in the University of Philadelphia. Pennsylvania. 1856.

WE had become, previously, acquainted with two works of Mr. Reed on "English Literature," of considerable merit and interest, and entertain a hope of giving our readers some account of them. The little book before us respects his own country, and is designed to show that, while, "for the Constitution of the United States, America owes a debt of deep gratitude to the sages and statesmen who constructed it," and whilst they have to thank for their independence "the good men who proclaimed it," their thanksgiving for the "Union itself is to be rendered to Almighty God." "I speak it," says the Author, "with reverence and with humility, and with thoughtfulness in the words which I use, when I say, that this Union of ours is the work of God." If the "Union is indeed from God," shall it be cemented with human sufferings and blood? Shall hands in chains be employed to secure the citadel and sanctuary which God has built?"

The Lectures before us are of no common merit. We know of no work of the same bulk which gives anything like so clear and complete a history of American Independence. It treats, with considerable power and clearness, on the distinctive tendency of the Saxon mind to *general union*, associated with *specific independence*—a common head, with large liberty for all the members. This temper of mind brought the States into "Union," and is the best security for its endurance. Many of his details will be read with much interest, especially by those who have no leisure for larger works. History has been called "the mirror of kings." The rulers of England may learn, at least, one lesson from the history of America, viz., that a mother country

should affectionately nurse her colonies as long as they need it, and be prompt to let them loose when they are fit to be out of the nurse's arms.

1. *The Rule and Exercise of Holy Living. Together with Prayers; containing the Whole Duty of a Christian. By Jeremy Taylor, D.D., afterwards Lord Bishop of Down and Connor. J. H. Parker.*
2. *Holy Dying. A New Edition. J. H. Parker.*

WE should be sorry to be regarded as "avouching" all the sentiments of these celebrated treatises of Bishop Taylor; and the world would not thank us, at this late period, for any judgment upon them which we might be disposed to pronounce. Successive ages have put their seal on them, which it is not for us to break. Thus far, however, we may say, that if some of the doctrinal statements appear to us as defective—and especially those which respect the amount of the deterioration of human nature by the Fall—and if sometimes the necessary influences of the Sacraments appear to us to be exaggerated; yet we never take up any books which are more humbling to ourselves as scholars or thinkers; and there are few works, we may add, of the English Church, which more stir up our desire to look closely into our own hearts, and to strive after communion with the Father of Spirits.

The present Edition, put forth by Messrs. Parker, is of such a character as, we suppose, the good Bishop would have delighted to see; and, with its ruled margin and picturesque binding, carries us back to the days when the Author was the wonder and the leading star of his contemporaries.

Memoirs of the Right Hon. Sir R. Peel, Bart., M.P. Published by his Trustees, &c. Vol. II. 1857.

WE have already noticed with favour the First Volume of these Memoirs, derived altogether from Sir Robert Peel's own private papers. And this volume is calculated to draw forth the same expression of commendation. It supplies the internal history of the great struggle in the formation of the new Government on the resignation of Earl Grey and Lord Althorp in 1834; and manifests, we think, much more feeling and highmindedness than the world were accustomed to ascribe to the memorialist. It is always pleasant to see great men coming out from the clouds which for a time appear to obscure their lustre. Till Sir Robert returned to England, the Duke of Wellington undertook, officially and nominally, a variety of public offices; but after he returned, he appears to have discharged the whole duties of the Administration, at least as far as Parliament was concerned. He spoke almost a pamphlet half the nights in the week, and, single-handed, maintained his post against a host of opponents. Whether right or wrong in his opinions, both his magnanimity and power are un-

deniable.—The present Volume, also, gives the history of his movements with regard to the Corn Laws, 1845—1846. He did not live to see a thousandth part of the national benefits of that important measure. The bad harvests of 1855 and 1856 on the Continent, and the consequent multiplication of customers from all parts of Europe in the corn-market, have appeared to lessen these benefits. But the measure seems to us to have stood between us and such extravagant prices for corn as would have amounted to the deepest national distress. Every poor man, agreeably to the hope expressed by Sir Robert Peel himself, has had reason to remember him with gratitude at every mouthful that he takes.—We are pained to add, that this Volume, like the former, exhibits little evidence of any strong power of religion in the mind of the Author. Of strong sense, real honesty, the love of his country, and a low estimate of worldly distinction, there is plenty of evidence in all that we hear or read of him. And if we miss still higher and holier qualities, we must make large allowance for the din, hurry, and perplexities of public life. These also ought to carry a man to God. But let not the inexperienced estimate too lightly the difficulty of retiring from the world into the sanctuary; and of laying the honours which a nation may heap on us at the foot of the throne of God.

A Vindication of the Authorized Version of the English Bible from Charges brought against it by Recent Writers. Parts I., II., III. By the Rev. S. C. Malan, M.A. London: Bell and Daldy.

WE have to thank the Reverend Author of these small but important treatises on the subjects to which they refer: the passage of the Red Sea—the Epistles of St. Paul, and the First Epistle of John; Matt. i.—v., John i.—v.; with especial reference to Mr. Sharpe's most offensive critical notices. These tracts are distinguished by extensive reading, and by a cautious and temperate use of it; and however his antagonists may be disposed to quarrel with the arguments, they cannot complain of the temper of the Author. All such contributions are, at the present moment, of great value; and we infinitely prefer their coming in the form of private and unauthorized treatises, to their having on them the stamp of half-acknowledged authority, such as could alone be conferred by self-constituted Societies. Let men of learning and piety work on at this comparatively new science, and we shall be better prepared to reject undesirable changes, and to accept such as are of any value. It is a fact of no common interest, that Innovation, in this particular case, seems to take a sort of backward course. It first somewhat audaciously advances, but then modestly returns; and at last we find it humbly sitting at the feet of the fifty-four translators of King James. To assert that our translation is perfect, would be to merely affirm the infallibility of the Translators, which we are as little disposed to maintain

as that of the Head of the Church at Rome. But it is a matter of profound gratitude, that any body of men should have been found, soon after the Reformation, so purged of error and such simple followers of Divine teaching—so anxious to translate accurately, and yet to commend, not themselves, but “the truth, and nothing but the truth,” to the Church of Christ.

The Land of the Vida. India described in some of its Aspects, Physical, Social, Intellectual, &c. By the Rev. Peter Percival. London : Bell and Daldy.

THIS work is the substance of Lectures delivered at St. Augustine's, Missionary College, Canterbury, by the Author, who has long resided in India, and is intimately acquainted with almost every topic which bears upon that vast and singular empire. The Society for the Propagation of the Gospel introduced Mr. Percival at St. Augustine's, with a view of supplying to the students, from the stores of his experience, such knowledge as would give them most familiarity with their work, especially in the East. And these Lectures shew that their election of the Author to this office has been wisely made. They are full of what we believe to be accurate instruction as to the history of India, ancient and modern ; its fortunes in past ages, and its circumstances under the dominion of Great Britain ; its resources by land and by sea ; the boundless productiveness of the one, the pearl fishery of the other ;—in short, its immeasurable capacity, both in supplying the necessities and multiplying the enjoyments, of the Western nations. We know of no work on this subject in which so much matter is condensed into such small space. The Author is justly strong as to the duty of supplying to an Empire so strangely acquired, the one gift which weighs down a thousand times all that India can give to her conquerors—the pearl of great price, the Gospel of the Redeemer. A succession of conquerors have held her in captivity ; but their unprofitable sceptres and crowns have been dashed successively to the ground. The Christianizing nation is the only power which will continue to hold her. This grand test is now in the course of application. War has won the throne of the Moguls—Christianity must retain it.

VIEW OF PUBLIC AFFAIRS.

THE *French* nation, true to their tendencies in all ages, having little work on their hands, turn to play with the utmost intensity. Receptions, balls, masques, are the order of the day, from the Emperor down to the partaker of a ball at two sous ; and men are to be found anywhere except in their houses of business. The

Ministers *think*, as far as thought is accounted necessary, for the whole nation. The Emperor has contrived that Parliamentary offices should be sinecures. The Bank is ordered by him to make out a comfortable balance-sheet; and, in short, all seems to be well. And yet, as every one knows, the rocket now blazing so brightly in the sky, may in a moment reach its culminating point and come down a black stick. The Neuchâtel Commission does not appear to be doing much. A little *émeute* has been got up at the Polytechnic School, and a whole class dismissed. The Clergy appear to be every day more and more ranging themselves under the ultramontane standard, and the Pope is the object of their idolatry. Will this return to an ultra-Romanism long satisfy the half-infidel tastes of a large proportion of the laity?—or will the nation suffer the Clergy to think as they please, if only the Clergy will allow them to live as they please?

The ambassadors of *Austria* and *Turin* have respectively quitted the courts to which they had been accredited. Thoroughly out of humour with each other, the two countries are slow to render the common courtesies of life, and quick to resent any neglect of them. For the present, it is pretended that this withdrawal of ambassadors means nothing. "The countries separate, but have no intention to quarrel." But such a state of things is not likely to endure. Supposing sparks of anger to be lighted up between nations, their respective ambassadors are the right persons to extinguish them. In the present state of things, it must be "a word and a blow;" or perhaps a blow without a word.

In the meantime, it is affecting to hear that there is little in *Sardinia* which gives the promise of any real and permanent elevation of the national character. Popery is as much the religion of the country as ever, and may be said to divide the land with Infidelity. The King is affirmed to be the most dissipated man in his dominions, except Count Cavour. Reform surely must strike deeper than this, and touch the real springs of thought and action, if nations are to rise to anything like enduring worth and greatness.

The King of *Prussia* appears to be playing another game of inconsistencies with the Swiss. He first advances, and then retreats; promises to-day, and refuses to-morrow. Having, must we not say, tricked the Swiss into the free liberation of the state prisoners, he now denies having made any pledge of mutual concession. France and England are looking on at the chess-board, but do not appear to offer any very strenuous counsels as to the movement of the several pieces; or, if they do, the advice does not seem to be taken.

The inauguration of Mr. Buchanan as President of the *United States*, took place at Washington on March 4th. Fifty thousand strangers are said to have been present in the procession; and amongst them a female, mounted on a car, and attired as the Genius of

Liberty. If she made no better figure than the lady designed on our Lord Mayor's-day to represent Commerce, or Britannia, mounted on a similar car, it would be well, we should think, to dispense with her attendance.—The American President is compelled, by custom and the expectations of his countrymen, to give utterance to something more than the mere nullities of a Royal speech on this side the water. But Mr. Buchanan has exerted all his ingenuity to substitute generals for particulars, and to say as little as possible which any one can lay hold of. If he acts in the spirit of his speech, however, Europe has little to fear. It will soon be seen how he deals with the still unsettled British Treaty.—An important and most painful decision has taken place in the Law Courts, by a majority of seven to two of the Judges, that no negro can be dealt with as a citizen of the United States. Instead of regretting that any circumstances should prevent the gradual amalgamation of races, it seems to be the craving of the friends of slavery to render union, at any time, impossible. What a resistance to that law of love which is the grand element of the Church on earth and in heaven!—We are happy to see that the American Government have expressed a readiness to receive a new English Ambassador in the person of Lord Napier, so that the two nations will return to their ancient courtesies.

Our already magnificent colony of *Canada* is about, probably, to receive the addition of the Hudson's Bay Company territory,—extending from the Lakes to the Pacific Ocean, and comprehending every variety of soil and of climate; the Western seacoast being about the temperature of the south of France. That land which has hitherto been little better than a shamble for hunted animals whose skins were valuable in the European market, may become a land of cities, towns, villages, tenanted by immortal spirits, and a vast field of labour for the Missionary.

In *Tasmania*, the Legislature has opened, much to the honour of the Members, by a sort of fusion of parties; and they are busily occupying themselves in conforming their ceremonial and practice to that of the Houses of Legislature of the Mother Country. Gold in the soil, wheat in the field, the finest wool in the world on the back of innumerable flocks, union in the Senate,—what are the prospects, humanly speaking, of such a country?

But it is time that we should turn to *Home News*.

The grand event of the month is, of course, the dissolution of Parliament. The Egyptian kings were not brought to trial till after their death. But here our really royal and almost omnipotent masters are brought to trial once—at the latest, in six years, and sometimes much more frequently. At this moment, half the ragged men in the land have the privilege of inquiring into the creed, practice, and intentions of all pretenders to a place in the Legislature. The President of America is sure of his place for four years. The Leader of the Cabinet of Great Britain is

not sure of his for a day. And how wholesome is this restraint ! In the present instance, the dissolution of Parliament will carry with it, we believe, the most important results : the temporary obscuration, at least, of those whose political as well as religious tendencies are least favourable to the public interest ; and the introduction into Parliament of a large body of moderate Whigs, and of antagonists, as we hope, to the Church of Rome. The Church of England owes a heavy debt to Lord Palmerston for such an administration of his highest Church Patronage as will assist, as we believe, materially to stay her descent in the public esteem. Suppose this system of Patronage to be carried out, and the Bishops so appointed to call into action a body of Clergy of the like spirit with themselves, we expect to see thousands of wanderers from the national fold brought back to it, and the bright vision far more gloriously realized than it has been of old—of the “one flock” under the “One” Great and “Good Shepherd.” We have no wish to send our Clergy Quixoting in the field of Electioneering conflict, but they are furnished with large means of influence on the consciences of their parishioners, and we are persuaded that they may freely employ them, in the present case, in order to keep in Lord Palmerston and keep out Lord Derby.

On the 16th of March the noble Earl delivered his final address to the old Parliament, which was designed to be a death-blow to the Government, and a triumphant justification of himself to the country. It proved, we think, to be neither the one nor the other ; and we believe that the Electors of England will soon pronounce a verdict upon it from which there is no appeal. The noble Lord’s affectedly solemn address to the consciences of the Bishops in a former speech, was, to us, exceedingly offensive. He must have felt at the moment that he was not, in fact, fighting the battle of justice to the Chinese, but of place for himself ; and what part was any Bishop, who loved the Church of his country, called to act in such a controversy ? To ourselves, the worst sentences in his last speech were those in which he calumniously—may we not say ?—denounced the recently appointed Bishops ; and the best sentences were those in which he quashed all the nascent hopes of the Tractarians of having him for a leader, by pronouncing their presence in the Church to be one of its greatest calamities.

The Judicial Committee of Privy Council have decided, that Credence-tables may be introduced within the Communion rails ; that a variety of colours in the coverings of the Communion-table is not illegal, except when the Communion is celebrated ; that crosses may be used for ornament in the church, but not placed on the Communion-table ; and that stone altars are to be removed. It is well that some settlement of these vexatious questions should be obtained, and we see nothing to dispute in the present decision. Neither can we see that Protestantism will suffer the smallest injury from a rose-coloured Communion cover-

lid, or an ornamented credence-table, if people are so childish as to introduce them. The Clergy of England will not be found, we trust, so wanting in discretion as to force either novelties or extravagances on their congregations, and will consult with their Diocesans as to the mode of securing peace without sacrificing truth.

The Speaker of the House of Commons, Mr. Shaw Lefevre, has resigned a post which he has occupied for many years with so much honour to himself and advantage to the country. Many Conservative Members have also retired, feeling it impossible to resist the tide of Lord Palmerston's popularity. One Member, a man of no party but that of the Commonwealth at home and of the Negro community abroad, the fellow-soldier of Wilberforce and Buxton, the chivalrous, open-hearted, eloquent Member for Devonshire, Sir Thomas Acland—has also resigned; resolved, as we cannot doubt, to consecrate the remaining years of a prolonged life to a holy preparation for that world of spirits whither many of those most precious to him have been rapidly removed. The affectionate sympathies of a "troop of friends" will accompany him to his secret chamber.

Lord Palmerston has delivered a telling address to his constituents at Tiverton;—Mr. Disraeli one, as we think, of an opposite character to the County of Buckingham.—Mr. Robert Hanbury comes forward, with Lord Robert Grosvenor, for Middlesex; and deserves the support of all the friends of active benevolence.—Sir Edward Buxton will, it is thought, be returned without opposition for one of the divisions of Norfolk; and Sir H. Verney will, we hope, meet with no very formidable opposition for Buckingham. So that we have a fair promise of the increase of the religious element in the House of Representatives. How great would be the boon if a second Lord Shaftesbury could be provided for the House of Commons,—who, in many instances, refuse or neglect to do what is right, mainly because it is not intelligently and emphatically pressed upon them. It is always found, in the business of life, that a few men who give their understandings, hearts, and energies to a public cause, will beat the multitude, who know nothing about the matter. May the hearts of the servants of God be lifted up to Him who "weigheth the spirits," that He will multiply "in our counsels wise men who fear God," and who will carry the unbending line of Scriptural truth into all the windings and perplexities of human policy!

ANSWERS TO CORRESPONDENTS.

AN Old Subscriber complains that our work gives him no "*encouragement* in his ministry." His true encouragement is in the promises, power, sympathy, of the Great Head of the Church. The "*Christian Observer*" cannot extinguish these lights on the believer's path, and it would be deeply grieved even for a moment to obscure them. Let our murmuring friend show us, by example, what he means by "*encouragement*."

THE CHRISTIAN OBSERVER.

NEW }
SERIES. } No. 233.

MAY.

[1857.]

MISCELLANEOUS ARTICLES.

[The Editor desires to be considered as not responsible except for the general tone and character of the Papers in the "Miscellaneous" department of this Work.]

OUR MISSION TO THE MASSES.

"THEY shall not teach every man his neighbour and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest." Blessed time in prospect for the Church of Christ! Whatever may be the extent of this promise in its fulfilment, it seems to contemplate the withdrawal of those influences by which the wiser and the better-informed work upon the more ignorant, because that work shall be completed, and mankind be brought to a general level of faith and love. "All shall know me, from the least to the greatest." The Spirit of God, who now condescends to work through the multifold appliances of the Church for the good of others, will then display, in its transcendancy of glory, His Almighty power, in "beautifying the meek with salvation," *immediately*, and without the employment of subordinate agencies.

Such, however, is not our state at present. Such is not the point of progress at which that kingdom "which is righteousness, peace, and joy in the Holy Ghost," has arrived. Now, we are rather called upon, as in possession of a priceless treasure, to invite others to inquire after and receive it. Here, the members of Christ's mystical body, the company of His faithful people, are bound by the responsibilities of their position, "to warn every man, and teach every man . . . that we may present every man perfect in Christ Jesus." And truly blessed is that man, who, through the abounding grace of God, has his quiver full of spiritual children, who have been rescued by his labours from among the vicious, the ignorant, and the world-wedded around him!

It is the object of the present paper, to make some remarks on the movement of the day, as we think it may be justly termed,
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which has been called into existence by, and is designed to arrest, the infidelity, licentiousness, and religious indifferentism of **THE MASSES**.

So much has been written of late on the condition of the "people;" so much has been exposed, and brought to light, by the comparatively new machinery of the Church, its lay agency, of the estrangement from God of vast numbers of the population, that the need of every effort to win them back is a matter fully proved. This we take for granted. The right harness for the day of battle is what we now require. Men of God see their work before them, stretching, like the multitudinous ridges of a mountainous country, into the far distance, and appalling by its very vastness. We have now to inquire, what instruments the advancing pioneer has taken on his way, what is their metal, how they have been tested, and what hope, under God, there is that the obstacles, if not overcome and broken, are at least met and grappled with. Oh! these wandering souls of the flock, destined for immortality, and stored with noble powers,—is it not one of the most affecting questions of the day, how *their* case can be sought out, and *their* want satisfied? Who ought not to labour night and day to carry them the word of life, if there be the slightest glimmer of a hope, that it might reach and stay them in their career? "Oh! that my head were waters, and mine eyes fountains of tears, that I might weep day and night for the slain of the daughter of my people." But we must not pause to make reflections, we must be active and stirring in this compassionate and blessed work. We propose to lay before the readers of the "Christian Observer" some of the methods which promise, with God's blessing, to be highly useful, if extensively and systematically pursued.

1. *Lectures for the Masses*.—We doubt if any means for the elevation of the people has been attended by such cheering results as this. Although of very recent origin, and simply thrown off as a spark of light from the glowing fire kindled in the Church, the Lecture movement has been one of the most remarkable efforts to gain a hold especially upon the younger and more thoughtful of our town populations that modern times have witnessed. The idea of popularizing history, science, and the fine arts had been long before the public in periodical literature, and works of a graver and less ephemeral kind; but it was reserved to a later period to give the idea a voice, a tone, and a living harmony, which might touch the hearts of many, and leave its broad impressions for good there. The blessed effect of Christian life in Biography and History, its connexion with scientific research, and the place which it ought to hold every where, has been exhibited; and we may say that the great object of the movement, although many are now using it simply as an engine to convey secular knowledge, has been to elevate the *moral* tone of the people, and bring them to the "truth as it is in Jesus." It has set our young

men thinking and acting. Models of men of piety and power cannot be set up, and truthfully discoursed upon, without drawing forth admirers and imitators from the crowd; nor can the poisons of infidelity be analysed with skill before an audience, without some being led, as God gives His grace, to abhor the unclean thing, and desire a better way.

It would be an interesting inquiry, and one which ought to be pursued by our Societies,—*who* are the persons chiefly drawn together by our present lecture system,—how far the artisan and mechanic are affected by them. In London, the trades probably form the largest portion of the audiences. In Manchester, Birmingham, and other places of the same description, a large body of the artisan class are interested in and receive benefit from the effort. It is impossible to calculate the good results which may follow a thoroughly organized and permanent lecture system, such as it is not at present. The thought it gives rise to in others, the influence of conversation upon the topics handled, the books taken up and read for the first time, the new connexion with holy, humble-minded, faithful men,—all this, if at all spread through the nation, must act as a powerful lever, to carry out the great end of our Christian ministry.—But we need cautions. One of our great apprehensions is, lest it should encourage a superficial acquaintance with grave subjects, and thus pave the way for an indolent habit of mind, and for that heady presumption which turns the half-instructed pupil into a self-willed and reckless teacher. “A little knowledge,” from this fountain-head, as well as others, “is a dangerous thing.” If a man only knows half the use of the tools he is employing, he will be sure to injure,—indeed, himself first, but then to bring extensive detriment upon others. Perhaps, however, this tendency of a simply popular system ought to be as much a caution to the Lecturer, as an admonition to the hearer. Some of the printed Lectures which have appeared in this benevolent embassy to the people, are remarkable specimens of accurate knowledge in their subjects, and discriminating exposition; but with many which are merely fugitive efforts for the occasion, a thorough Scotch mist seems to pervade the arguments, and excentric digressions on passing matters of the day become the salient features of the whole. Such a course must inevitably lead to most lamentable results. As a vehicle of general instruction, the subject must be grappled with and *mastered* in the chamber, and presented in clear, common-sense, practical, and intelligent phraseology to the auditors. Otherwise their ideas, say of the hero of your story, are as obscure as your own, probably more so. Upon the imperfect knowledge they have acquired, they begin to act, and a grotesque caricature, instead of a faithful portraiture of the manly, the disinterested, the virtuous, the spiritually minded, is the result.

Just when the late war was at its height, the writer of this remembers being asked to preside, in a provincial town, at a Lecture

before the Young Men's Association of the place, on War and Warriors. An excellent man delivered it; but the main topic of his discourse—a ragged, ill-considered, and disconnected production—which he had the power and art to have made most interesting and instructive *upon the subject*, had he pleased, was his own conversion when once a soldier,—he was now a clergyman, in a far-off country! Such efforts are benevolent indeed, but suicidal. The history of the Christian warrior sheathing the weapon of his rebellion, and turning with a bitter cry of sorrow for sin to Christ, is a noble subject for contemplation; but then, let your *subject* be upon conversion, and go through and through it, as a wise master builder, who does not take the surface-stone of the quarry for the best, but digs and blasts until he reaches the richest strata. To the inefficient Lectures often delivered, we attribute the decline in attendance which has been observed in some places; while in those where greater attention and more careful study have characterized the lecturers, the interest has widely increased.

We could much wish that this movement might become more definitely organized than it is—that it were more national; with some one Central Institution formed, which might have funds sufficient to pay able and good men who were willing to give their occasional services; and which might supply other places with a succession of the men they wanted, on application to the Committee. We must not, however, go into the opposite error of expecting too much from popular lectures. No great amount of reliable instruction can be gained without a stricter application, and a more personal discipline of the mind. Catechetical exercises must render effective the Lecturer's chair. We must, if we are to make good our ground in these difficult days, aim at a far more extensive system of *Catechesis* than at present exists; and thus, with the forge-hammer and the furnace, train men for future usefulness in their generation.

There the superintendents of the "sections" will be able to break up their subjects, test the knowledge, and ascertain the weaknesses of their pupils, and furnish them according to their need. We believe, for instance, that numbers of our working men would attend biblical classes, if adapted to their position, and made useful for their class in life. In St. Martin's parish, Birmingham, if we are rightly informed, such have been established, and, conducted by laymen in whom the clergyman has confidence, are largely and regularly attended. The subjects for these catechetical instructions might be almost infinitely various, according to the classes of men we had to meet, and the amount of talent in the staff that we could command. We must strive to get the working-classes within this inner circle; and one hour's instruction there will be more valuable to their minds, than ten in the town-hall, listening to the public lecture. With our young men, too, of the present day, in whom we cannot but notice an unhappy

tendency to be wiser in conceit than their teachers, the class-room, as at our Universities, will do more to teach them their proper level than anything else.

2. *The Working Men's Association*, though more doubtful in its aim, is likely to be a useful auxiliary in reaching the masses. More doubtful, we say, because it has been the type rather of the secular, while the Lecture has been that of the religious element in the country. Its great use, we think, must be to attract and draw from lower pursuits, rather than to effect any great or distinctive work of itself. Where men can refresh themselves, and have their reading-room besides; where they can now and then drop in to the lecture or the professional class-room, for the most moderate yearly sum,—the smoke-begrimed bar of the public-house and the din of the crowded beer-tap will be abandoned. And so far it is gain: but Christianity does not always begin where drunkenness ends. One of the best associations of the kind we have seen, is at Lichfield, and we are told, it is one of the first in England. It had been eminently successful for the size of the place, had a balance in hand over the last year, and combined almost every object which such an institution could propose within itself. We regret to say, however, that its designer has recently left Lichfield; and the death of Archdeacon Hodson, one of its chief supporters, will be two serious—we trust, not overwhelming—blows.

3. *The Artisan and Labourer's Night School* can hardly be named under the head of the Working Men's Association, unless, at least, we be content, in many instances, to make this educational effort secular, instead of Christian! A fatal compromise! How can secular knowledge be expected to effect national improvement, when men are not taught their moral and religious position in connexion with it? But it will marvellously sharpen intellect, and turn the foolish democrat into a dangerous and successful agitator; the laughed-down and stupid Infidel into a bold and influential partisan against revelation. Never ought we to consent to the instruction of adult classes in the usual elementary subjects, but agree to ignore the Bible.

The night-school has been often found to fail, principally, it is to be supposed, from the perseverance and self-denial that are required in the men who attend, who all think that their little Rome is to be built in a day; and not less from having only voluntary and amateur teachers (though useful in their place), without any professional head to be responsible. If we can overcome the first and carefully guard against the last, by having always a paid Superintendent present, who makes the school his business, we shall not be left without a blessing from God; and oh! what grateful thanks ought we to render to Him for the wonderful and unexpected course of His providence during the last fifty years, in laying upon our hearts our great responsibility respecting the

masses, and in making these weak efforts mighty to the pulling down of many a stronghold.

O. C. O.

COMMON SCHOOLS IN THE UNITED STATES.

It is the duty of Christian patriots in England to look carefully into the Educational system of the United States, and I, for one, am glad that your pages have been open to receive the communication of M. W., containing the results of his personal observations in the States. In some respects, his view of the Schools is more favourable than that of other visitors. For instance, he speaks of the Masters and Mistresses as being very superior as a class, "whether in education, manners, or social position," and as taking much interest in their work;—whereas other authorities limit such superiority to the Teachers in the great cities, and represent the village Teachers as taking to that calling only as a matter of convenience, and with no intention of following it for more than two or three years, and likewise as by no means qualified for the office they have undertaken. So, also, he speaks of a strict discipline as being enforced in all schools; while Mr. Ferguson, lately reviewed in your pages, and other writers, lament the independence and wilfulness of the children, and the absence of a proper measure of control over them.

These points, however, appertain only to the accidents of the system—excepting so far as the avowed exclusion of religious influences may tend to relax discipline; to place it on an inferior footing; or to affect, as it needs must, the character and tone of the instructors of the youth of the nation.

But your correspondent goes to the root of the matter, when he proceeds to declare how the system of education affects the state of religion and of public morals throughout the country. He notices the strenuous efforts made by several of the religious bodies in America to supply the deficiencies of the Public School system. There is something awful in his quotation from a reputable American writer, which represents that "the number of souls that can be regarded as within the covenanted conditions of salvation is less than in any other portion of the Christianized world," and that, in his opinion, "there is not more than *one in ten* of our adult population who make a public profession of Christianity by a regular observance of the stated ordinances required by the denominations to which they may severally belong." This latter statement is somewhat ambiguous, as it seems to speak only of those who "belong" to a "denomination," and says nothing of those who are of no denomination. It also ought to include the Lord's Supper amongst the "stated ordinances required." But in that

case the proportion stated would not be so remarkable (though sufficiently lamentable) as the author evidently considers them to be.

Mr. Seymour Tremenhoe's book, relating in part to Education in the States (*Notes on Public Subjects, &c.* 1852), contains two principal sections on the Public Schools, the one of which is devoted to the purpose of showing, with regard to a large proportion of the labouring population, that the religious instruction which is withholden from them in the Day Schools is not given in the Sunday Schools. The other has this for its theme,—“*That the injurious consequences of separating religious from secular instruction, are becoming evident to some of the most observant persons, and the most zealous supporters of popular education.*” What he says on this latter subject, and particularly his quotation of the deliberate and alarming judgment of Dr. Edson of Lowell, ought to be read by every one who may be disposed to follow the example of our American brethren, and who yet is not so far prejudiced as to be ready to rush after them blindfold, for good or for evil. Dr. Edson wrote under “the painful conviction that our (the American) Public School system has undermined already among our population, to a great extent, the doctrines and principles of Christianity.” (Tremenhoe, p. 51.)

But the most weighty testimony, and the most solemn warning which I have encountered, is to be found in a Pamphlet, printed, but not as yet published (a fault which it is hoped may be rectified), entitled “*Remarks on the Common School System of the United States.*” Under its present circumstances there might be an impropriety in mentioning the author's name, or quoting his own sentiments, or the results of his observations. But he cites authorities which are as available to us as to him; and they constitute a body of testimony, all of the same character, and painful in the extreme. It would seem as if the sentiment, “He that is not with me is against me,” were finding a glaring illustration in these Common Schools: their very neutrality operates as hostility.

A quotation from the *Mercersburg Quarterly Review* for January, 1853, ought to be got into the pages of the *Times*, introduced into all our educational periodicals, and read aloud in the House of Commons in answer to the next Member who shall venture to bid this nation adopt the American system. The Article referred to contained the substance of a Sermon which had been preached, a few months before, on a solemn occasion, namely, at a Synod of the “German Reformed Church.” The Author condemns a system under which “religious culture is studiously excluded and prohibited” from the schools, and “no religious qualifications are sought in the Teacher.” Parents have to send their children “to a place where no pious whisper is allowed, where religious instruction is contraband and unlawful, and where the Teacher may be an Infidel.” It is not to be wondered at, under such circum-

stances, that there are already many parents "who decline sending their children to the Common Schools, on account of the profanity, vulgarity, and rudeness, which are found to reign there." The Author calls up the "very foster-parents" of the system in Pennsylvania, and adduces their confession, from the School Report of 1849, that "the practical effects of the plan are truly deplorable. Scarcely a mail arrives that is not loaded with complaints of the inability of the Teacher, of his immoral habits, and of the bad condition of the school." The writer of the Review, further commenting on a state of things which is, in his judgment, as natural as it is lamentable, charges the Common Schools with weaning the hearts of the children from the Church of Christ, doing this, "not by positive opposition, but by negative indifference." "Distance, coldness, and carelessness," alienate the heart from that which it ought to love.

Another witness produced is Bishop McCoskry, of Michigan, who, adopting, in 1852, the saying attributed to the late Duke of Wellington,—"*Dissever Religion from Education, and you make men clever devils,*"—added this, on his own account,—"*It has always been so; and if there be one thing in our land which we deeply deplore, and with respect to which we look to the future with forebodings of disaster, it is to that severance.*" Once more, the *Church Journal*, of New York, has published a series of articles, giving, in addition to the convictions of the intelligent writer, the recent testimony of men in high station, directly and indirectly impugning the Common School system of their country.

The Author of the articles pronounces boldly, that "the Common School system is proving a disastrous failure." That is plain language enough. He avers that, while "universal education" has been the common watchword of the times, and great things have been expected of it, it has only attempted to sharpen and inform the intellect, while it has suffered the "moral powers" to "slumber and dwarf." He describes those who have made the most of their opportunities, as leaving school "with an uninformed and slumbering conscience, with impure minds, and enlarged but ungoverned desires." He is indignant that the School should not be looked upon as "the place where purity of thought, honesty, temperance, and justice, are constantly engrafted upon the character." While the School system is thus "criminally deficient," its omissions are not, in point of fact, supplied by any other agency. "The lamentable fact is," says this Author, "that 'five-sixths' of the homes are irreligious; 'five-sixths' of the parents of America do not even attend any place of public worship, and are therefore, of course, unqualified to give a moral bent and religious instruction to their offspring. It was lately reported to the American Educational Society, that there are 'two millions' of children, between the ages of five and fifteen, who are receiving 'no moral education.'" Then follows testimony after testimony to the increase of crime,

and to the moral deterioration of the people. Governor Briggs of Massachusetts, the Grand Jury of Boston, a late Mayor of the same city, Justice Conolly of New York, the Prison Association of New York (Report, 1855), the New Jersey Prison-Inspector's Report, 1856,—these testify to the fact of the growth of crime. Another host of witnesses is produced, whose judgment traces the alarming deterioration of society to "the education of only one side of human nature, and that not the controlling side,"—to the neglect of that which was the substance of Washington's dying injunction,—*"Never allow education to be divorced from religion."* If two of these witnesses may speak, your readers will scarcely complain.

One, ex-Governor Clifford of Massachusetts, says :—

"I have a general impression, derived from a long familiarity with the prosecution of crime, both as District-Attorney and Attorney-General, that the merely intellectual education of our schools, in the absence of that moral culture and discipline which, in my judgment, ought to be an essential part of every system of school education, furnishes but a feeble barrier to the assaults of temptation and the prevalence of crime ; indeed, without this sanctifying element, I am by no means certain that the mere cultivation of intellect does not increase the exposure to crime, by enlarging the sphere of man's capacity to minister, through its agency, to his sensual and corrupt desires."

This is plain speaking, and not commendatory of purely secular teaching. The other witness shall be Professor Pierce, of Harvard College :—

"We must have daily religious culture in our schools ; separating religion from the daily work of a child, and confining it to the Church, is like taking all the salt that should be mingled with our daily food, and eating it alone before breakfast. If religion could not be taught in schools without sectarianism, then let sectarianism be taught."

Your readers will sympathize with the struggles of godly people in America, who are striving, in the face of great disadvantages, to establish and maintain a better class of schools, conducted on Christian principles. They will, also, resist the attempts, which are constantly renewed, to displace our better system, in order to make way for one which thoughtful men are deploring, and at the operation of which its own patrons "stand aghast," "fearing that, instead of cherishing a lamb, they have been training up a wolf." They will follow out the idea of Professor Pierce, and demand, *Let the salt still be mingled with our children's food.*

THE WRITER OF THE REVIEW OF WORKS ON "POPULAR EDUCATION IN THE UNITED STATES," IN THE "CHRISTIAN OBSERVER" FOR DEC. 1853.

THE LAW OF TEMPTATION.

THE triple temptation of our Lord—in the first place, to convert the stones into bread; secondly, to cast Himself from the pinnacle of the temple; and, thirdly, to bow down and worship Satan—has been variously regarded and symbolized by theologians. By some it has been thought to designate the course of temptation as it successively assails the youth, the man, the aged:—the youth, to sensualism; the man, to self-confidence; the aged, to a covetous grasp of worldly possessions. By others it has been regarded as addressed to the threefold constitution of man,—the body, soul, and spirit:—the body, solicited by its appetites; the mind, by its tendency to intellectual independence; the spirit, or the spiritual faculty, to apostasy from God and devotion to the Devil. To the first of these hypotheses the objection exists, that the several trials are not placed, by the different Evangelists, in the same order: but to the second there is, as I think, no serious objection. And, at all events, it suggests many useful topics for consideration to the devout mind.

It is my wish, on the present occasion, to look at this fearful conflict of the powers of darkness with the Divine but yet human Saviour,—the perfect God and perfect man,—in another point of view, and in which I do not remember to have seen it pressed upon the students in the school of our Lord. I mean the precise *adaptation* of these several temptations to the circumstances and position of the Person tempted. And I could wish, with your permission, to place my own views on this subject before your readers.

The point which I wish to establish is the peculiar *fitness* of the *trial for the man*; for such is the character in which our Lord is here to be contemplated. If His nature is not to be regarded as distinctly human—"sin only excepted"—in this conflict, the temptation was not real, but a mere pageant or show, and is divested, as I think, of its real character in the history of our Lord. Let our Lord be here regarded as "perfect man," and then let us see how precisely these successive trials were adapted to His nature and circumstances.

For example: regarding the Lord Jesus as a man, one of His strongest temptations would evidently be, to the lavish and presumptuous exercise of His extraordinary miraculous powers, in order to relieve Himself from the almost intolerable burdens of His position as a Saviour. We all know how deeply He felt these burdens, because we have heard the cry of agony from the garden, "If it be possible, let this cup pass from me:" and, again, have further listened to the statement of the Apostle, that "in the days of His flesh, He offered up prayers and supplications, with strong

crying and tears, unto Him that was able to save Him from death, and was heard in that He feared." Under the pressure of such fears and sorrows, what temptation could be stronger than to stretch forth the hand of miracle in order to free Himself from His trial,—to rid Himself of His hunger, for example, by "turning the stones into bread?" Such a temptation would seem precisely and minutely fitted to touch the circumstances of the individual so tempted.

Then, again, what temptation could be stronger to Jesus, as a mere man, than to *distrust the promises of His Father*? We know Him to have been the subject of this trial also,—“My God, my God, why hast Thou forsaken me?” The history of this whole transaction is not unnaturally full of difficulties to us; but it is impossible not to see that this trial was real in the case of the Holy Sufferer. To His pure and devout nature, the pang of momentary separation from God—of the darkening, even for a moment, of the light of His Father’s countenance towards Him, was indeed intolerable? Could the Father forget the Son “in whom He was well pleased?” Was He, who was the brightness of His Father’s glory, and the express image of His person, to be abandoned? “Cast thyself down; for it is written, that He shall give His angels charge over Thee.”—Thy Father has deserted Thee,—if not, cast Thyself down, and see if He will bear Thee up in His arms.

In the next place, our Lord is assailed by a temptation to establish an earthly kingdom—to reign supremely over the myriads of the human race. “All these,” says the Tempter, “I will give Thee, if Thou wilt fall down and worship me.” And regarding the Blessed Jesus as a man, what temptation could be calculated to act more powerfully on His nature? Power rarely fails to inspire the wish for power. Look at Nebuchadnezzar, as he treads the walls of his stupendous city. Look at Herod, when he is listening to the shouts of the multitude. Witness the crowds of men whom success has fired with a wish, like a “huge Colossus,” to “bestride the world,” and reach its four corners with their sceptre. Look at Alexander in one age, and Napoleou in another. Success had goaded them on to seek the empire of the world. Conquest beget the insatiable thirst for conquests. And such was the temptation addressed to Him to whom “the Father had given all power, in heaven and earth.”

I do not dwell further on these temptations; and, indeed, the subject is always to be touched with a trembling hand, trenching, as it does, on subjects unfathomable to man. But perhaps I have written enough to establish, in the eyes of every fair reader, the fact of the *adaptation*, or *fitness*, of the several temptations of our Blessed Lord to His position and circumstances. True, they took no effect on Him. The Evil One found nothing in that sinless nature of which he could lay hold—no accessible point; no joint

in the armour; no one avenue by which he might enter: yet the whole trial was so framed as closely and intimately to meet the special case of the Blessed Jesus; and, with a nature to which sin was possible, it might have prevailed. The failure implies, not the want of skill in the tempter, but the absolute purity of the nature tempted.

And now, by way of making some practical and personal use of this subject, let me ask whether the lesson taught by this view of the temptation in the wilderness is not distinctly this,—*that every one of ourselves should expect his own temptation at the precise point at which he is most accessible to it?* Allow me to touch, in illustration of this, on several distinct cases.

You then, perhaps, are a *young* person. In this case, *you* must expect your temptation at that precise point where youth is likely to be most accessible, and temptation to have the greatest chance of success. Your temptation is probably not to hoard money, to sink into the lap of sloth, to slumber in your arm-chair, to shrink unduly from what is public, and abandon yourself to asceticism or monasticism of mind and habit. But your accessible side is probably that of sensuality, passion, appetite, dissipation; and, *therefore*, your trials are likely to come on that side. You will be thrown into scenes and societies most dangerous to such tendencies; you will have books, or men, or circumstances forced upon you which are the best calculated to kindle the spark or spring the mine in your ardent nature.

Or, you are a man at a more advanced stage of life. You have reached a period in your career when the interests and honours of life begin to be the chief attraction; when the love of money, or position, or the garlands of earthly honour, have the most charm for you. And, *therefore*, you are to expect your trials on that side. You will, perhaps, be permitted to amass riches, or to win applause, to build your great city, and to listen to the applause of the world. And thus the very snares will be spread around your feet which are most likely to entangle and impede your course to heaven.

Or again: you are an *old man*; then, probably, your natural temptation is on the side of covetousness, or selfishness, or self-indulgence, of warm rooms and sofas, and you will perhaps see your golden harvests crowning the fields; you will have a thousand solicitations to self-gratification, to gouty indolence—the arm-chair, the full table, the living for nobody, but requiring every one to live for yourself.

Or again: you are a *poor man*; and the “cares of life” are in danger of choking the good seed of the Word. Your difficulty is to think of God when half-famished children are crying for bread. Then the probability is that your temptation will come on the side of care. Poverty will break in, as an armed man, and invade all the secret corners of the heart. Perplexities will multiply; sufficient time will scarcely, perhaps, be given you for secret

prayer and communion with God. It is proverbially said, that "When poverty comes in at the door, love flies out at the window." And excessive care is not unapt to thrust out that love-liest and loftiest of all affections—the love of Him who has loved you, and given Himself for you.

Again, you are *a person of very limited powers of mind*. Then all manner of deceit as to the true character of God, the real interpretation of His word, the clear course of duty, the distinctions between right and wrong and good and evil, will be practised upon you. "We are not ignorant of his *devices*." Teachers, companions, books, will perhaps be forced upon you, the most formidable to a shallow head, a weak faith, to a mind swayed by trifles, and easily clouded and distracted by doubts.

Or again: you are *a man of commanding intellect*. Then, probably, you will be tempted on the side of your intellectual powers—

"Aspiring to be Gods, the angels fell ;
Aspiring to be angels, men rebel."

And, in like manner, your lofty and ambitious aspirations will be gratified, perhaps, by triumphs over difficulties, and by success in your conflicts with other competitors in the same race; and then, success will, perhaps, beget vanity, and vanity presumption, and presumption will tempt you to degrade the Word of God to mere human authority, to exalt human nature; and thus, the very light that is in you will prove to be darkness, will lead on the soul to the edge of destruction, and there leave it to perish everlastingly.

I ought to notice one more case—that of the *sensuous and imaginative*. Your danger will, of course, be on the side of what is called *æsthetic*. And, accordingly, you will perhaps be seated in the congregation of some half-Romanizing Divine. Your ear will be soothed by intonings, and the eye be attracted by candles, and pictures, and fine altar-cloths. You may be granted the dangerous indulgence of a Christmas at Rome. And, thus tried on the side of your infirmities, you may end in "perversion," or in apostasy from the Church of Scripture, of your fathers, and of the martyrs of the Reformation.

I might easily expatiate more largely on the subject which I have brought before your readers; but I have, perhaps, said enough to establish the one point at which I aim, viz., that every man is to expect his temptations precisely at the point at which he is most accessible to the Tempter.

With one more caution I shall conclude; and it is this—that as we are to expect temptation on one side, we are also to expect it on more than one. Our Lord was beset at various points, and the servant is likely to share the fortunes of his Holy Master. He may be beset on every side, because on every side he may be equally accessible to the Great Enemy. Our safety is in putting on "that *whole armour*" of God which alone is sufficient to repel all the "fiery darts of the Wicked One."

CAUTUS.

TEACHERS IN DANGER.

THE office of a "Teacher" is, perhaps, the highest which can employ an intelligent being. It has pleased even the Spirit of Truth to assume that office in the Holy Volume, and by His daily illumination, to guide His people in the study of the written Word. It pleased Him also, when He designed to confer the highest dignity on those whom He had chosen to Himself, to send them forth to "*teach* all nations." And, in His mercy, He now perpetuates this ordinance of teaching, by sending forth a body of men who, themselves taught of God, and familiar with His "oracles," may repeat to the world the whisperings of the inner Sanctuary, and unfold all the hidden glories and mysteries of the Word of God.

Now, it is not disputed, that every distinction or privilege brings with it a corresponding *obligation*? But may I not add, that every distinction brings with it also a corresponding *danger*? This last truth appears to me not to be sufficiently regarded, and I shall be glad, with your permission, to say a few words upon it; and especially to refer to the dangers of certain distinct classes of men. Will you, Sir, a teacher by profession, condescend for once, if not to be taught, yet to be warned, by one who thinks he has something important to say, though he is probably fit only to sit on the footstool of your critical chair? And now to my subject.

Of the One Divine Teacher, to whom I have referred, and who is the Source of light—the light which lighteth every man that cometh into the world—we are bound to believe, that every exercise of His glorious attributes tends only to their higher lustre. He teaches, as without error, so without risk to the perfection of His own character.

But my observations are meant to apply to various classes of *human* teachers; and I wish to show those privileged and distinguished persons some of the *perils* by which their high path is beset.

Take, first, the *Minister of Religion*. He has, without doubt, much in his holy calling to awaken his zeal, love, sympathy. Standing forth, as he does, the ambassador of God to guilty men, with offers of pardon and peace in his hands, he has much in his daily occupations to solemnize his mind, to call out its deeper emotions, to stir the sluggish heart, and rouse him to live for God and for his fellow-men. But, then, look also at *his dangers*. There are, indeed, Ministers who, called by the Holy Spirit to their office, give themselves body, soul, and spirit, to the Master they serve. Such men will be guarded by that Heavenly Master from perils of every kind. But can this be affirmed of all Ministers of

religion? Is it not unhappily true of many, that their call is only outward,—that they have as yet felt little interest in the subjects on which they have nevertheless to preach to others—to speak of repentance without having felt their own need of it; of conversion, without being themselves converted; of all the fruits of the Spirit, though themselves utterly ignorant of all this class of emotions and movements of the mind. How full of danger is such a position! Besides, such a Minister will be brought under a daily temptation to confound facility of speech with depth of feeling, and to think that he *must* of necessity experience that of which he is able to discourse so eloquently. And, not to dwell on other dangers, let me point to that which I have here especially in view, the danger which springs from the mere fact of his being professionally called to be the teacher of others. A raw, unfledged man, is perhaps suddenly summoned to teach and admonish persons of all ages, conditions, sexes—the whole of whom are expected to listen, in profound silence, to whatever he is disposed to say to them. He takes into his hand a volume which perhaps he has himself never in his life really studied, and assumes the high office of its expositor; and this, perhaps, to persons who had studied it carefully and devoutly before he came into the world. Now, what a temptation is here to self-conceit, presumption, arrogance, to a forgetfulness at once of what he himself is, and what those are by whom he is surrounded! The humble and devout man, indeed, conscious of these dangers, retires into his closet, and labours to hold deep and intimate communion with that Blessed Spirit from whom he holds his high commission; and there pours forth his petitions for such light and wisdom as he has not in himself, but which he may humbly expect from his Father in heaven. His dangers serve only to quicken and deepen his devotions. But, on the other hand, his less humble and devout brother is almost sure soon to feel the fatal influence of his position. He grows giddy with the height at which he moves. He forgets, as he teaches, that he has himself need to learn. He becomes, perhaps, bold, flippant, dogmatic, authoritative, and splits on some of the many rocks against which he was appointed to warn others. Man has much to learn; and let him especially be convinced that self-abasement is the true strength of the soul, and that the safe road to the Pulpit is through the Sanctuary.

I have, in like manner, a very strong impression of the dangers of *Teachers in the various classes of Schools*. Here is perhaps a vulgar, and it may be, at the bottom, a weak man, raised by accidental circumstances,—by good schooling—by a ready apprehension—by a taste for the study of words, or a strong memory,—to a height far above his natural level; and is called, as a Schoolmaster, to preside over a numerous school. In this instance, also, the superiority of the man to his scholars is assumed in the very posi-

tion which he occupies. He himself will be almost sure to come to that conclusion, and perhaps justly; for the fact is, that he ordinarily does know more than even the best-instructed of his scholars. He must be slow indeed if he cannot keep ahead of those who start so much behind him. But always acting in the capacity of a man qualified to teach others, he lives from day to day in the society of his appointed scholars,—whose false quantities or grammatical monstrosities he is called to detect, to blot out, and amend. Now, all this is sadly apt to lay in the mind a foundation for vanity, self-will, presumption, and to result in that sort of schoolmaster priggishness and self-conceit, which is not an unusual characteristic of the lowest order of Teachers. I am strongly persuaded that he who has to teach "Subtraction" to those acquainted only with "Addition," or "Practice" to those who have only "got as far" as the "Rule of Three," or to substitute "sense" verses (falsely so called) for "nonsense" verses (justly so called), or to force a meaning on Greek Choruses for the benefit of those who have never ventured into that Cimmerian region of darkness and perplexity, is exposed to constant peril—unless he exercises daily and hourly vigilance and looks closely to himself as well as his scholars—of losing far more wisdom than he teaches, and of requiring himself to be sent to school again, in order to learn every thing in which true wisdom consists.

And now, Mr. Editor, though I would not for the world be personal, and must earnestly beg you not to put on the cap without you really think that it fits you,—I have to say a word to that class of Teachers to which you yourself especially belong. The class to which I refer is that of *Reviewers*. The wholesale Reviewer is a gentleman who assumes to himself the office of becoming the anonymous Instructor of the whole habitable globe upon all the subjects which can possibly come before him. When he seats himself at his desk, it is apt to be with the persuasion that he is able to deliver a verdict upon whatever conceivable book comes before him. If he happens to be the *Editor* of a Review, his presumption is continually nourished by applications to himself for his "*valuable* observations" on the books submitted to him. Now this is too much for poor human nature. He is almost more than human, if at least such a position does not put his modesty to a severe test, and tempt him to the delightful conviction that he really does know as much as his correspondents conceive. The result of all this is apt to be that few extensive and habitual Reviewers appear to escape wholly uninjured by the atmosphere in which they live, and the occupation which employs them. Look at the too frequent flippancy and arrogance of their style of writing and reasoning. See how they crush a reputation by a dash of the pen. Observe how fond they are of playing the game of general contradiction—of condemning all that others approve, and ap-



proving all that others condemn. It is a saying of a greater wit than moralist—Sterne,—“Of all the cants in this canting world, the cant of criticism is the worst;” and I am pretty much agreed with him. I am sorry to be obliged to say, in the face of perhaps a Reviewer, and certainly of a purveyor to Reviews, that it is a great matter of doubt to me whether, on the whole, the world gains anything by the large mass of brief, hasty, superficial criticisms, with which we are deluged from day to day; and whether it might not be as safe and useful a state of things, if every Author should come before us alone and in his *propria persona*, rather than led on by the hand of a critic to introduce him to us. However, as to this judgment, it is probable that the bulk of persons would differ from me, and would contend for the imperative necessity of Reviews in a state of society where every man is expected to know at least a little upon every possible subject—a sort of knowledge which is unattainable, except by the short abstracts and summary judgments with which Reviews present us. Without, therefore, wishing at once to put my foot on the neck of all Reviewers, I will endeavour to be thankful for the abstracts, summaries, digests, and judgments which they so munificently offer us. And I will add no more than, to entreat all critics to deepen their resolution to write justly, modestly, and charitably—to remember their own perils as critics—to beware of a spirit of cavilling, satire, and spurious wit—to addict themselves rather to commend than to condemn—remembering always that the search for excellences is a far nobler, safer, and happier employment of the faculties than the search for faults. Every one remembers Franklin’s story of the man with one crooked and one straight leg; and who affirmed that he could always judge of the temper of his visitors by the leg on which they fixed their eye—the ill-humoured always fastening on the crooked limb, and the kindhearted on the straight. Whether this hypothesis was true or false, I do not take upon me to decide. But may I venture to affirm, that if it is not always a bad temper which prompts us to look at the crooked leg, the constant survey of that leg alone is almost sure to engender a bad temper.

And now what is the “moral” to be deduced from this argument? It is surely this—that he who presumes to be a teacher, should take care first to be a learner; that he who erects himself into a judge, should study the statutes of his Court; that every instructor, of every class, should contemplate all men, boys, and books in a patient, humble, merciful spirit; and that the man raised to the pulpit, to the teacher’s desk, or to the critic’s chair, should remember his own infirmities, and resort much and devoutly for light to Him in whom is “truth without any mixture of error.”

H.

REVIEW OF NEW PUBLICATIONS.

The Text of the Old Testament considered, with a Treatise on Sacred Interpretation, and a Brief Introduction to the Old Testament Books and the Apocrypha. By SAMUEL DAVIDSON, D.D.
Longmans : 1856.

THIS work of Dr. Davidson has had an unfortunate birth. It has been introduced to the public like a fairy changeling, and its nominal parent has disowned it as soon as it appeared.

Every English student is familiar with the name of "Hartwell Horne's Introduction to the Scriptures." It has been a standard book of reference for many years. But a new edition was wanted, and the publishers wished to keep pace with the times. For the last forty years, Germany has been fruitful in critical works of every hue and character, from thorough orthodoxy to the furthest range and wildest reveries of philosophical unbelief. It was too much to expect the venerable Author to wade or swim through this wide ocean of criticism, and to extract the real or fancied pearls from the deep-sea fisheries, in which these hardy divers have been busy for so many years. Yet the old name was too valuable, in a publishing sense, to be lightly cast aside. The result was a singular compromise. The Prebendary, Dr. Davidson, and Dr. Tregelles, were to map out the new edition amongst them, volume by volume; but the name of "Hartwell Horne's Introduction" was to overcanopy the whole. One result is this massive volume of eleven hundred pages. The title-page tells us that Hartwell Horne is the author; while Dr. Davidson assures us, in the Preface, that the Prebendary is not responsible for a single line.

The public, it has been remarked with much truth, do not like coalitions; but in this case the coalition did not like itself. The volume had scarcely appeared, when Mr. Hartwell Horne and Dr. Tregelles entered an open protest against several of its statements, which they thought heterodox and unsound, after they had failed to procure their removal by private expostulation while the work was in progress. Dr. Davidson proved himself the Professor of an *Independent* College, and persevered in their insertion, despite the name of the Author on the title-page; which implied, at the least, some right of veto, if it were not to become an utter fiction and absurdity. The literary partnership thus dissolved itself as soon as made. The publishers, we should think, must have learned by this time that a falsehood placed on a title-page, to secure the prestige of an established name, is very unsuitable for a work professedly designed to elucidate the oracles of eternal truth. We shall proceed, then, to discuss the work in its real character, as a new contribution of Dr. Davidson, and of him alone, to the criticism of the Old and New Testament.

The volume, from the startling nature of some of its statements, has already been submitted to a Committee of Inquiry, by the Lancashire Independent College, where Dr. Davidson is Professor, and their judgment has been lately published. They consider that it is justly chargeable with many contradictions, and many rash, unsound, and unguarded statements. But they plead that it was composed, in part, during a time of personal affliction ; that private intercourse with the writer has satisfied them of the soundness of his views on several points, on which his work had given cause for natural suspicion ; and that he is preparing a pamphlet, at their request, in which he will either recant, or explain in a better sense, the more obnoxious passages. In spite of these defects, they profess their conviction that it is a " noble work," and that its excellences greatly outweigh its defects. We wish that we could share this favourable impression. But we fear that they have striven to heal slightly a wound which is deeper than they are willing to allow ; and we cannot assent to their praise, unless massive bulk and nobility are synonymous terms. The qualities required to ennoble an Introduction to the Scriptures are, not only extensive reading, but ripeness and consistency of critical judgment ; lucid arrangement ; a clear, terse, and compressed style ; and above all, a sound and mature theology, and deep, all-pervading reverence for the voice of the Spirit of God. All these qualities, except the first, appear to us to be signally wanting in the present work. Weighing its really valuable information against its manifold defects, we believe that a plain reader of the English Bible, who knew neither Greek nor Hebrew, but received the whole in faith as the word of God, would be far more likely to gain a full, wide, and deep knowledge of the Divine will, than a student who should gain all the helps of learning this volume can supply, at the price of embracing its critical theories, and adopting the Author's decisions on questions of interpretation and theology. When the accounts have been fairly and calmly weighed in the balance of the sanctuary, the result of the whole is a negative value.

We should regret deeply any undue severity of censure, when a work pleads for excuse, that it has been composed, partly, during hours of sorrow. We have no sympathy with loud, indiscriminate outcries of heresy, whenever there is the least departure from the landmarks of traditional orthodoxy. Dr. Davidson, we believe, is a man of sincere piety, and an honest searcher after truth, and abides firmly by many of the vital doctrines of the New Testament. His learning, as proved by this and earlier works, is highly respectable, and no one can question the diligence of his studies. Throughout the work there is an evident wish to be impartial, to avoid the bias of a preconceived system, and to hold an even balance between opposite extremes. But this fair side of the picture has its reverse. His learning, we suspect from its general tone, and from particular symptoms, is rather more bulky and ostentatious than solid and mature.

Quantity of reading seems an accepted substitute for closeness and accuracy of thought. His critical judgment is very inferior to his learning. His piety, however sincere, is not of that deeper kind which secures theological stability, because it has grasped the two great poles of Divine truth in the real fulness of their meaning—the sinfulness of sin, and the riches of redeeming grace. There is nothing firm and solid in the tone of his doctrinal statements. No living unity of faith pervades the whole work, and lights it up with the beams of eternal truth. Even intellectually, there are no signs of an original and vigorous mind, that can pilot us in safety through the roughest currents of unbelieving criticism, because its own vision is clear, and its eye is calmly fixed on the main outlines of God's revelation. His moral instincts are often on the side of orthodoxy, but all his intellectual tendencies are the other way. A kind of see-saw thus pervades the whole work. Here we have a concession to old-fashioned orthodoxy, and there a tribute to the discernment of sceptical criticism; and denunciations of bigotry pair off with caveats against unbelief. The most weighty controversies between faith and infidelity are slurred over with some petty and miserable compromise. Amidst his host of German unbelieving critics, the author is like a feeble king with an unruly parliament, whom he dares neither discard nor follow. He balances votes and parties, and distributes little morsels of praise and censure, but is dragged to and fro in spite of himself, and fails to attain any settled line of critical or theological judgment. Numerous passages are plagiarized wholesale from Lowth, Cellerier, and other foreign writers, with a very imperfect acknowledgment. The result is a series of conclusions which go far to abrogate the Divine authority of the Old Testament. Four books of the Pentateuch are transferred from Moses to three or four unknown writers, the last of whom lived in the time of David or Solomon, and joined the patchwork of the others into one complete whole. The other historical books were compilations of the same kind; and the compilers shoaled their materials together so carelessly, as to leave in them phrases quite unsuitable to their own age. The book of Joshua was written under Solomon, that of Judges under Jehoshaphat. Many of the Psalms ascribed to David were much later, and received his name by a poetical fiction. Though Job was a real person, the book is a dramatic fiction by some unknown Jew in the reign of Solomon. Ecclesiastes was composed a hundred years after Esra, and referred to Solomon by an innocent disguise, to render the sentiments more weighty and acceptable. Canticles, also, was not written by Solomon, and has no mystical reference to Christ and His people. On the contrary, it describes the love of a faithful maiden to a shepherd in humble life,—her refusal, when tempted by Solomon, to enter the royal harem, and her final return to bless her devoted lover; and its moral is, “to depict the issue of sincere affection amidst powerful temptations!!” The inspiration of the Bible is entirely confined

to the religious element, and many philosophical errors and historical mistakes and contradictions abound in its pages. We are assured, in one place, that "no contradiction can exist between the sacred writers, when treating of moral and religious truth." But in several others we are taught just the reverse, that "an unmerciful statement may find its way into a canonical work," and that the ethics of the Psalms are revengeful and unchristian, and "implied a low state of moral and religious culture." Amidst these contradictions and rash and irreverent criticisms, the student is apt to fare, like a worse traveller,

Quenched in a boggy Syrtis, neither sea
Nor good dry land.

Often he will find himself chin-deep, at other times only ankle-deep, in the mire of German Neology, but he seldom meets with any solid footing. Like the Norwegian pilot of Milton, he may flatter himself that he is safe under the lea of a pleasant island; and, indeed, the mere bulk of the work might appear to give some promise of stability. But a little close observation will undeceive him; and he will find that this huge Leviathan shifts its place with every tide-wave of the great German Ocean. Thus the chapter on the Pentateuch opens with the statement, that "the supplementary hypothesis is now the most approved one in Germany." But we read soon after, that "more recently Hupfeld has gone deeper into the subject, and brought forth different results from his predecessors." And the chapter closes with the decision, that, "after his ingenious investigation, the appellation, supplementary hypothesis, is now seen to be inappropriate," because the second writer "wrote independently and with a different object." Thus "the most approved hypothesis" at the opening of the chapter disappears by the time we have reached the close, and makes way for an *independent document* hypothesis, the newest aspirant, which, of course, in Dr. Davidson's eyes, carries off the palm. These lynx-eyed theories, indeed, agree remarkably in one feature with the succession of infallible Popes. Their reigns are much shorter, on the average, than those of less gifted monarchs. Who will be Hupfeld's successor, we cannot say. But we may safely predict that, in the view of our author, he "will go deeper into the subject," and, at all events, "will bring forth different results from his predecessors." Surely these critics ought to allow a gift of prophecy in one verse of the Pentateuch at least; for Moses, in their theories, is dead and buried long ago; but none of them, with all their divining rods, can find out for us the place of his sepulchre unto this day.

It is difficult, in a few pages, to review a work of such bulk and size, affording such ample materials for critical discussion, and so many reasons for censure and rebuke. An able notice in the "British and Foreign Evangelical Review" has touched upon several of these, under the heads of Plagiarism and Erroneous Quotations,

critical errors, false views of inspiration, and doctrinal errors. Perhaps the most central topics suggested by the work are, its lax and unworthy view of the inspiration of the sacred writers, and the assaults on the authenticity of the Pentateuch, the Psalms of David, and the writings of Solomon. But most of these would require a more full and thorough treatment than our space will allow. And since their mischievous influence does not depend on any peculiar ability with which they are advocated, or any profound and original line of remark, but merely from the claim of the writer to represent the most advanced progress of exact criticism, we feel compelled to adopt a plan of review which might else be somewhat invidious. We shall endeavour to prove, by a review of two or three chapters only, that Dr. Davidson has no claim to be a safe, consistent, and accurate guide to youthful students in questions of criticism; and to show how little right he has to give his decisions in the off-hand, and almost contemptuous style, which meets us so often in the course of the work.

Passing over twenty chapters, occupied with the mere foliage of criticism, Hebrew characters, vowel-points, accents, history of the text, targums and versions—we come, in chapter xxi., to the first trace of real fruit, in “Rules for using Versions.” Nine rules are given, including such truisms as these:—

“A version made literally from the Hebrew is more useful than one where the interpreter studied perspicuity and purity of style. That interpreter is to be preferred who shows knowledge of the languages he has to do with, skill in translating, and carefulness in adhering to the original! When an ancient version has been interpolated from another, its authority is greatly lessened. The more ancient a version is, the more valuable. The greater the number of versions that support a reading, the greater its probability.”

It is then added, with much truth and some *naïveté*, that “such as admit the correctness of all these observations, may immediately blunder as soon as they begin to apply them.” Dr. Davidson then proceeds to give examples of their proper and improper use. Six passages are given, Prov. xviii. 22, Gen. i. 25, Gen. ii. 24, Ex. vi. 20, Is. xl. 5, 1 Sam. ix. 7; in all of which a slight addition, not affecting the sense, has been proposed on the authority of the Septuagint, or Septuagint and Syriac versions. Dr. Davidson rejects the change in every case, and is probably right; though such an apparatus of rules, with a cipher for the result, is an unpromising commencement of his critical labours. One passage, however, remains, Hab. ii. 5, in which we are told that “the LXX. probably lead to the true reading, instead of the Hebrew בָּנִים, which latter yields an indifferent sense. If we read בְּנֵי, we have probably the original word represented by the Greek one. The change is easily made. The top of the Daleth has only to be diminished. The quotation of the Greek version in the Acts sanctions and confirms the reading indicated by it, and the authority of the Syriac is on the same side.” We turn to the list of

quotations, p. 142, and find this foot-note,—“There is one important deviation from the Hebrew—*among the heathen*, is rendered, *ye despisers*. It is therefore probable that the translators read בוגרים in their copy. *We do not think, however, that it is the genuine reading.*” Since contradictions cannot both be true, it is plain that Dr. Davidson must have blundered himself, in the only case of any importance to which he has applied his “nine rules for the use of versions.” Without pretending to decide, our suspicion is that both criticisms are wrong. The word בוגרים means *transgressors*, never *despisers*; while the root בָּח, to *despise*, suggests a reading in exact agreement with the Septuagint and St. Paul’s quotation, better suited to the scope of the prophecy than our present text, and which would pass into it by an easy and simple change of two letters, very similar in their form.

In chapter xxvi., on “Critical Conjecture,” two examples are given with approval. The first is Ex. xvii. 16, where “כֶּם should be קֶם. The word occurs nowhere else, and is usually considered equivalent to נֶדָּב, *throne*; but that does not yield a suitable sense, whereas קֶם is in harmony with the context.” Dr. Davidson does not stay to explain what sense he extracts from the passage after the change. That the hand of Amalek was against the throne of the Lord, seems a more significant description of their presumptuous crime, than that his hand was against the Lord’s banner. And since the name of the altar clearly refers to the threatening, “the Lord will have war with Amalek,” and not to the crime which occasioned it, the conjecture, instead of being “required by the sense and connexion,” seems to catch at a verbal correspondence by an entire mistake of the real meaning.

“In 2 Kings xv. 27, Pekah is said to have reigned *twenty* years; but this is inconsistent with xv. 33, and also with xvii. 1. Hence we should probably read thirty years, which agrees perfectly with all other notices relating to his reign.”

This conjecture is made up of errors. Two passages, xv. 27, 30, distinctly assign twenty years to Pekah’s reign. The two others, xv. 33, xvii. 1, are separately quite consistent with that length. Compared, however, they imply twenty-seven years between Pekah’s and Hosea’s accession. Now, Hosea’s accession might possibly be delayed some years after Pekah’s death by a season of anarchy, while it is plainly impossible that he could reign three years before his predecessor, Pekah, was slain. These texts, then, are more adverse to the conjecture than to the received text, while the latter has two concurrent testimonies directly in its favour.

In chapter xxviii. we have a complete and useful list of quotations from the Old in the New Testament, with the Greek, the Hebrew, and the Septuagint version side by side. It is the most useful part of the work; but the notes, though not numerous,

abound with objectionable matter. We will take the chief of them in order :—

Matt. xx. 23.—“ He alludes to Isaiah xi. 1, not to Judges xiii. 5, where Samson is called a Nazarite, as Palfrey thinks. But because he joined it with other passages where Messiah is styled *semach*, the Branch, equivalent to *netzer*, he uses the plural, *by the prophets*. Nazareth had its name because it was a *feeble twig* ; and in the fact that Jesus chose that place, there was a fulfilment of the prophecy, that he was to be a humble sprout from the stem of Jesse. There is a truth in this, says Tholuck, only it seems to us a contracted religious view, that seeks in such accidentals a Divine intention.”

Here, first of all, a view common to Tertullian, Eusebius, Jerome, and Theophylact, among the Fathers, and Luther, Calvin, Bucer, Beza, Scultet, Chemnitz, Diodati, and Spanheim, among the Reformers, is fathered on Palfrey, an American Unitarian, who believes rather less of the Old Testament than the Sadducees, and is dismissed without another word. In Spanheim's “*Dubia Evangelica*,” the passage is fully discussed, and weighty reasons are given for rejecting the view of Dr. Davidson, both as opposed to the orthography of the Evangelist, and for other reasons, and also adopting the one which he rejects. We have scarcely a doubt that Spanheim is right in his sixty pages of careful reasoning, and that Dr. Davidson's positive *ipse dixit* is wrong. But the remark endorsed with his approval at the close is much worse than a mere critical error. The Evangelist is infallible, Dr. Davidson tells us elsewhere, in moral and religious truth ; and yet he thinks that he can discover the contracted nature of his religious views, or, in reality, that he commits a childish error, even where he affirms a fulfilment of prophecy in the person of Christ ! This is, surely, the height of logical inconsistency and practical irreverence.

Matt. iv. 15, 16 ; Isaiah ix. 1.—“ The passage is freely rendered from the Hebrew ; but the received version is incorrect. It ought to be, ‘As the former time brought into reproach the land of Zebulun, so the succeeding time brings into honour the way of the sea, &c.’ ”

This is positive enough, like the decision of an oracle. Yet we appeal to any plain reader, whether anything can be more flat, frigid, and jejune, than the improved version here proposed. We are aware that several critics of reputation adopt its main idea, viewing the two clauses as an antithesis of contempt and honour (as Mede and Professor Selwyn), though we doubt whether they would express it in words so flat and tame. We have little doubt that the criticism is a total error, and that the received version, with one slight change, *for* instead of *nevertheless*, gives the true sense. A reference to 1 Kings xv. 20 ; 2 Kings xi. 32, 33, will show the two facts to which the prophet refers. A still heavier affliction, contrasted with these two earlier ones, is denounced as at hand from the Assyrian armies. There is then an abrupt transition to the dawning light of Messiah ; and it is implied, by the rapid sequence of the promise, after these places have been named,

that this mercy would first dawn where the judgment had first begun.

Matt. xv. 8, 9; Isaiah xxix. 18.—“This citation is made from the LXX., not exactly. The LXX. mistook יְדָוּהּ for יְדָוּהּ, and therefore translated *μαρτη δε*, which the Evangelist follows notwithstanding.”

This is equally oracular with the last. The Evangelist is here reporting the words of our Lord himself, and the emphasis of his words rests mainly on the phrase which is thus hastily set aside. On the other hand, the change of *vau* for *yod*, in the Hebrew text, is the slightest and easiest possible, and is required, we think, by the emphasis in the prophecy, no less than in our Lord's quotation. Let us compare the two readings, literally rendered. “And there is their fear towards me, taught by the precepts of men.” “And vain their fear towards me, taught by the precepts of men.” Who can fail to see how superior the latter is in force and expressiveness?

Matt. xxii. 37; Deut. vi. 5.—“This passage is cited freely after the LXX.”

On the contrary, it differs from them in all the three terms, and in two of the three agrees perfectly with the Hebrew, and in the third is a simple paraphrase.

Matt. xxvi. 31; Zech. xiii. 7.—“This is taken neither from the Hebrew nor Septuagint, but quoted freely and independently.”

In reality it is a close translation of the Hebrew, except that the figurative command of God, that the sword should smite, is changed into a simple future. The LXX. is quite different.

Matt. xxviii. 9, 10; Zech. xi. 13.—“The passage is freely used, and agrees neither with the Hebrew nor the LXX. *Ελαβον* must be the third person singular, because of *εδωκαν* following. Both the Hebrew and the LXX. have the first person. The words *τιμνη...ισραηλ* are by no means a good translation of the Hebrew.”

The quotation here, and the mention of Jeremiah, have a real difficulty. Dr. Davidson, in the previous paragraph, gives a clear summary of the solutions proposed, though he gives no decision of his own. In the words just quoted, *singular* is, of course, a slip of the pen, though a curious one to have escaped correction in such a work. No notice is taken of the probability, suggested by Mede, that the words, “as the Lord appointed me,” imply a different reading, *בְּדֵת יְדָוּהּ*, instead of *בֵּית יְדָוּהּ*, and one which is favoured by the construction and order of the words in the prophecy. The censure of the Evangelist for inaccuracy in the last sentence, rests, we believe, on an entire mistake. It seems clear that the words are an explanatory parenthesis, and not a translation. “And they took the thirty pieces of silver (the price of Him that had been valued, whom they of the children of Israel valued), and gave them for the potter's field, as the Lord appointed me.”

Mark iv. 18, 19.—“This passage is from the LXX., but not at all exactly.
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Instead of the Hebrew, 'to the prisoners the opening of the prison,' the LXX. have 'recovery of sight to the blind,' which the Evangelist follows, though it is not a right translation."

Alford remarks, with more truth, that in the Gospel we have "the LXX. and the literal rendering both included, the latter in the words of lviii. 6." We may add that the root, in every one of the twenty-two other places where it occurs, denotes the opening either of the ears or the eyes, so that the version of the LXX. seems evidently included in the true significance of the phrase.

Acts vii. 26.—"There is a mistake here. Jacob purchased a field from the sons of Emmor, but Abraham bought the cave of Macpelah from Ephron." Stephen quoted from memory, or followed tradition. There are two similar mistakes just before. First, that, besides Jacob and Joseph, the other sons of Jacob were buried in Palestine. Secondly, that Jacob was buried in Sichem, instead of the cave of Macpelah. Stephen was not infallibly inspired."

So Dr. Davidson expects us to believe, on his authority, that St. Stephen, "full of the Holy Ghost," and to whom the promise was fulfilled that hour, of "a mouth and wisdom, which the adversaries should not be able to resist," when pleading before the Jewish Sanhedrim, by a review of God's mercies to Israel from Abraham to Solomon, made blunders which might be detected by every Jewish child. The charge is much more than a denial of his infallibility. It makes him guilty of a disgraceful ignorance of the plainest facts in the Law of Moses, at the moment when he was appealing to its evidence on a question of life and death, before its most jealous guardians. Whoever considers the circumstances of the address, will be led to the only reasonable conclusion, that St. Stephen sums up in one sentence, the double purchase, the double burial-place, and the double burial, just because the details were all familiar to himself and to the Sanhedrim. The words of the Martyr involve a plain reference to six different chapters of the history; and the idea that he confounded Abraham with Jacob, or the funeral in Genesis with that in Joshua xxiv., is equally ridiculous. There is and could be no mistake, but only an elliptical brevity, arising from the consciousness that his own knowledge of the details, and the legal knowledge of the Sanhedrim, made a more explicit fulness of allusion really superfluous.

Rom. x. 6.—"It is easy to see that there is no argument or proof in the passage. It is a mere accommodation of the Mosaic words. See Palfrey's Relation between Judaism and Christianity, and De Wette's Handbook."

So, then, to prove that the Apostle uses an argument which is no argument at all, Dr. Davidson refers us to an American Unitarian, and to a German critic, who resolves the Pentateuch into a mere epic fiction of the Hebrews. What is really easy is to see that Dr. Davidson does not understand the Apostle's reasoning, and makes his own ignorance an adequate test for the words of inspired wisdom. The law itself had two opposite characters. As a message of Divine truth to Israel, it was a free gift of inestimable value. As a legal code, it was a strict requirement of

work to be done, with a curse on disobedience. The latter, expressed in Rom. x. 5, Lev. xviii. 8, was the legal side or aspect of the Law. The second, unfolded in Rom. x. 6—8, Deut. xxx. 12—14, was an evangelical side or aspect, even in the Law itself; and embodied the very same principle of Divine life, imparted and received gratuitously, in the way of a free gift, which was afterwards more clearly unfolded in the Gospel of Christ. The reasoning is cogent and profound, and Dr. Davidson's reference to Palfrey and De Wette is only a specimen how the blind may become leaders of the blind.

Rom. xv. 10; Deut. xxxii. 43.—“This is exactly according to the LXX. The Hebrew has ‘Rejoice, ye tribes, his people;’ but the LXX., in which two different translations are combined, one being a gloss, have ‘with his people.’ The Masoretic punctuation is right, and the LXX. incorrect. To say with Scott, that ‘the Septuagint gave the genuine reading of the Hebrew, though, in the abrupt language of poetry, the preposition is omitted,’ is either saying nothing to the purpose, or asserting what is wholly untenable.”

This is sufficiently positive, and is made up of errors. The word *goim* occurs hundreds of times in the Old Testament, and about eighty times in the Pentateuch, and never once means the tribes of Israel, but always *nations*, or *Gentiles*. The LXX. do not combine two translations, which is absurd; but supply a preposition, which the sense requires. The Masoretic reading does not exclude this construction. On the contrary, the parallel in the last clause of the same verse, where *ammo*, his people, follows *admatho*, his land, by an asyndeton of the same kind, plainly requires it. In page 242, also, we have Dr. Davidson's authority for supplying “by the help of,” in Gen. iv. 1, where there is no preposition in Hebrew. In that place he rejects the apposition as positively as he here espouses it. His own criticism, then, is “wholly untenable.” It seems to be preferred because it would convict St. Paul of a deceptive quotation, and show that the passage appealed to had no real bearing on his argument.

1 Cor. ii. 9.—“This citation has many difficulties. . . . Randolph errs in affirming that the passage is so near to the Hebrew (of Is. lxiv. 4) both in sense and words, that we cannot suppose it to be taken from anywhere else. The difficulty lies in its remoteness from the Hebrew text. Nor is it impossible to make sense of the Hebrew, as he asserts. Gesenius has made sense of it, and so has Knobel!! We are inclined to believe that the Apostle quoted freely from a reminiscence of Is. lxiv. 3, other prophecies floating in his mind at the same time.”

The passage is *not* remote from the Hebrew text. The form only is changed, because it is not a direct quotation, but expounds the “wisdom” of the previous verse by a reference to the description of the prophecy: “We speak wisdom among the perfect;” namely, “things which eye hath not seen, &c., which God hath prepared for them that love Him, and hath revealed unto us by His Spirit.” The last clause alludes to and expounds the exceptive words, which are not directly given—“neither hath the eye seen;

O God, beside Thee, what He hath prepared for him that waiteth for Him." God alone has seen these mysteries, and He it is who reveals them by His Spirit.

Eph. iv. 8.—"The LXX. agree with the Hebrew, but the Apostle differs widely from both. Instead of 'Thou hast received gifts among men,' Paul has, 'gave gifts to men.' This, too, is the most important clause, in which the strength of his illustration lies. He does not use the Psalm passage as if it contained a direct prophecy concerning Christ. Neither does he find in it a typical prophecy. Had either been the case, he would not have used such liberty in altering the words. He uses it as a vehicle for his own ideas, in the way of accommodation. It is used for illustration, not for proof. Those who believe that the Apostle quotes from it in its true and proper sense, sadly twist the words of Paul, to bring them into accordance with the original. It is no valid objection to our view, that the Apostle reasons on the words in the following verses."

Here we have a clear light thrown on Dr. Davidson's view of Apostolic wisdom and inspiration. St. Paul first of all makes a wrong translation of a verse in the Psalm, so as to differ widely, both from the version current among the Hellenist Jews, and from the true meaning of the passage. He then reasons upon this pure mistake of his own, as if it explained the facts of our Lord's history, and the miraculous and spiritual gifts of the Apostles and early teachers of the Church; the whole being based, neither on a current and well-known version, nor on the true meaning of the Psalm, but on a new translation, "widely different" from the truth.

A just criticism will exactly reverse all the statements of the note. The Apostle, instead of departing widely from the sense of the Hebrew, gives its true and exact meaning. What sense can we attach to the words, when addressed to the Lord God, "Thou hast received gifts among men, even the rebellious"—but "Thou hast received gifts and distributed them among men, even rebels." The preposition conveys the *sensus prægnans* to the verb before it; and the Apostle gives the real force of the statement, which the more literal rendering of the LXX. leaves in comparative obscurity. Having translated accurately, though not with a slavish literality, he reasons forcibly and accurately upon the statement. If the Lord God ascends on high, this implies a previous descent to the lower parts of the earth, as predicted in Ps. xvi. and other places; and His imparting of gifts to men has been fulfilled in the endowments of the Apostles and other teachers of the Church, all derived from the ascension of the Lord of glory.

Heb. i. 6.—"This quotation is from Ps. xcvi. 7, in the Septuagint, and not from Deut. xxxii. 43. In the latter place there is nothing corresponding to it in the Hebrew. The Alexandrian recension of the LXX., which the Apostle used, has there *υιοι θεου*, and not *αγγελοι*. The Hebrew word *elohim* never denotes *angels*, as Gesenius and Hengstenberg both allow; so that the New Testament writer must have had both passages of the LXX. in his mind, and mixed them up together."

In this remark the premise is totally false, and the conclusion has no connexion with the premise. If *elohim* never meant *angels*,

how could this prove that a writer, who, according to Dr. Davidson, knew no Hebrew, quoted from a place where the word *angels* does not occur, as well as from one where it is really found? But it is quite plain that, both in Ps. viii. and Ps. xcvi. *elohim* does mean *angels*, as the LXX. have rendered it, and that the New Testament writer has correctly adopted and reasoned upon its true meaning. Also, in the Manual Lexicon of Gesenius, the only one of his which happens to be at hand, he *does* admit this meaning of the word. We cannot conceive what other meaning Dr. Davidson would attach to it in Ps. viii. Would he make the Psalmist assert, that man is only slightly inferior to God himself, or that he is actually inferior to stocks and stones? One statement would be ridiculous, and the other blasphemous.

Heb. viii. 8; Jer. xxxviii. 31.—“The Hebrew agrees with the LXX. except in one clause, which is apparently very different, and rendered *καὶ ἡμελησα αὐτῶν*. This is translated in the English, ‘although I was a husband to them.’ There is no reason for supposing, with Randolph and others, that the Hebrew was different, such as *נעלתי* instead of *בעלתי*. All such conjectures are gratuitous. The most natural interpretation is, ‘I ruled over them.’ This is favoured by the LXX. in Jer. iii. 13, where the phrase also occurs. In the present instance those translators, by using *ἡμελησα*, missed the true sense.”

Here, again, we strongly suspect that every statement is just the opposite of what sound criticism would require. First, in Jer. iii. 13, the received version, “I am married to you,” is plainly much more suitable than that of the LXX., and a wrong version in one place can be no presumption for the same rendering in another. Out of fifteen or sixteen places, there are only two at most, where *בעל* has the sense “to have dominion,” and not the usual one, *to marry*, or *to be a husband*. In Jer. xxxi. 31, Dr. Davidson’s rendering of the Hebrew text would deprive it of nearly all point and force,—“which my covenant they brake, and I ruled over them, saith the Lord.” If the present reading be retained, the *vau* must be adversative, and the received version is clearly the best and the most natural. But there seem to be very weighty reasons for adopting the suggestion of Cappellus. The change from *beth* to *gimel* is very slight. The conjunction then retains its proper force, and the sentence its natural form and sequence,—“which my covenant they brake, and I abhorred them, saith the Lord.” The agreement with the Septuagint, and with the quotation in Hebrews, is restored. Still further, the phrase will then correspond precisely to the threatening in Lev. xxvi. 30, and to the complaint of Jeremiah himself a few chapters before xiv. 19, “Hath thy soul loathed Zion?” As soon as the promise of the first covenant, Lev. xxvi. 11, has been forfeited, and its threatening, Lev. xxvi. 30, fulfilled, that broken covenant will thus be followed by the introduction of the new and better covenant of grace.

Heb. x. 5.—“This citation is from the LXX. with some variation, but the Hebrew differs widely. Some think the Hebrew might be more properly rendered ‘mine ears hast thou bored,’ with allusion to the custom in Ex. xxi.

6; but this cannot be sustained, because the verb employed in Exodus is not that in the Psalm. To open or uncover the ear, was a customary expression among the Hebrews for revealing or listening to a communication, followed by prompt obedience. Hence the Greek phrase is substantially equivalent to the Hebrew."

This criticism betrays the same total want of logical consistency which runs through the whole work. One version is rejected, because the verb in Exodus and the Psalm is not the same; and another is adopted in the next sentence, to which precisely the same objection applies; for the verb in the Psalm is never once used, where "to open the ear" denotes listening and obedience. Also the Greek phrase, "a body Thou hast prepared me," and "Thou hast taught me to listen and obey," are by no means substantially equivalent. We agree with Dr. Davidson, that the Hebrew text requires no change; but we believe that he has missed the true explanation of the Greek words, and their relation to the original. The Hebrew means literally, "mine ears hast thou digged," or fashioned, not with allusion to Ex. xxi. 6, for the reasons Dr. Davidson has given, but to the true office and purpose of the ear—a willing, submissive attention to the voice of God. But the forming of the ear implies the preparation of a body, or the fact of the incarnation; and having been thus paraphrased in the Greek version, it is this secondary idea, really contained in the Hebrew, though less prominent in it, which the Apostle uses in the course of his own argument.

Heb. x. 37, 38.—"The New Testament writer has changed the order of the two clauses, and put *μὴν* after *δικαίως* instead of *πιστῶς*. On comparing the Septuagint with the Hebrew, there is considerable difference, so that some have suspected a corruption of the latter without reason. The general meaning is the same, though it is tolerably clear the Greek translator did not reach the exact sense of the Hebrew."

Here Lachmann's innovation on the received text is accepted as infallible, without a word of remark; though it is opposed to the great majority of the MSS., and confuses the meaning of the sentence. In other respects, the remarks are just and accurate.

Heb. xi. 21.—"This quotation is from the Septuagint version of Gen. xlvii. 31. But the LXX. pronounce the Hebrew word, *מִטָּה*, a *staff*, instead of *מִטָּה*, a bed, as it is pointed in the Hebrew. We believe the true reading is in the Masoretic punctuation, for it agrees best with Gen. xlviii. 2, 1 Kings i. 47. Randolph takes the opposite view, because he thinks that Jacob was not confined to his bed, contrary to the context, and because it is not easy to understand what can be meant by worshipping on the head of his bed, contrary to 1 Kings i. 47. The writer of the Epistle, as usual, follows the Greek."

The version of the LXX., adopted in Hebrews, requires no change of the text, but only of the points, which Dr. Davidson refers to the seventh century of the Christian æra. The question is thus mainly one of internal evidence, and this is nearly balanced. In favour of the Masoretic pointing, we have the use of the word

in Gen. xlviii. 2, immediately after, and in xlix. 33, and the passage in Kings, which is partly similar. On the other side, we have two reasons, the word *rosh* = *head* or *top*, which seems unmeaning in one case, and is plainly essential in the other; and the fact that the report of Jacob's sickness does not precede, but follow, the mention of this act of worship. We think that these reasons turn the scale in favour of the Greek version, adopted in Hebrews, especially as this use of ראש is twice or three times as frequent as the other. At the same time, in so doubtful a question, we should have no complaint to make against Dr. Davidson's note, which has no trace of his frequent dogmatism, if the decision were not part of a systematic depreciation of the writer to the Hebrews, who is charged with blindly following the Septuagint, right or wrong, because he had no knowledge of the original. Those who, like ourselves, have no doubt that St. Paul is the writer, must, of course, consider this attempt to degrade its authority as no less ridiculous than irreverent.

Heb. xiii. 5.—“This is from the LXX., with some variations. At first sight it seems to agree more closely with the Hebrew than the Greek. But it is improbable the writer followed the former. In departing from the Greek, to give emphasis to the words, the author of the Epistle brings the citation unconsciously nearer the original!”

The general consent of the Church in all ages has referred the Epistle to St. Paul, of whose thorough knowledge of Hebrew there can be no doubt. Even if there were no such testimony of the true authorship, the fact that no book of the New Testament is so rich and full in allusions to the Old, would be a strong presumption that the writer knew the sacred language. Yet to sustain the critical fancy that he knew only the Greek version, we are required to assume that he changed that version in mere caprice, to make it more emphatic, and thereby hit, without being aware of it, on an exact version of the Hebrew! In cutting away “the traditional fat of hereditary sentiments,” Dr. Davidson seems here to have made a complete excision of all critical common sense, and committed open murder on the laws of evidence.

We have thus analyzed the best portion of the work, and find abundant proof of critical rashness and irreverence. But we must glean a few more instances from the following chapters, before we close the present review. The harvest is too large to be reaped within a few pages, and would furnish materials for a work as large and bulky as the “brief Introduction” itself.

Let us first gather a few instances of direct contradictions. One has been noted already at pp. 88, 142, on the true reading of Heb. i. 5. But cases of the same kind are abundant. At p. 50 we read, on the subject of the Septuagint version, “We have nothing but internal evidence as a guide in the matter, and who knows not the uncertain nature of that criterion?” But at p. 632, the object is to set aside the Mosaic origin of the Pentateuch; and we are told,

"Where external and internal evidence disagree, it will usually be found that the former should give way. So it has been in the question before us."

In p. 214, on Ps. lxxii., Dr. Davidson speaks of "the universal diffusion of Messiah's kingdom, predicted in the Psalm itself," by way of contrast to verse 20, which he regards as the close of an entire book or section. But at p. 756 we are told that "some explain Ps. lxxii. of Messiah, without necessity or warrant." At p. 236, on Eph. ii. 3, we are told that *φύσει* does not mean, by birth. And again, at p. 485, that "sin cannot be predicated of infants from their birth; and that Eph. ii. 3, refers only to a state which follows voluntary transgression." But at p. 275, on John iii. 6, we are told that "two births are set over against each other. The children born in one are carnally minded, because those from whom they spring have a sinful nature; the children born in the other are holy, because the Spirit who produces their nature is holy." In pp. 188—191, we have an argument of some length, to show that *ἡρα*, or *ὡς πλεωροθῆ*, have always a *telic*, and never a simply *ecbatic* sense. "The *telic* use is now so well established, that it would be unnecessary to turn aside to discuss and defend it." In p. 765, speaking of Acts i. 20, where we have a still stronger phrase, "*ἐδει πληρωθῆναι*," we read, "It is *not* meant that the words thus cited were intended as a prediction of Judas. They are not a prophecy in any sense; and all that the quotation implies is, that the words suit the case of the traitor. They are accommodated by the Apostle to him." At p. 659, we read that "the historical truth of 1 Sam. xxi. 10, is confirmed by Ps. xxxiv.; and at p. 282, that "there is no reason for doubting the correctness of the inscriptions of Ps. xviii. and xxxiv.; and the scope of the writer is illustrated by means of them." At p. 747, all is reversed. "We look on the title of Ps. xxxiv. as incorrect. The Psalm has no relation to the conduct of David at the time specified. It is evidently of later origin, having been written for a liturgical purpose!" At p. 308, "there was but one miracle performed, either on two blind men together, or on one. This miracle was wrought, either at the entrance to Jericho, or on leaving the city." At p. 582, "If we adopted any of the solutions, it would be the third (i. e., the very same singled out for rejection at p. 308). The combination of the two miracles in Mark and Luke by Matthew, or his translator, is the most probable." We believe that these examples of direct contradiction, which we have noted in passing, might be multiplied sevenfold, if the work were examined with this one object in view.

We have not room to enter on the second and third parts of this huge volume, where we have marked about a hundred passages, containing, as we believe, either critical or doctrinal errors of a serious kind. We shall close with a notice of one or two state-

ments on the Epistle to the Hebrews, a favourite object of the negative criticism of the Author. He writes in one place as follows:—

“The Author of the Epistle to the Hebrews makes as much use of the Old Testament as the Apostle Paul. Nor is his method of employing it *essentially* different. There is indeed a perceptible difference, but not so great as has been sometimes represented. His hermeneutics have often been compared to Philo's, so that even the direct influence of these has been asserted by Bleek and others. But this is incapable of proof, as Tholuck has well remarked. There is a certain Alexandrine complexion about his use of the Old Testament, as well as his style, which distinguishes them from Paul's, but that is far from a direct use of Philo's writings. It is more Hellenic than Jewish, more ideal and arbitrary than the Pauline. It is evident that the writer was dependent on the Septuagint; and since he could not have recourse to the Hebrew, as the Apostle had in the case of important differences, he had recourse to it even when incorrect, as ii. 7, x. 5.”

Let the reader compare this statement with p. 324, where we are told that the authorship is *substantially* Pauline; with p. 168, where it is said that the Greek Version of x. 5, is “substantially equivalent with the Hebrew;” and with p. 161, where St. Paul himself is said to desert both the Greek and Hebrew by a totally incorrect translation of Ps. lxxviii.; and we have as much contradiction as could well be committed on one subject. The remarks are continued as follows:—

“Some of his citations are very remarkable and puzzling. Perhaps those which will strike the expositor as most singular are ch. i. 6, and 10—12; from Ps. xlvii. 7, cii. 25. In regard to the former, we must believe that they are a direct application of the words, ‘Worship Him, all ye gods,’ to Christ. The writer cites them as one of his proofs of the dignity of Messiah. Any attempt to regard the passage as a mere accommodation of the Psalm appears to us utterly nugatory. . . . We explain the other citation in the same manner. The writer directly applies the words, Ps. cii. 25, to Christ, as a proof of His superiority to the angels. How the original can be properly employed in this manner, it is very difficult to see. Tholuck, who is quite aware of the puzzling nature of the citations, conjectures that the subject of the two Psalms was assumed by the Jews to be the Messiah, and that the writer employs an *argumentum ad hominem*. But he does not approve of it. These observations will prepare the reader for believing that the types, prophecies, and parallels, which the writer finds in the Old Testament, are of a more *subjective* character than the Pauline. The Old Testament is commonly employed as a vehicle of his own ideas, a substratum of his own thoughts. The historical sense is less regarded. Passages are applied homiletically. Penetrated with a profound sense of the depth of meaning lying in the Old Testament, or deducible from it, he does not consider whether direct prophecy, or typical parallel, or subjective application, should be carefully distinguished, but assumes a Divine intention in the passage, if it be capable of a Christian application. He converts the subjective application into an objective and divinely intended one, as is apparent in xi. 15, 16, iv. 8. This is not done by Paul.”

It is strange to see that an ostentatious profession of skill to discern between the style and reasonings of St. Paul and of an Epistle of which the authorship is “substantially Pauline,” should result in
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such hopeless perplexity, the moment we turn from vague generalities about "Alexandrine hermeneutics" to deal with a particular passage. The force of the two quotations is plain enough to any intelligent reader of the Bible. The Lord, who is the subject of each Psalm, is described in it as One who is to "appear in His glory," and before whose presence a fire proceeds to devour his adversaries. But of God the Father it is written, that "no man hath seen Him at any time;" and the Lord who appears to assume a visible kingdom must be the King Messiah promised from the beginning. Hence the reasoning is plain and forcible. He who appears to build up Zion is the King Messiah, and of Him the words are spoken in the verses that follow, "Of old Thou hast laid the foundation of the earth." He, before whose visible presence a fire goes forth to devour the enemies of His reign, is the King Messiah; and of Him it is written in the verse that follows, "Worship Him, all ye Gods." All the euphemisms about the subjective and the objective—meaning, in plain words, that the writer passed off his own mistaken fancies as the true sense of Old Testament passages, and made these mistakes the basis of his reasoning—may therefore be dismissed into the dark limbo of irreverent follies out of which they have risen up to the face of day.

But we have further criticism of the same kind, at page 223, on Psalm civ. 4:—

"The translation may be, 'Making His angels winds, and His ministers flaming fire—or making winds His angels, the flaming fire His minister.' In the former case angels and ministers are subjects, in the latter they are predicates. Here the context and whole Psalm must determine; showing that the idea is, He makes the winds His messengers, and the flaming fire His servant. This is consistent with, and favoured by (!) the quotation in Heb. i. 7."

Now in Heb. i. the writer is proving the superiority of Christ to the angels; and, for this end, contrasts a double statement in the Psalms respecting the angels and the Son of God. The first of these is the verse before us,—“Concerning the angels He saith, Who maketh His angels spirits (*πνεύματα*), and His ministers (*λειτουργους*) a flame of fire.” He then draws an inference at the close from this double statement of the Psalmist: “Are they not all ministering spirits (*λειτουργικά πνεύματα*), sent forth to minister to them which shall be heirs of salvation?” In the face of these facts, to say that the quotation favours the opposite version, “He makes the winds His messengers, and the flaming fire His servant,” is so openly and discredibly false, that, in order to preserve our good opinion of Dr. Davidson's honesty and truthfulness, we must charitably assume that he was dreaming when he penned the remark. If deliberately made, it would be fatal to his reputation, not for critical sagacity, but for sincerity and truth, when once engaged in the defence of some favourite theory.

Even with regard to the Psalm itself, the statement is equally, though less flagrantly, untrue. The grammar and the context are

both opposed to the new version, and confirm that of the LXX. which forms the basis of the Apostle's argument. For in this context the subject is always placed first, and is followed by the quality or attribute ascribed to it; as when light is compared to a garment, the heavens to a curtain, and the clouds to a chariot, and again the deep to a garment. The grammatical reason is still more decisive. The new version turns the plural into a singular, in the second clause, without any warrant. The emphasis is clear and plain, when the ministers of God, the angels, are called a flame of fire; but to call flaming fire God's ministers, in the plural, is little better than pure nonsense. Yet this is the rendering which Neological critics prefer, in order to enjoy the luxury of cutting away the foundation of the Apostle's argument.

Another criticism of the same stamp, in reference to the same Epistle, occurs in page 803 :—

“They (the sacred writers) quoted loosely and from memory. All that they seem to have attended to was the substantial idea of the passage. It would be wrong, for example, to interpret *elohim*, in Psalm xcvi. 7, by *angels*, because the writer of the Epistle to the Hebrews has *αγγελοι* for its representative. It refers to false gods, whose existence is assumed that they may be treated with greater contempt.”

The logic, the criticism, and the reverence for Scripture, are here unhappily on the same level. To prove that the sacred writers attended only to the substantial idea of the passages they quoted, appeal is made to an example where, if the criticism be just, the substantial idea has been rejected, and an entirely wrong meaning substituted, and made the basis of a weighty argument. Next, the words *elilim*, idols, and *elohim*, gods, or *mighty ones*, are made synonymous, when the paronomasia is of itself a clear sign that a strong antithesis is intended by the writer. Those who worship vain idols instead of the Lord may well be covered with shame, when the true gods, the glorious spirits of heaven, are summoned to worship the coming King. The explanation in support of the criticism is more foolish than the criticism itself. A command given to nonentities to worship the Lord, would ascribe to them an impossible honour, and be a signal affront to the Lord himself, whose name would be conspicuously taken in vain. It is another critical error of no slight magnitude, to suppose that *elohim* could be applied to mere nonentities. It refers, eminently, to the true God; next to the holy angels, as nearest to Him in glory; thirdly, to earthly lords or rulers; and, lastly, to false gods, viewed as mighty spirits of evil, whom sin has not robbed of “all their original brightness,” and who are even superior in dignity, by their first creation, to the sons of men.

In another Article we hope to resume the examination of this work, with reference to the general theory of inspiration which pervades the whole. But we have felt it a duty, first of all, to remove the impression which the bulk of the work, the name under

which it appears, and the reputation and position of the Author, might create in its favour among young theological students, by some specimens, hardly a tithe of those we have noted down, of critical rashness, irreverent treatment of the word of God, bad logic, and direct self-contradiction. It is with sincere regret, for Dr. Davidson's sake, that we have felt compelled to take up this line of review, and should far more gladly have met with him on neutral or friendly ground. But the nature of the work leaves us, as Christian Observers, no alternative. We believe that, in proportion as it is looked up to by young students, it will undermine their faith in the authority of Scripture, and accustom them to a self-sufficient, rash, and perilous style of criticism, no less morally than theologically dangerous. The only way to prevent an issue so disastrous, is to make it plain, by a series of examples, that the critical character of the volume is no less defective than its theology is uncertain or unsound; that, whatever superficial readers may imagine, or partial friends may affirm, it has no intellectual claim whatever to a patent of nobility; and that it is wholly unfit, on almost every ground, to become a manual of Biblical interpretation to our English students of theology.

REFORMATORIES.

- (1.) *The Law of Reformatories.* By J. MACGREGOR, Esq., M.A., of the Inner Temple, Barrister-at-Law. London: W. G. Benning and Co., Fleet Street. 1856.
- (2.) *Reformatories and Prisons, viewed in connexion with God's Remedy for Moral Evil.* By Rev. R. V. REYNOLDS, Chaplain, Convict Prison, Wakefield. London: Nisbet and Co., Berners' Street. 1856.
- (3.) *On the Present Aspect of Serious Crime in England, and the Means used for its Punishment and Repression by Government.* By the Rev. JOSEPH KINGSMILL, M.A., Chaplain of Pentonville Prison. London: Longman and Co. 1857.

At the present time, when ticket-of-leave men put us in daily fear for our persons and our property, and the best modes of defence against the *garotte* form a staple of conversation, our readers will be especially ready to discuss with us the best means for the suppression or diminution of crime.

The Home Secretary is anxious, from his place in Parliament, to relieve the alarm which has been so generally felt throughout the country. We do not regret the panic; and we hope that it will not pass away without leaving some good fruits behind it. We are glad to hear the question, "What are we to do with our criminals?" asked with real earnestness; and we are not sorry that we

should be unable to ship them off wholesale to the Antipodes, as at one time ; for we believe that we shall thus at last be forced to do what ought to have been done long since from better motives,—make a decided and vigorous effort to stop the sources of crime ; dam up the stream at its fountain-head, and so cut off those foul waters which have long polluted our land.

As Christian Observers of what is passing, we are glad to see indications that the subject of crime and criminals will be dealt with in a *Christian* spirit. We must enter our decided protest against the narrow and selfish view which has been again and again advocated in our leading journal. It is most true that self-preservation demands the enactment of strict laws and the enforcement of severe punishments ; that self-interest compels us to remember that crime is a costly thing, and that all successful efforts to diminish it will be a saving to our purses ; but the Christian must set before himself, in this as in all other things, a higher object, and act from a higher motive. Self-preservation cannot be the Christian's exclusive aim ; self-interest is not a word in his vocabulary. The good of his fellow-men must be his object, the example of his Saviour his rule, and the love of that Saviour to himself his constraining motive. We admit, indeed, that the first object of Law is the protection of society against those who would transgress its rules and disturb its peace, that the well-disposed must be defended against the evil, and that it is right to consider how this may be effected with least cost. But we must not rest here ; to secure these objects is to secure only a small part of our true aim. We are sure that every Christian man will agree with us ; and in the advocacy of the Reformatory movement by men not otherwise known for benevolence, we see a pledge and an earnest that the subject will be thus viewed throughout the country. It must, and we trust will, be our object in all future enactments, not only to protect ourselves, but also to rescue those who make repression necessary ; in short, to find in this deeply responsible course of duty an opportunity of following His example who came to seek and to save the lost.

The "*Reformatory*" movement is the first great and general effort that has been made to arrest the progress of crime by strangling it almost in its cradle. While we hail this movement with much satisfaction, we desire to see it established on a right basis, and supported from true motives. Right views of the cause of crime, a right use of the only remedy for moral evil, are essential, if the movement is to be successful. And this caution is not unnecessary. Some of our readers may be aware that the Reformatory movement is now taken up so generally, as to render it desirable that there should be a Central Agency, whose objects should be "to collect and diffuse information, as to the operations and results of Reformatory Institutions ; to afford a means of communication between their promoters, and of concerted action with the

Legislature ; to train matrons and masters ; to provide books and school materials, and permanent provision for the inmates, by emigration or otherwise, when their period of training is over."

We had hoped that, in the carrying out of such a scheme, all would be agreed ; and, as this has not been the case, we think it desirable that our readers, and Christian men throughout England, should know the cause of the disruption which has unfortunately taken place amongst the promoters of it. The question on which the split occurred was, as to the basis of Reformatory training. It was, in fact, the question of Bible or no Bible ; and we were not surprised to learn that Lord Shaftesbury, and those who have acted with him for the good of the homeless and destitute poor of London, felt that on such a question no compromise could be tolerated. They established, therefore, the "Reformatory and Refuge Union," and have declared that, in carrying it on, they shall endeavour to promote the religious, intellectual, and industrial education of the inmates of Reformatory Institutions ; and without interfering in their management, to encourage those who conduct them, in every effort to reclaim and elevate the neglected criminal class, by educating them in the fear of God, and the knowledge of the Holy Scriptures.

Of the other Society, which adopted the more ambitious title of the "National Reformatory Union," we know little, except that it held its first provincial meeting at Bristol in the summer of last year, under the auspices of Lord Stanley. Of the precise intentions of this Society we have no statement before us. Its professed object is the same as that of the other Society, with the exception we have noticed above. It makes no distinction of creed or party, and is ready to help forward alike the Romanist, the Unitarian, and the orthodox Christian. It is perhaps to this ambiguity of character that we are to attribute the tone, character, and spirit which pervaded the proceedings at Bristol. There was in the addresses of the President a studied silence on the facts of the Bible. Crime was spoken of as the simple result of circumstances. The natural depravity of the human heart was ignored ; and we were told that change of circumstances would, with judicious management, produce reformation of life, in which happy result the great cure for penal evil which God has provided was to have no share.—It was evident that some of the speakers could not agree with these statements, and felt themselves embarrassed. We wish that they could see that their standing-point is altogether faulty. We are happy to know that the managers of Reformatory Schools, who have learnt by experience what can never be learnt by theory and talk, do for the most part feel this. All the London Institutions but two, all the Scotch but one, all the Irish, and the chief in many English towns, have given in their adhesion to the Society which alone rests on true principles, the "Reformatory and Refuge Union."

Mr. Kingsmill has some good remarks on this subject :—

“By all means let religious scruples be respected ; let differences of religion be tolerated to the fullest extent ; let no man's prejudices be lightly treated, much less causelessly offended ; let all unite in things in which harmony and unity of action are possible ; but in projects in which religion is a main element, if they are to be of any use. Call not to your counsels men who cordially hate your religion, and who are striving, heart and hand, in every way to dethrone it, to place their own system of belief in its stead. One of the most insidious of these methods is just this very one, in my opinion ; to get the nation gradually to ignore, or to keep in the back-ground, as if it were ashamed, the distinguishing principles of its own faith.” (pp. 19, 20.)

We think, also, that there is good ground for the fears which the same writer expresses as to the working of these two Societies :

“I confess to some misgivings as to the utility of these new institutions, and more especially as regards that part of the operations of either, which is designed to produce popular excitement, and which has too plainly the tendency to foster pride in patron, and teacher, and scholar alike.

“What is wanted, is not the occasional congress of philanthropists in the great towns—the ostentatious inspection of institutions by crowds of distinguished personages, or the costly machinery of a central society in the Metropolis ; but a good supply of schools and scholars in the worst places of the country, and of painstaking, humble Christian teachers, who, paid or unpaid, have heart and head for such a work ; the greatest possible economy of money resources, to assist in their support ; and the constant supervision of the schools by the wise and good of the neighbourhood, without excitement or show.”

We have spoken of the experience of managers of Reformatory Schools. The whole Reformatory movement, strictly so called, has grown out of a felt necessity. It owes its origin to the promoters of “Ragged Schools ;” men who by deeds have shown their sympathy with the poor and the outcast. It will be evident to our readers, that in saying this we use the term “Reformatory” in its widest sense, as including the School and Refuge, of which the aim was to save those who, if uncared for, would speedily swell the criminal lists, as well as the asylum provided for actual criminals ; nor would we have it supposed that we ignore the existence of such Institutions as that at Red Hill ; a few of which were established, some sixty years ago, by men who, in good deeds, were in advance of their age. Still we think it may be safely affirmed, that the tide of sympathy which is now flowing in favour of juvenile outcasts and criminals, owes its origin to the noble exertions of the promoters of Ragged Schools. It has been found necessary, in almost all cases, to add to the mere School a Dormitory and a Home. So many of the children attending the Schools were utterly homeless, or came from houses which were dens of iniquity, that it was evident little permanent good could be done, unless some means were devised to retain them under the eye of their instructors, and to separate them entirely from the associations which were effecting their ruin. Sixteen at

least of the Refuges or Reformatories in London alone, took their rise directly from this cause; and its indirect operation has been far more extensive. We dwell upon this point, because we wish to give honour where honour is due; and because we rejoice to think that the men who were first in the field, and who have cultivated it with great success, were those who now assert that it is useless to attempt to civilize without the Gospel, and who consequently make God's Word the great instrument in carrying on their labours.

The Ragged School movement, then, in itself, and as the parent of the Reformatory movement, has been productive of great good. The subject is no new one; yet we doubt whether our readers are aware of the extent and results of the operations of the Ragged School Union in the Metropolis and elsewhere.

Within the last fifteen years there have been established in London alone one hundred and fifty Ragged Schools, in which 20,000 scholars are educated, upwards of 3000 of whom also have the benefit of industrial training. The industrial occupations which have generally been resorted to have been tailoring, shoe-making, mat and rug-making, box-making, hair-picking, and wood-chopping. Hair-picking and mat-making have usually proved most profitable; but a difficulty in finding a market has often existed, and the purchases have been chiefly made by the Committees and friends of the Schools. It is, indeed, a matter of much regret, that the cost and burden of these noble Institutions are left to be borne by a few benevolent persons, while the great mass of Londoners show so little interest in the undertaking. Much difficulty has been experienced in finding employment in London for the inmates of Reformatories when they are prepared for situations. There is a great reluctance on the part of employers to take young persons from such Institutions. Still, even here, perseverance has accomplished much. About 3,400 have found regular employment during the last three years; and upwards of 800 of these have obtained the prize given by the Committees of Ragged Schools to such of their scholars as retain their first situation for twelve months. The Brigades of Shoeblacks are too well known to render many remarks necessary. One hundred and ten boys are thus employed, and their joint earnings amounted last year to £2,270; for which they must have cleaned upwards of 500,000 pairs of boots. When we reflect that every criminal boy costs the country on an average £300, it is no slight benefit, in the lowest point of view, to have opened a source of productive industry to lads who, in all probability, must have become criminals.

But all experience points to the Colonies or the Navy as the best outlets for those who are rescued from destitution and crime. Large funds are, of course, necessary, if emigration is to be adequately adopted. Still, with their means constantly crippled (and we regret to learn that the Ragged Schools of London are now

considerably in debt to their Treasurers), it has been found possible to send not a few lads to the Colonies, and especially to Australia. Five hundred of the West-London *gamins* are now Australian colonists. Nor are they turned adrift in their new home; for the colonies are not wanting in men of benevolent hearts who are ready to help and advise the new-comers. It is owing, perhaps, to this kind supervision, that not ten per cent. of these young emigrants have disgraced themselves; that their character, as a body, stands high; and the farmers of Australia are saying to us constantly, "Send us some more of Lord Shaftesbury's lads."

In a sphere of labour so vast as London, where the ratio of juvenile crime to the population was, in 1845, one criminal to 1083 inhabitants; where new criminals are rapidly added to the ranks, and the prospect of attacking such strongholds of iniquity as its crowded alleys present, was enough to deter any but men of strong faith and large hearts,—the efforts that have been made must be redoubled before we can hope that they should tell much in the diminution of crime. But in other places this result has been more decidedly achieved by the same means which are at work in the Metropolis. In Portland Town, for example (and we give but one example out of many), juvenile crime has rapidly decreased since the efficient organization of Ragged Schools. The Schools were commenced in 1849. Before that year there had been an average of two hundred and thirty-nine lads annually charged before the Magistrates; the number so charged last year was only fifty.

We have said enough to show the tendency of Ragged Schools and Reformatories to diminish crime. They have been the means of saving many from becoming criminals, and of rescuing not a few who had already been in the hands of justice. It is evident that this movement, and the movement more recently set on foot on behalf of juvenile criminals, are one in their nature and object. We have endeavoured to trace their connexion; and we would again urge the necessity of using, in this great conflict with evil, the only weapon which can really avail us—the Word of God. We believe that the good done in London and elsewhere is to be ascribed to this; and when it is wielded by men who, like the two thousand volunteer teachers of London, go forth to their work strong in faith and love, we are sure that success will follow.

But volunteer labour will not do all. For the reformation of juvenile criminals the help of the Legislature is necessary; and the Legislature seems resolved to take up the subject in earnest. Much has been already done; and we look to the present session of Parliament for further advances in the same direction.

Mr. MacGregor's book, on the "Law of Reformatories," is valuable as showing briefly but plainly the position of the law on this subject. The most important steps which Government has yet taken, have been, the establishment of prisons for juvenile offenders; the

enactments which enable Magistrates to commute a sentence of imprisonment for a longer term at a Reformatory School, and enforce payments from the parents of the criminals thus dealt with; and the grants which have lately been so liberally made by the Privy Council towards Reformatories conducted by private individuals.

There are now no fewer than twenty-six Reformatories in England and Scotland which have received the Government certificate qualifying them for the reception of juvenile criminals; and, in addition to these, there are in Scotland eleven Industrial Schools certified for the reception of vagrant children. The Act which authorizes this latter proceeding is most important, and we trust that its sphere of operation and its powers will be ere long enlarged:—

“By this Act a Magistrate may send to any Institution in Scotland sanctioned by the Secretary of State, any child found begging, or without a home, or wandering, unless security is given for a year's good behaviour.

“The child may be detained long enough for education and training, but not beyond the age of fifteen, unless with his or her consent.

“Punishment may be inflicted for absconding from the Institution, and for inducing a child to do so.

“The Treasurer of the Institution may sue the parents or step-parents of the child for the expense of his or her support (at a rate to be fixed by the Sheriff). Expenses not thus secured may be charged to the parish funds. The Privy Council is empowered to grant aid, the Institution being open to their Inspectors.” (Law of Reformatories, p. 49.)

No one, who knows London, can doubt that a similar enactment is required there. Juvenile mendicants abound in our streets. “This Metropolis,” says the *Times*, “certainly is the strangest place in the world. It is a place where extremes meet, and where splendour is next door to misery. One thing we have here in fuller development than may be found in any other city of Europe. We have a whole population of mendicants, or rather of people professing mendicancy.”

Vast numbers of children are daily sent out in order to obtain, by begging, the means of supporting their idle or dissolute parents. It is also well known that there are many orphan boys and girls who are compelled to seek in this mode the means whereby they obtain a miserable nightly shelter, and a pittance of support from those lodging-house keepers who may think it on the whole a benefit to themselves to receive them. How great the temptations to which such children are exposed! They are trained in this way to the practice of deception; they are made familiar, by this vagrant mode of life, with others similarly engaged. But, not content with simple mendicancy, they are soon initiated into the mysteries of theft, in which they often attain to a fatal proficiency. We are told, indeed, and there seems no reason to doubt it, that this is the *necessary* training for expert thieves. A singular letter, which Mr. Kingsmill received from a London pickpocket, and which our readers

will find at the close of his pamphlet, confirms this statement. The letter is well worth reading, and gives many useful hints on the subject we are considering.

And what is to be done for them? We earnestly hope that some such measure as that proposed by Lord Shaftesbury in 1853, will be passed in the present Session; and that power may be given to the police to apprehend "any child found wandering abroad, or placing himself or herself in any street or public place to beg or gather alms;" and to carry such child to the Workhouse, or to some Reformatory School, to be maintained there at the expense of its lawful guardians. An experiment of this nature has been tried at Aberdeen:—

"The managers of the Aberdeen Juvenile School, availing themselves of a clause in the above Act (10 Geo. IV. c. 41), had orders given to the police to lay hold at once of every little begging boy and girl in that town: and upon a certain day in the year 1845, they were all seized, seventy-five in number, and were lodged in the School thus established for them. With reference to this manner of dealing with the children, Mr. A. Thomson, Chairman of the Prison Board of Aberdeen, says, 'I have not the slightest doubt that the proceeding was highly illegal, but, at the same time, it was highly expedient, and it has done a great deal of good; but several of the Magistrates of the town gave their consent and concurrence, and in fact were managers of the school.'" (Law of Reformatories, p. 44.)

We wish to see such a proceeding made legal in London, and carried out with vigour. When parents neglect their duties towards their children so grossly as is the case with the young vagrants of the Metropolis, it is high time that the Government should interfere, both to punish the offenders, and, as far as possible, to rescue the unfortunate subjects of parental neglect.

It is to such measures as these we have mentioned, that we look for the diminution of crime among us. We must attack the sources of crime; we must deliver our juvenile criminals from the contamination of prisons, from which they return almost invariably worse than they entered. We must, above all, take means to bring the destitute and vagrant children, who feed the ranks of crime, as well as our juvenile criminals themselves, under the influence of the Gospel. This, as we have said, is the great aim of Ragged Schools and Reformatories, and therefore we heartily wish them God speed.

When the word of God is really brought to bear on the hearts and consciences of simple men, and that by means of teachers who have themselves felt its power (and no others will undertake such an office as that of masters of a Ragged or Reformatory School), we should expect great results; and we are not disappointed. Mr. Reynolds, in a Pamphlet, entitled, "*Reformatories and Prisons, viewed in connexion with God's remedy for Moral Evil*," has given many examples of such results, which have come under his own knowledge. A few extracts may not be

uninteresting. The following are from the letters of Convicts liberated with a ticket of leave:—

"Dec. 1, 1855.—I wish to ask you if you can do something for me, to introduce me to some person for work. I do not care how humble the situation may be. If I can obtain a place of work, I will work my fingers to the bone sooner than I will commit myself again."

"July 15, 1855.—I cannot thank you enough for what you have done for me, but I believe that God will bless you. Oh! that I can always say, Let me walk with Christ in His likeness, and daily follow Him. I got my liberty June 12, 1854."

"April 23, 1855.—I am most happy to have the pleasure to write to you as a free man. Sir, I beg of you to send me a few lines of advice. I am happy to inform you that on Saturday last, the 21st, I had the pleasure to draw £1754, which have been left me while undergoing my late punishment, and am about to embark on board the ship Donald McKaye, the 5th May, from Liverpool to Melbourne, in Australia; and may the Lord be pleased to protect me all my journey through." (p. 27.)

"From America.—I told you in my first, dated from Paris, that I was going to Italy; but our all-wise God decided otherwise for my good. I am now established at N——. Dear Sir, what has God done for such an unworthy creature as I am! Yes, unworthy. I forget His goodness daily. Lord, have mercy upon me, that I may serve Him, and Him alone.

"I am here since December, 1851, and began business in February, 1852. Though far from you in body, I am with you every day in spirit; for, thanks be to God, I never left off prayer since I left you.

"Dear Sir, you will receive a tin box, containing a new edition of the 'Book of Life.' Pray, Sir, be not angry against me for taking such a liberty, but receive it from a man who esteems and loves you, &c." (p. 29.)

Such extracts as these speak, we think, for themselves. We could easily multiply them; and the genuineness of the repentance and piety which pervade them could be established, in many instances, by the testimony of Christian men in our various colonies, who are ready, as we have said, to advise and support convicts and other colonists when they land on a strange shore.

Where the entering a Reformatory is a voluntary act, tests as to sincerity are enforced. The following is the regulation of the West London Reformatory for Adult Criminals:—

"In order to induce and enable the criminal to reform, it is necessary to test the sincerity of the candidate for admission; he undergoes a searching examination as to the events of his past life; his statement of the facts is recorded,—inquiry is made into its truth, and if in the judgment of the Governor, confirmed, afterwards by the Committee, the case be one in which is manifested a sincere desire to depart from a criminal life, the applicant is permitted to occupy an empty room alone, and lives on bread and water diet for ten days. No coercion is attempted; he may depart when he pleases, but never to return. This is called the Probation." (p. 8.)

No such system can be adopted in prisons, the Chaplains of which have been very generally accused, of late, of foolish credulity and mistaken sympathy with criminals professing reformation. To this charge Mr. Reynolds, Chaplain of the Convict Prison at Wakefield, shall answer for himself:—

"A Chaplain is appointed in accordance with an Act of Parliament. He

enters upon duties, confessedly the most difficult in which a moral agent can engage. He labours for months, for years, within prison walls, isolated, spiritually unsupported and unnoticed, except to be ridiculed as an enthusiast if he be zealous, or censured as a promoter of hypocrisy. Yet even in this moral *mausoleum* the quickening, life-giving power of the words of Divine mercy is felt. The breath of Heaven penetrates even a criminal's cell. He shows signs of life; he repents—believes; he rejoices in the glad tidings of salvation; he hungers and thirsts after righteousness. But before moral health has been established, he is sent forth exposed to the chilling blasts of a cold-hearted world, and to the fiery trials of temptations; without a *home*, and often without a *friend*. He relapses,—he is called a hypocrite. The Chaplain is denounced an abettor of this hypocrisy, and Prison reformation is held up to ridicule and contempt." (pp. 32, 33.)

We think that Mr. Reynolds and his brother Chaplains may well complain. Efforts such as his are what we need. Let us have Reformatories on a right foundation for our juvenile criminals; let our prisons for adult criminals be made as far as possible reformatory; let training and industry have full scope as auxiliaries; but let our grand aim be to enforce the truths of the Gospel on those who stand in so great need of its comfort and its hope. There is much more that we wish to see done for our poor; and especially to see some great and decided effort to provide them with healthy and decent homes. But the hope of England lies in the efforts of Christian men to bring the Word of God to bear upon the hearts and consciences of their outcast and criminal brethren.

With one more quotation from Mr. Reynolds's Pamphlet we will conclude:—

"It is a mistaken philosophy to suppose that bodily advantages will form a barrier against old habits and temptations. Man is more than an animal; and can be rescued from the power of animal passions only by penal, or rather spiritual means. No effort of man can reform the profligate depraved heart. 'Can the Ethiopian change his skin or the leopard his spots? Then may ye also do good that are accustomed to do evil.' 'But with God all things are possible.' 'I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation.' " (p. 40.)

That Gospel will, we believe, vindicate itself in every circumstance and condition of human nature in which it is fairly and strenuously brought into action.

The Life of Michael Angelo Buonarroti; with Translations of many of his Poems and Letters. Also, Memoirs of Savonarola, Raphael, and Vittoria Colonna. By JOHN S. HARBORD, Esq., D.C.L., F.R.S. Two Volumes. Longmans.

It would be an act of gross presumption in ourselves to pretend, at this time of day, and in an unprofessional work, to treat artisti-

cally of the life and genius of Michael Angelo. The ablest writers of every age subsequent to his own, have discussed all the peculiarities of his genius, and have all been satisfied to yield him the highest throne in the palace of modern Artists. Neither would it have altogether harmonized with the plan of our own work, to dwell at length on details which do not fall precisely within our province. But Mr. Harford has opened for us an avenue of approach to this distinguished person, of which we are glad to avail ourselves.

In his Preface he tells us that his aim is by no means exclusively artistic; that it is not merely to treat of him as a sculptor or a painter, but to give his social, public, mental history; to treat of the influence of the Platonic system on his works of art; to touch on points which were interdicted to his admirable biographer Vasari, by the latter's intimate connexion with the Medici family; to speak of the religious character of Michael Angelo; to give a memoir of that distinguished lady, Vittoria Colonna, whose friendship had exercised so large an influence over the character of his later days; and also to speak of the Reformation in Italy, and of some of the chief characters mixed up in it. Mr. Harford is well known, as for other literary efforts, so especially for the splendid engravings which he presented to the public, at a great expense, of some of the chief works of Michael Angelo. And the present work will forfeit no part of his reputation as a critic on art, as a modern scholar, as a man of taste and refinement, who does not invade the critic's chair without the strongest claim to occupy it.

The work is enriched by some admirable portraits; and it is not a little pleasant to study the history of these distinguished personages with our eye fixed, at the same time, on their artistic images.

The first chapter of the work, which occupies the period from 1474 to 1489, gives an account of the birth and parentage of Michael Angelo.

Michael Angelo was born in the year 1474, in the Castle of Chiusi, in Tuscany, of which his father was governor for that year. On the father's return to Florence, the son was put out to nurse with a stonemason's wife; and this first chapter gives a lively picture of the early indications of his genius, his strong resistance to the wishes of all around him to turn him from his early leanings to art; his apprenticeship at length to one of the most distinguished artists of his day, D. Ghirlandajo; his rapid mastery of the difficulties of his new craft. The following extract tells the story better than we could:—

“Under this able master Michael Angelo's progress was such that he was soon employed in painting from his designs parts of the frescoes above described in the choir of Santa Maria Novella. Tradition points out various figures among them as in this sense unquestionably his, but without sufficient evidence. His genius, seconded by assiduous application, soon

became so matured that he found it difficult to confine himself to mere copying, or to resist the impulse of that creative fancy which was perpetually prompting him to attempt original composition. Struck one day with the feeble drawing of a figure in a cartoon of Ghirlandajo's, which a pupil was copying, he seized the port-crayon, and drew round it, with masterly precision, a correct and vigorous outline, which, preserving the character of the original, invested it with new and appropriate energy. We are not informed how his master received this piece of practical criticism, though we should have been willing to believe that feelings of admiration of his pupil's genius softened any emotions of just displeasure at his presumption, had not Condivi stated, in strong terms, that he viewed his progress with envy, and withheld from him privileges to which he was fairly entitled. His friend Granacci carefully preserved the drawing which thus early indicated the boy's confidence in his own powers. He subsequently gave it to Vasari, who showed it to Michael Angelo, at Rome, in the year 1556. 'I almost think,' he modestly observed, on looking at it, 'that I knew more of art in my youth than I do in my old age.'

"During his master's absence from Santa Maria, on another occasion, he made so graphic and correct a drawing of some of the principal artists employed upon the frescoes, together with the desks, scaffolding, and the implements of pictorial art which surrounded them, that Ghirlandajo, on his return, struck by its truth and vigour, could not repress the involuntary exclamation, '*This youth already knows more of Art than I do myself.*'" (pp. 9—11.)

In the Second Chapter we have some account of Lorenzo de' Medici—his character, tastes, pursuits—his struggles at once to subdue the political independence of his country, and to elevate its literature and taste—of his summoning from all parts men of art and science to adorn his Court, and minister to his luxurious ease in that villa, which has acquired almost as much celebrity in modern Italy as the Tusculan villa of antiquity; and how being, by an accident, brought into contact with Michael Angelo, he was at once assured of his extraordinary powers, placed him in his house, and gave him all the advantage of familiarity with the noble pictures and statues in that then first of modern galleries.

The following account of their first intercourse is interesting, and shows how much chance—we know a better name for it—has to do with the direction of minds to particular pursuits:—

"He soon after began to handle the chisel, and commenced his first work in marble by imitating a fine antique mask, the head of a Fawn, the mouth of which was almost effaced by the injuries of time. This feature he restored in his copy with great care and skill, imparting to it a comic smile, but withal a complete set of teeth. The attention of Lorenzo, in one of his walks in the garden, was caught by this mask, and he much commended the young artist, whom he found at work upon it; but added, in a good-humoured tone, 'How is it that you have given your Fawn a complete set of teeth? Don't you know that such old fellows are sure to have lost some of them?' It seemed, says Condivi, a hundred years to the youth before Lorenzo took his leave, so anxious he appeared instantly to profit by what he felt to be a most just criticism. He lost no time in removing some of the teeth, and in forming the sockets which defined their places. His next anxiety was for the return of Lorenzo, whom he hoped might deign again to notice his work, and to observe how carefully he had profited by his suggestion. In this hope he was not disappointed—the wished-for visit took place—Lorenzo again viewed the

mask, and was so charmed with the boy's docility and talent, that he inquired his name and age; and amused himself with relating to his friends all that had passed." (pp. 18, 19.)

This mask is still to be seen in the Florentine Gallery.

From the year 1490, as we are instructed in the Third Chapter, Sculpture became his more peculiar study; and to this he devoted himself, with that intensity which is the special attribute of genius. The Fresco paintings of Masaccio, which are the objects of present admiration, deeply interested him. And we have here an account of a personal conflict with a brother artist—Torregiano—whose jealousy had been awakened by Michael Angelo's success, and who, in the excess of his passion, inflicted a blow on the nose of the young artist, which marred the symmetry of his fine countenance.

In the Fourth Chapter, we have interesting biographical sketches of some of the distinguished persons who constituted the inner circle of Lorenzo's Court—Politian, Landini, Pico de Mirandola, and others. A portion of the sketch of Pico de Mirandola will gratify our readers:—

"He was born in the year 1463. To great classical erudition, and to a profound acquaintance with the scholastic philosophy, he united the knowledge of the Hebrew, Chaldaic, and Arabic languages, and had made himself master of the mathematical and physical sciences, in such degrees as they were then cultivated. He had attended the lectures of the most eminent professors in the principal cities of England and France, and had often engaged in public discussions with them upon the most intricate and difficult questions. He wrote poetry with great fluency, both in Latin and Italian; but theology and philosophy principally engaged his attention. Wherever he went, his fame preceded him as a literary prodigy; but the most remarkable page in his brief but eventful history was connected with his visit to Rome in the year 1486. He was then only twenty-three years of age, and astonished the learned world by putting forth nine hundred propositions upon innumerable points connected with dialectics, physics, mathematics, metaphysics, theology, and morals, accompanied by a challenge to discuss them publicly with all opponents from every part of Europe; and by even offering to pay the reasonable expenses of any learned man who might be deputed from foreign universities to enter the lists against him. None were found to take up the gauntlet thus proudly cast down; but the consequence of this piece of youthful effrontery differed widely from those which, in his thirst for fame, Pico had anticipated. Instead of unparalleled renown, he found himself assailed by the shafts of calumny and envy. Thirteen of his propositions were denounced to the Court of Rome as tending to heresy. In vain did he adduce proofs that they had been already approved by the erudite professors of many celebrated colleges, and that his own opinions were strictly orthodox. The charges were advanced under the sanction of such grave authority, that Innocent VIII. deemed it needful to submit them to the consideration of a commission of divines; and years elapsed before he received an acquittal from allegations for which there was no real foundation. His further residence in Rome being rendered painful and unpleasant, and even, as he thought, perilous, by the state of things, he took refuge in Florence, where he was welcomed with open arms by Lorenzo de' Medici, who rejoiced in such an accession to his circle of friends. Here he published an apology or defence of his propositions, full of acuteness and learning, but which proved how subtle and frivolous were a great part of the questions which he had so ostentatiously raised." (pp. 41—43.)

The account given of much of the table-talk in the circle of Lorenzo, shows that genius is not necessarily allied to the still nobler graces of the mind—purity and moral refinement. Indeed, it is marvellous to what an extent the loftiest minds are often the slaves of the meanest tempers and the grossest passions, where Religion is not brought to the aid of Letters. The Platonic philosophy, of which Lorenzo and his friends became the ardent supporters, had no remedy for the bitterness and jealousy of the rival Schools, and even of the leaders of those Schools.

The Author has the following observations on the incompetence of learning and philosophy to discharge the office of faith and devotion :—

“When we had thus read together, as you (who were present) well know, the treatise of Plato on the ‘*Summum Bonum*,’ Cosmo died soon after, as if to enter on the ‘abundant possession of that good of which he had tasted in discussion.’ It is painful to contemplate the pagan tone of this description of the hold of a dying man on happiness, and such a man too ; but the condition of the Christian Church, at this period, was so corrupt, and the severance of what was called religion from morality so signal, that the disposition of Cosmo, Ficino, and others, to betake themselves to the fanciful theories of Plato, instead of to the cross of Christ, for comfort, was probably a consequence of latent infidelity, engendered by that corruption. Ficino’s epistles testify how bewildered he had become, in spite of his learning, in the mazes of that philosophy. They evidence his sweetness of temper, and his studious diligence ; but their prevailing theme, especially throughout Book II., is the new Platonism applied to metaphysical discussion on subjects too deep for the power of the writer, or too fanciful to justify serious argument. For instance, one of his letters to Giovanni Cavalcante has this prefix,—‘An Orphean comparison of the sun to God ; and an exposition of the doctrine of Ideas.’” (pp. 64, 65.)

The degree in which Platonism had, at this time, taken hold of the men of letters may be judged from Ficino erecting the bust of Plato in his chamber, and keeping a lamp constantly burning before it, as before an Idol or Saint. He laboured earnestly to establish the theory that all the fundamental doctrines of Christianity were to be found in Plato ; and thought it would be well if Platonism were to be taught in Christian Churches in common with Christianity.

It is impossible to find space for the Author’s clear and able exposition of the corrupt Platonism of that period ; but it will well reward the reader’s attention. We quote the concluding paragraph of the Chapter :—

“Plotinus macerated his body by extreme abstinence, to the injury of his health. He sometimes complained of the humiliation of having to endure the incumbrance of such a companion ; and his last words, had he been a sinless being, would have been less open to the charge of excessive pride and self-righteousness ;—‘I go,’ he said, ‘to resolve whatever is divine in me into whatever is divine in the universe.’ Gibbon has well described the New Platonists as men of profound thought and diffuse application ; but adds, that by mistaking the true object of philosophy, their labours had contributed much less to improve than to corrupt the human understanding. The knowledge that is suited to our situation and powers,—the whole compass of moral, natural, and mathematical science, was neglected by the new Platonists, whilst they

exhausted their strength in the verbal disputes of metaphysics, attempted to explore the secrets of the invisible world, and studied to reconcile Aristotle with Plato, on subjects of which both these philosophers were as ignorant as the rest of mankind. Consuming their reason in these deep but unsubstantial meditations, their minds were exposed to illusions of fancy; they flattered themselves that they possessed the secret of disengaging the soul from its corporeal prison; claimed a familiar intercourse with demons and spirits; and, by a very singular revolution, converted the study of philosophy into that of magic." (p. 81.)

The Fifth Chapter enters on the subject of Michael Angelo's political character—shows how for a time his aspirations for liberty were checked by his connexion with Lorenzo; but that, in his "heart of hearts," he was the partisan of that old Republic which the Medici had degraded into a despotism.

Mr. Hallam's brief description of Lorenzo—that he "completed the subversion of the Florentine Republic which his immediate ancestors had prepared," is entirely just; and although circumstances were such as to smother the more ambitious tendencies of Lorenzo, these were no sooner removed than his real character discovered itself.

In the year 1492 Lorenzo was called to that bar, where alone greatness and goodness will be estimated by a true scale, and where assuredly Platonic reveries will not be accepted in the place of Christian faith; where the question will be, not "Wast thou the patron of art and science?" but, "Lovest thou Me?"

After the record of Lorenzo's death, comes, in Chapter VII., the history of Piero de' Medici—the invasion of Italy by Charles the Eighth of France—the expulsion of the Medici—and the retirement of Michael Angelo to Bologna. In Chapter VIII. we find the account of his return to Florence,—of the political excitement beginning to prevail there,—of the active part taken in the popular movement by Savonarola. On the "biographical sketch" of this great Reformer we do not enter, as we have dwelt, in a recent number of this work, at some length, on the details of his history. But Mr. Harford has given a spirited, though, of necessity, abridged account of the main events in his life—of his early preference for the monastic state—of his failure at first as a preacher, and his subsequent success—of his honest denunciations of the corruptions of the Church—his interview with Lorenzo, at the death-bed of the latter—his earnest struggle to remodel the Florentine Republic. The state of the Church at Avignon, where the Pope then resided, is thus described by Petrarch, and it was obviously such as might provoke the indignation of a calmer spirit than that of Savonarola.

"This Babylon, situated on the banks of the Rhone, is the enemy of the good, an asylum for the wicked—an asylum for the worst of evils:—famous shall I call her? or the infamous harlot who hath committed fornication with the kings of the earth! Thou art in truth the very same whom the Evangelist beheld seated in many waters, arrayed in purple and scarlet, and

decked with gold and precious stones, and pearls. Thou hast in thy hand a golden cup, full of abominations and filthiness by thy fornications. Dost thou recognise thyself, Babylon? If thou disassemblest, hear what follows : — ‘ And I saw the woman drunken with the blood of the Saints, and with the blood of the Martyrs of Jesus.’ Why art thou silent? Prove that any other but thyself is thus drunken, or at least say if thou canst deny thyself to be the drunken one. Mark what follows : ‘ Hear a voice from Heaven, saying, Come out from her, my people, lest ye partake of her sins and of her plagues.’ Rev. xvii. xviii.” (p. 188.)

The political reforms introduced by Savonarola were of a strictly popular character, and were based altogether upon a religious principle. A single sentence gives an impressive picture of his own frame of mind,—“ What ineffable sweetness does a devout soul experience in reading the Holy Scriptures! He who, amidst the fatigues and weary pilgrimage of human life, sits down to strengthen and refresh himself by this Viaticum, enjoys the presence of Christ, the beloved of his soul, and is consoled by the tears of tenderness which fill his eyes in contemplating the mercy of God.”

Part the Second of Chapter VIII. is occupied by the further proceedings of Savonarola—his resistance to the Pope, his trial, his most unrighteous condemnation, and death. Some of the extracts given in this Chapter, from the Sermons of the Reformer, are so striking that we regret our inability to extract them. One passage will show his antagonism to the chief heresy of the Roman Church;—

“ You may perhaps inquire why, since the Virgin is in the highest degree to be praised, I so rarely preach about her; and I first beg to ask you why the Holy Spirit has in so few instances made mention of her in the Scriptures, and why the primitive saints preached not or but little about her? And should you say that in these days people are more devoted to her than were those primitive saints and fathers, I should deem such an answer nothing to the purpose, nor credible; for we see that the Apostles, who so much loved and honoured her, have made little or no mention of her in their writings. How did this happen? The Apostles have not written about the Virgin, because our salvation depends on faith in Christ; and they who were wholly bent upon this point, preached nothing but Christ.” (p. 168.)

Chapter IX. brings us to the year 1495; and the visit of Michael Angelo to Rome, where he executed his Bacchus, and the Pietà, now in St. Peter’s.

In Chapter X. we have him revisiting Florence; there executing several great works, and, amongst others, a cartoon in competition with Leonardo da Vinci, and an interesting comparison of the works of these two celebrated artists. The cartoon of Michael Angelo was torn to pieces, as is supposed, by Bandinelli, in the intensity of his personal hatred to the painter.

Chapter XI. presents this great artist as engaged in a spirited contest with Pope Julius II. The Twelfth Chapter records the painting of the ceiling of the Sistine Chapel; a work which, though reluctantly undertaken, is in itself sufficient to immortalize the name of the artist.

In the next Chapter, this great work is brought under artistic examination ; and the Author discovers such knowledge, taste, and nicety of discrimination on the subject as will make this portion of the work especially interesting to competent judges.

The Fourteenth Chapter records the death of Julius II., the succession of Leo X., his patronage of Michael Angelo, and the undertaking of this great artist, which occupied him for seven years, to construct a façade for the church of San Lorenzo—his disappointment as to the accomplishment of this work, and in his hopes of erecting a tomb to the memory of Dante—the rapid advancement, during the same period, of Raphael to reputation and honour—the death of Leo X. in 1521—the death of Adrian VI., after a Pontificate of only eighteen months ; and of Raphael, the second great luminary of art, in 1520.

Chapter XV. is dedicated to Raphael, and to a learned and interesting discussion of the comparative merits of this illustrious artist and Michael Angelo. We are not sure that it adds much to the criticisms of our own countrymen, Reynolds and Eastlake, on the same subject ; but, as collecting into a small space what they and other critics have said, with the addition of the judgment of so competent a critic as Mr. Harford, it will be read with much interest. We are afraid, however, to enter upon topics which would occupy more space for extracts than we could afford to give.

The First Chapter of the Second Volume opens with a portraiture of Clement VII., whose Pontificate was painfully distinguished by the invasion and sackage of Rome by the Duc de Bourbon, and all the horrible enormities by which it was signalized. The Pope took refuge in the Castle of St. Angelo. Florence availed itself of this catastrophe at Rome to cast off the yoke of the Medici and resume its ancient government. It was then that Michael Angelo sank the artist in the patriot soldier ; and having been appointed to the office of Commissary General of the Fortifications, he brought to the discharge of his new duty, of improving the defences of the city, the same power and energy which produced the glorious frescoes in the Sistine Chapel. But these efforts were fruitless. The General-in-Chief of the Florentines was a traitor to the cause ; and though warned by Michael Angelo, the authorities of the State continued to trust that officer ; till at length he actually admitted the enemy within the walls, and the city was obliged to capitulate. The Medici were restored. Michael Angelo himself scarcely escaped with his life. The wretched Cosmo I., the illegitimate son, as it was affirmed, of Clement VII. by a mulatto woman, and who bore all the marks of his spurious descent in his countenance, became the sovereign, the disgrace, and the curse of Florence. We give the passage in which the Author refers to these events :—

“ The greatness of modern Italy, extending through a period of more than

four centuries, was in consequence of those free institutions which her leading States more or less enjoyed. Faction and misrule, it is true, from time to time, mingled their alloy with this freedom, and greatly debased its lustre. But in spite of these drawbacks, the mental energy, the commanding talents, and the commercial enterprise which it called forth and animated, rendered Italy at that time the central point of intellectual light, of literary and artistic eminence, and therefore of commanding influence to the rest of Europe; and what Pisa and what Florence effected in their day of freedom and glory, and what an emulous and congenial spirit their success aroused in the other states and free towns of the Peninsula, may well excite our admiration, mingled with regret at their present degraded condition. Though some of those States, after the fall of Florence, still retained a nominal independence, they were reduced, in point of fact, to a condition little raised above that of fiefs of the Empire.

"We trust the time may come when, under happier auspices as to religion and morals than existed in Italy during the sixteenth century, freedom, guarded by well-organized constitutional government, may again revisit her classic shores, and prove what the genius of her sons is capable of effecting in an atmosphere untainted by the baneful influences of despotism, both secular and spiritual."

In plain language, Popery and Liberty cannot co-exist in Italy; and to secure the one, you must get rid of the other.

The Second Chapter of this Volume is chiefly of a descriptive and artistic character; but it is full of interest, presenting as it does a valuable criticism on those immortal works of this Prince of artists, the "Sacristy of St. Lorenzo," and "The Tombs of the Medici." He was labouring intensely in the completion of these works, when he was suddenly compelled, by some misunderstanding with Duke Alessandro, to leave Florence, and to re-establish himself in Rome.

The Third Chapter extends from 1533 to 1541, and is occupied with the account of the accession of Paul III. to the Papacy,—his employment of Michael Angelo to paint the "Last Judgment,"—and some critical observations on perhaps the most splendid of his works, the Statue of "Moses," finally placed in the Chapel of San Pietro-in-Vinculis.

Then, in Chapter IV., we have another fine account and critique on the marvellous picture of "The Last Judgment." This wonder of his own and of succeeding ages, till time and the smoke of innumerable lamps had obscured many of its glories, cost the artist eight years in execution. It was begun in 1533, and finished in 1541, and was first exhibited to the astonished multitude at the festival of Christmas, 1541.

We do not attempt either to extract or to abridge this criticism, but we give the following specimen of the Author's mode of dealing with his subject:—

"In the central space, and considerably beneath the figure of Christ, seven angels are introduced, each sounding a trumpet. They are here supposed to be summoning the dead to judgment from the four quarters of the globe; between them are placed two other angelic figures, each with an open book in his hand, in which it is supposed that every one as he rises will read his past life, and be able to prejudge himself. This portion of the picture is

extremely grand, the angelic figures are finely drawn, and their action impressive and animated. At the sound of the trumpets, the graves are imagined to have opened, and the race of mankind to be issuing forth in various and wonderful diversities of condition and gesture ; some, as seen in the vision of Ezekiel, having only just united bone to bone ; others in a more advanced state of reproduction ;—here a naked figure looking about him with awe and astonishment ; there, one partially covered with grave-clothes, which he is in the act of casting off. Among these are some who appear to be scarcely awake, lifting their bewildered inquiring regards to Heaven, as if doubtful in which direction the Divine Justice calls them. The action of some represents them as breaking through the opening earth with difficulty ; while others are stretching their arms heavenwards, preparing to mount aloft. Many are, as it were, on their upward flight, and have risen to different degrees of elevation. Above the seven angels, and in a central position, is seen the figure of Christ in a human form, with his right hand and arm elevated in a menacing manner, as though pronouncing the awful sentence which is to banish the unrighteous from the glories of His presence. With the left hand He appears to be combining with this action benignant solace and welcome to His true servants. Angels, the ministers of the Divine Will, are seen between heaven and earth, aiding and encouraging the elect, whose celestial flight is impeded by malignant spirits ; and rebutting the unrighteous, many of whom are presumptuously attempting to mount towards heaven. Demons, also, are seen pulling them back, the proud by their hair, and the rest in such a way as should best express what have been their most prominent sins. Terror and grief, despair and confusion, are in various ways depicted in the features of the reprobate. Directly beneath them, to the right, is seen Charon and his boat on the dark waters of the Styx, with eyes of flame and a demoniacal aspect ; his uplifted oar is ready to strike any who lag behind, and are reluctant to enter his crazy vessel. Thus urged on, fear changes into desire. On the opposite shore are seen a crowd of the reprobate just landed, and received into the opening ranks of evil spirits. They pass into the presence of Minos, who regulates the punishment of each, which demons are ready to execute.

“The angelic figures throughout, are without wings. Their aspect in repelling the condemned bespeaks commiseration, while they manifest a joyful alacrity in aiding the elect. Around the figure of Christ is a vast circle of the resuscitated Blest. The Virgin Mary is placed at His feet, to the right, with the head declined.” (Vol. ii. pp. 47—49.)

We much regret cutting the passage short ; but we shall be happy if enough of it is given to induce the reader to peruse the subject in the work itself. It is melancholy to hear to what an extent one of the noblest productions of human genius has suffered by the neglect of those to whose lot it had fallen to become its conservators for the rest of the world. Rome has been called the cradle of the arts ; but the careless nurse has, in many instances, but poorly watched over her perishable treasures.

Michael Angelo, we are told in the Fifth Chapter, enjoyed two or three years of comparative repose after the execution of the “Last Judgment.” But Paul III. again set him to work to decorate with fresco painting the walls of a chapel he had recently erected beneath the Sistine ; and at the age of seventy, the artist proceeded to fulfil this command, and executed two paintings, one on the Conversion of St. Paul, and the other on the Crucifixion of St. Peter, which were inferior only to some of his own noblest

performances. It was at this period that Titian arrived in Rome ; and the following extract, which gives the judgment of Michael Angelo on that exquisite artist, will interest our readers :—

“ One day, Michael Angelo, accompanied by Vasari, visited Titian at his apartment in the Belvidere, to see his celebrated picture of Jupiter descending upon Danaë in a shower of gold. They paid him high compliments upon it, and they were most sincere ; for Michael Angelo was a warm admirer of the works of this great artist. On coming away, however, he added what, of course, he could not say in his presence,—that, although his colouring and style were extremely fine, it was much to be regretted that, at Venice, painters were not more carefully instructed during their youth in the principles of correct drawing, and that their studies were not conducted on a better method ; for instance, he added, it would be impossible to surpass this man, were he as great in design and in the learning of art as he is highly gifted by nature,—this would enable him to turn to the best account his studies from the life : he has an uncommonly fine genius, and the most graceful and spirited manner. In fact, he continued, no one who has not assiduously studied drawing, and also the most perfect models, ancient and modern, will ever be able to design with truth and confidence, nor be capable of perfecting studies from the life, by imparting to them that force and perfection which is beyond Nature, for she is scarcely ever free from certain imperfections.” (pp. 66, 67.)

In Chapter VI. we find a curious history of the ancient church of St. Peter's, which preoccupied the site of that edifice which is the glory of modern Rome. The plan of Bramante was adopted for the building ; and several architects were, in the first instance, appointed to execute the design ; but at length the appointment fell on Michael Angelo. Julius II. died, after watching the progress of this great undertaking for seven years ; and about the same time died Bramante the architect, when Raphael was called to complete the plans of the building, which could nowhere be found. But in 1520, that most refined, expressive, and delicate of all painters, also died, at the early age of thirty-six ; and the year after Leo X. followed him to the same dark receptacle of kings and their subjects. For twelve years after the death of Leo X., for want of money, no progress was made in the building. In 1546, Michael Angelo was called to the office of Architect of this noble temple, which he entered upon at the age of seventy-two. But he entered upon it reluctantly, as feeling it to be a burden too heavy for his decayed powers. He refused all salary for the accomplishment of his work, and he wished to have his enterprise regarded as his dying effort for the glory of the Divine Master whom he loved and served. It is a striking example of the little dependance to be rested on the justice of mankind, that a host of detractors pursued the great artist with incessant complaints, which at last drove him to apply to Pope Paul III. to be released from his office of superintendent of the building. The request was refused. Paul III. lived long enough to see great progress in the building. Julius III., the new Pope, confirmed him in his office. Julius died in 1555 ; his successor, Marcellus II., survived him but a month. Paul IV., his successor, rested with entire confi-

dence on Michael Angelo, who, when his detractors endeavoured to fasten on him the charge of dotage, executed a model of the Cupola of St. Peter's so admirably, as effectually to silence the calumny; and up to his eighty-seventh year, and to the day of his death, he continued in the exercise of his astonishing powers. The honour of completing the building was reserved for Sextus VI., and a period of one hundred and three years was occupied in its complete erection. It ought to be added, that certain deviations from the model of Michael Angelo were admitted, which have materially detracted from the perfection of the edifice.

It is not right, though we have occupied more space than could well be afforded to this sketch of the work of Mr. Harford, that we should omit to notice the topic to which the *Seventh* Chapter of the Second Volume is dedicated, viz., the poetry of Michael Angelo; nor must we entirely pass over the other leading topic of this Chapter—his friendship with that distinguished lady, Vittoria Colonna, to whose influence his religious character stood largely indebted in his latter years.

On the poetical accomplishments of this great sculptor, architect, and painter, Mr. Harford has entered at length; and he has made the exclusively English reader more familiar with the poems than he would otherwise have been, by a metrical translation of many of them, executed with considerable vigour and beauty. Our poet Wordsworth, who felt great admiration for some of these poems, attempted a translation of some of them; but speaks of their invincible difficulty as a bar to his progress. Mr. Harford's superior acquaintance with Italian has enabled him to surmount this barrier, and he has presented the poems in a version perfectly intelligible, and often attractive, both as to thoughts and words.

The biographer, translator, and critic labours to establish the proof that some of the thoughts and language of these poems, which bear more of an amatory character than would seem to harmonize with the refinement and purity of Michael Angelo, are, in fact, merely Platonic and symbolical; that the object of affection and desire is not anything human and fleshly, but the purer existences of wisdom or knowledge; and that the passion expressed is not of an amatory character, but the intense longings of the philosophic mind after its appropriate objects. And such is probably the truth. In one portion even of the Sacred Volume it is not easy, at first sight, to determine the real character and object of the poetical writer; and the whole class of Pietists, with Archbishop Fénelon and Madame Guyon at their head, are to be ranged under the same category of allegorical and symbolical writers. In England a similar taste prevailed for some time; and it is curious to find Bishop Ken, the author of the exquisitely simple "Morning" and "Evening Hymn," falling into the like language, even in a Catechism of which he is the author.

The defect of Michael Angelo's muse appears to be that com-

mon to a large portion of the Italian poetry, and especially the sonnet writers—a sort of stiffness; a want of natural thought and language; and a certain stateliness, which has a tendency to exclude all deep passion both in the writer and reader. But, conceding the lawfulness and beauty of this style of writing, Michael Angelo must be admitted to a high rank among its professors. Our own Spenser is a higher artist of the same class; and the genius of Lord Byron enabled him to produce, in the “Childe Harold,” a series of sonnets, in which the loftiest sentiments and deepest emotions are often expressed in language free and strong as that of the most untrammelled of our English poets. His achievement is very much that of a man in chains, accomplishing ten times as much as most men perfectly at liberty. But this is the feat of a far more than ordinary poet. As to the poet Michael Angelo, we are by no means prepared to say that his verses would have raised him to as high a pedestal as either his sculpture or his paintings. But it is much to say, that the greatest sculptor and fresco painter of modern times is far from being one of its worst versifiers. Of no other man, perhaps, in the history of the world, can as much be affirmed.

We pass from the subject of his earlier poems to those of his later days, in which the change that took place is thus recorded by Mr. Harford:—

“It now remains for us to notice the poems written in his declining years, than which nothing can be more touchingly impressive, since they exhibit the inmost workings of his soul upon points of vital and eternal interest.

“In many of the preceding sonnets we behold Michael Angelo indulging the fanciful theories of Platonism, and wrapped up in its abstractions. A character of grandeur highly gratifying to the pride of the human intellect, no doubt distinguishes these theories; they address the soul as immortal, and invite it by such (spurning the objects and the bounds of time) to ascend by means of rigid self-discipline, and on the wings of contemplation, to intimate union with God as the first Perfect and the first Fair. But however elevated in themselves such sentiments may be, it is a philosophy wholly unsuited to the condition and the real wants of mankind as a fallen race; needing, therefore, mercy and restoration before they can thus aspire to a consummation so glorious. The distinguishing feature of Christianity, as opposed to Platonism, is, that while its end and aim are transcendently sublime, it opens the way of access to God, in a mode revealed by Himself, bearing upon it the stamp of infinite wisdom, goodness, and love. ‘In this was manifested the love of God towards us, because that God sent His only-begotten Son into the world, that we might live through Him.’ (1 John iv. 9.) The Advent of Christ was a merciful response to the groans of nature, which for ages had, in various ways, been inviting the coming of a Deliverer, a Restorer, a Redeemer.

‘In His blest life

We see the path, and in His death the price,

And in His great ascent the proof supreme

Of Immortality.’ (YOUNG.)

“Michael Angelo wrote his Platonic sonnets not without knowledge and love of these glorious truths; but his early initiation into Platonism appears in no small degree to have obscured his Christianity; and it was not till

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he reached the decline of life, that he became fully convinced that, as far as this was the case, he had been grasping at shadows, and admiring the baseless fabric of a vision. The proofs of this conviction, and of his new views of Religious Truth consequent on it, are furnished by himself. In the passages we are about to quote from his latter sonnets, the lofty Platonist will be found transmuted into the humble Christian, who on a review of the past, is deeply smitten with the sense of his unworthiness, and can find no ground for present peace, or immortal hope, but that of penitential faith in the merits of his Redeemer." (pp. 145—147.)

The change in his religious views and sentiments is assigned by our biographer, as far as it may be traced to any human influence, to a friendship he had the happiness of forming in 1537, with the celebrated Vittoria Colonna, Marchioness of Pescara; a lady as distinguished by her religious character as by her beauty of person and poetical genius. There is no evidence of his attachment to her having assumed any character distinct from that of high admiration of her genius and piety. But of her influence on his religious character there seems to be as little doubt, inasmuch as he refers the improvement to her influence, frequently both in prose and verse; and the result of this communion with her was the exchange of his Platonic visions for the great realities of Gospel truth—overlaid, indeed, by Popery. A great change from that time passes over the spirit of his poetry; and it would be difficult to express with more power the convictions of guilt in a human soul, and the joy of an exclusive rest in the atoning blood of a Saviour. The whole history is too long for us even to enter upon. But it constitutes a most interesting portion of Mr. Harford's volumes; is treated by him with much nice discrimination and judgment, and will fully compensate any reader for the accurate attention he may be able to devote to it.

Michael Angelo was seventy-three years old at the death of his illustrious friend the Marchioness of Pescara, and he survived her sixteen years. Throughout this period he was mainly occupied, as far as his professional labours were concerned, with his duties as the Architect of St. Peter's. It was during that period chiefly that his intimacy was formed with Vasaro, his chief friend and distinguished biographer; himself a considerable artist, and almost an idolater of Michael Angelo. Various applications were made to him by the most distinguished persons to assist them in the execution of various architectural designs, but he more or less declined them.

"Then" came "the end!" as respects this state of existence. Mr. Harford gives this account of his death:—

"A slow fever manifested itself in the February of 1564; and in the anticipation that it was the messenger of approaching death, he desired that a letter might be addressed to his nephew Leonardo to come to him. Leonardo, aware of his uncle's failing strength, had already made arrangements for spending the approaching Lent with him; but, on receiving this summons, hastened his departure. The malady, however, made such rapid progress, that, in spite of the skill of Fredrico Donati, his physician, his spirit had taken flight to a

better world ere his nephew arrived. Shortly before his death, in the presence of Donati, of Danille da Volterra and other friends, he characteristically dictated his last will and testament in the following form :—

“I commend my soul to God, my body to the earth, and my property to my nearest of kin.”

“He breathed his last on February 17th, 1663, in the ninetieth year of his age, and in his last moments requested those around him to remind him of the sufferings of Jesus Christ, proving that he met death in the spirit of his fine sonnet introduced at page 169 of this volume.”

In the course of his illness he had expressed a wish to be buried at Florence; and in consequence, although his funeral had been celebrated with all the pomp of artistic art at Rome, the body was, after a time, removed to Florence, and there the genius of the whole body of artists was set in action to do honour to him who may fairly be described as the Prince of their order. Had he lived another fortnight he would have been ninety years old. At this period of ripe old age, he sank into his grave; and, notwithstanding the errors of a creed, nurtured by early education, society, instruction, and habit; considering the depth of his compunctions for sin, and his simple, loving, and adoring faith in a crucified Saviour, how can we doubt that he exchanged a world “made up of perturbations,” for that Glorious State, where his intense love of Beauty would be realized, for the first time, in the Beauty of Holiness, and in the immeasurable and unclouded Glories of the Eternal Throne?

We have only to add, though we trust our previous observations have already guided our readers to this conclusion, that this biography of Michael Angelo is so executed as to do honour to the taste, skill, and knowledge of the writer, and as to add another stone to the monument which the zeal and admiration of men of genius, in all times and places, have delighted to raise to the memory of one to whose professional genius, knowledge, and power the whole of them have been so immeasurably indebted.

WORKING MEN'S ASSOCIATIONS.

1. *The Church's Home Work among the Home Heathen.* By the Rev. CANON MILLER. Printed for Private Circulation only. Birmingham: Benjamin Hall. 1855.
2. *Second Report of Lichfield Working Men's Association,* 1856. Lichfield: Lomax.
3. *First Report of Newcastle-under-Lyne Working Men's Association.* 1855. Newcastle: F. Crewe.

THE promise of our Lord to His first Apostles, when He called them, from casting the hempen net in the sea of Galilee, to cast

the Gospel net among their countrymen, was, "From henceforth thou shalt catch *men*." (Luke v. 10.) The same is the office and work of faithful fishers with this net to the present day—they are to catch *men*. It is true, that the original word is *ἀνθρώπους* (mankind), not *ἀνδρας* (males); still the word in our translation, thus emphasized, may well call up the painful reflection, how few even of laborious pastors in the Church of England catch *men*—they catch women and children, but men, and especially working men, they do not catch. In our towns especially a very small portion of our artisans and labourers are seen at church. They are still more rarely at the Lord's Table. As Mr. Miller exclaims in his pamphlet named at the head of this Paper, "There are not two clergymen in Birmingham who would not feel glad surprise in seeing twenty of our lower class of male artisans among their communicants next Sunday." And, alas! is not this equally true of all our densely-populated districts?

In fact, there is no class of his parishioners of whom the house-going parson, with a manageable parish, knows so little, even after years of residence within its precincts, as of the artisans, and mechanics and labourers. The gentlemen are known; at least an outward acquaintance is formed in society. The tradesmen are known; the interchange of friendliness across the counter leads to the invitation to step through the shop into the parlour. But the working men are not known. They are out early and in late. They are rarely at home when the minister calls at their house. So that, even if he knows the wife and the children, the husband and father, whose influence for good or evil is so paramount in the establishment, has scarcely ever met his eye. Even supposing him on stray occasions to drop in when the father is at home, it is most likely when the family are at some meal, when he has no right to stay; or if the man is unoccupied, it is most probable that the poor fellow, feeling awkward before the minister, expecting a reprimand for absence from church or other short-coming—for "conscience makes cowards of us all"—takes the first opportunity of slipping away "to feed the pig," to go to a supposed customer in the shop, or to do anything that will serve as an excuse for getting speedily out of the way of the parson.

The only time when there is good hope of finding the working man at home, except at his dinner-hour, is in the evening; and few ministers can manage much visiting then, with the endless other engagements, at committees and so on, which fill up their time. Besides, supposing a mechanic to get back from his work between six and seven o'clock; then he has to make a rough wash, and to get his supper; then the children have to be washed and put to bed; and during any of these operations the minister would plainly be in the way. And when these are over, the man, if steady, and who has to be off to work before five next morning, is soon ready for bed; or if he is unsteady, he is off before this to the public-

house ; and in either case, should the pastor call in, he is not in the best mood for making a new acquaintanceship.

It seems, therefore, that there is great need of some plan which would open the way of communication between the minister and the working man ; some plan by which real kindly, brotherly sympathy may be shewn by the former to the latter, in a shape which he can at once understand and value ; that so he may be won to that personal regard for his pastor which may, by the mercy of God, lead to reverence for his teaching and reverence for his Church.

There is only one opinion as to the desirability of this, though there is much difference of opinion as to what are the best means by which this acquaintance and improvement of the working-classes may be most consistently promoted. There are many who deem it beyond the ministerial province to foster mere opportunities of acquiring secular knowledge, such as are afforded by News-rooms, Popular Lectures, Libraries, &c. They feel that the Gospel of Jesus Christ is the only true civilizing and elevating power ; and therefore, while they preach in the open air, and multiply cottage and school-room addresses, and disseminate directly religious tracts, they conscientiously hold themselves aloof from more secular and secondary efforts.

But surely in most town-parishes, so far at least as it respects the upper class of artisans and mechanics, it is not so much head-knowledge that is wanted. Our Sunday Schools have given that ; it is rather to show them the benefit and value of such knowledge in real life, so as to commend it to their practice. They do not see in it anything particularly to their advantage, that the parson should come and preach to them ; they think that he has all that he wants to pay him for his trouble, if he has a large audience—but they cannot see what good it does themselves. They say that he seems to take more trouble than the generality of parsons—but “talking is cheap,” and so, though one here and another there may be arrested by the Spirit of God, and added to the Church ; yet working men, as a body, continue to be estranged—and, indeed, although a portion of them are won over and connected with Dissenting Churches, the great mass drift on sadly enough with the public-house for their temple, the publican for their priest and preacher, and the jug for their idol. And one of the saddest features of the case is, that year after year the majority of young lads who pass out of our Sunday Schools, appear to fall into the opinions and practices of their fathers and brothers, and seem to think that complete independence of their pastor is one of the real tests of manhood.

It is in meeting and removing this feeling, that the special value of such institutions as those referred to at the head of this article is found. The wise and earnest pastor uses them as means to an end—not as interior pillars, but as outside buttresses of the

Church ; and, as such, it is the experience of all who have tried them on principles of sympathy and common sense, that they do tend greatly to increase the pastor's influence over men ; and greatly to augment the attendance of the younger men especially, at the house of God. The minister's voice and counsel have more weight, when it is known to his hearers that he has exerted himself, and succeeded in placing within their reach advantages which they can thoroughly appreciate.

Of the three Associations reported on in the pamphlets from Birmingham, Lichfield, and Newcastle-under-Lyne, the first differs materially in its constitution from the other two.

In it no money payment is required ; any operative over seventeen years of age, on applying to one of the Scripture Readers, may be enrolled as a member, and receive a card which entitles him to all the advantages of the Association—Self-improvement Classes, religious and secular, Lectures, Discussion Class, Library, News-room, Savings and Provident Clubs.

In this case, the whole Association is conducted at the expense of the Rector, and of course is under his complete and absolute control. This, however, it is clearly impossible for all to imitate, even if it were desirable ; for few men could have power to draw from the pockets of the congregation, supposing them to be sufficiently numerous and wealthy, funds equal to the maintenance of so costly a machinery ; the annual salaries of the four Scripture Readers at St. Martin's alone, amounting to £300. ; while the furnishing of News-room and Library, the giving bounty on the Savings, and so on, would still further swell the expense.

But apart from this important consideration, it appears hardly to be the most desirable form of Working Men's Associations ; in that it has a tendency rather to break down the independence of the industrial classes—in that it does all for them in place of showing them how to help themselves, and how much they can do for themselves. While the very continuance of the effort hangs on the zeal and ability of a single head ; and were he withdrawn, and not followed by one of like parts and sympathies, the whole must almost inevitably collapse.

Still it were most unjust not to admit that this Institution of Mr. Miller's has done much, as may be judged from the following brief extracts, which are a mere sample of others.

No. 21. page 22.—“ Each day's experience goes to prove that the Association is effecting great good, and is a step in the right direction ; and, if more generally carried out in other parishes, would do much to win back the confidence and love of the working classes, to make them feel that they are cared for, and that the Clergy are their true friends.”

No. 25. p. 23.—“ A widow, one of whose sons had fallen into bad company, from which he had been reclaimed by joining the Association, said to the Reader, with tears in her eyes, that ‘ she had every reason to bless God he ever became a Member, for he bid fair for ruin, had he not taken the step

he did. Now,' she added, 'I have no fears about him, if he will only continue as he has begun.'"

No. 27, p. 24.—"A woman, whose husband had been greatly improved by joining the Association, said to the Reader, 'There's many a man's wife would give their all, if some of their husbands could be persuaded to join a place like the one my chap has. . . . I can assure you, I never knew what it was to have a bit of supper with him till lately; his supper was drink, drink every night. I have many a time wished myself dead, because of his drunkenness; his tipling has been fearful, but I'm glad he's left it off, and he's glad too. I know now what the comfort is, by having him at the fire-side of a night, when he's done work; and when he's not here, I make myself content he's got to the News-room, and shall have him shortly, which has always proved the case.'"

But perhaps the most striking benefit which has resulted from this Association is, that it has given birth to a Parochial Mission by Working Men. It consists of about forty of the more earnest and devout members of the Bible Class, who on Sunday mornings, two and two, go round various districts in the parish and distribute tracts to their fellow-workmen, and urge them to attend the means of grace, and thus prove most efficient pioneers for the Clergy and Scripture Readers.

The two other Working Men's Associations, at Lichfield and Newcastle, appear, from their Reports, to supply the same advantages, only by a somewhat different channel. In them, the direct religious element is less on the surface; the members are not clustered round Scripture Readers; and the institutions are nearly, or quite, self-supporting. They certainly seem to be more attractive to the working men, if we may judge from the numbers who are members of them, compared with the numbers of that at Birmingham.

In No. 31. p. 25.—The Scripture Reader in charge of the room says,—“During the week not fewer than 182 visits have been paid to the room, and out of these about 40 have been most evenings.”

In No. 34. p. 26.—“I was much pleased this week with the goodly number of working men who attended, viz., 264, and of these only 86 did not attend each evening.” These were the numbers in a parish of 44,000, in a town of 250,000, where no charge was imposed on them.

But at Newcastle-under-Lyne, with a population of only 9800, the First Report of the Working Men's Association states that it numbers 180 ordinary members paying fourpence per month, and therefore, we may fairly presume, visiting the Reading-room regularly.

And in Lichfield, with the still smaller population of 5000, the Second Annual Report states that in fifteen months 375 men have been ordinary members, some only for one month, and some for all the months, but with an average of 150 each month paying sixpence per month.

It has been our object, in these few observations, not so much

to enter on the general subject to which we have frequently referred, as to direct the attention of our readers to the several works which stand at the head of this article. Let these and other similar statements and reasonings be duly weighed; and let every one endeavour to discover the plan best suited to his own case. One coat will not fit every body; but in the wardrobe of benevolence there are, we believe, coats for all, and the naked must step in to fit one on for himself. It is one of the honours and comforts of the age that the public mind is aroused from its slumbers as to these questions, and that our duties to man, as to a common family of which the Lord Jesus is the Great and Glorious Head, are more largely and feelingly recognised. At present, our upper and lower classes present a painful opposition,—the golden head and the clay limbs, forced into connexion, but still disunited, or, as Lord Bacon expresses it, “cleaving” together without any real “incorporation.” We hope again and again to call, especially our clerical readers, to the consideration of these subjects, believing, as we do, that in their best forms they will prove to be the cement of society, and that the hand which is to bind up the wounds of human nature is chiefly to come forth from the Sanctuary.

BRIEF NOTICES OF NEW BOOKS.

Reflections on Church Music, for the Consideration of Church-goers in General. By Carl Engel. London: Scheuerman.

THE object of this little work is to show what Church Music ought to be; and turning to it, as we happen to do at this moment, with a set of most incongruous Hymns and Symphonies ringing in our ears, we harmonize with the Author as strictly as the very finest musician can desire, in his observations. Mr. Engel does not ask for first-rate performances in public worship, but he pleads for music which is strictly devotional, grave, intelligible, with simple and frequently recurring melodies,—no sing-song, nothing elaborate, but that which meets the promptings and aspirations of those who sing melodies with their hearts to the Lord.

The music of some of the finest German composers is often too elaborate and complicated; that of France, too trifling; that of Italy, too sentimental and tricky; but the ancient Church of Christ, Luther, and some of our old English composers, supply airs which will find a place in Psalmody as long as songs of prayer and praise ascend from the wilderness, and will never cease till they are lost in the harmonies of the ten thousand times ten thousand around the throne of God.

Liturgical Purity, our Rightful Inheritance. By John C. Fisher, M.A., of the Inner Temple. London: Hamilton and Co.

MR. FISHER's line of argument is much out of the common beat. His object is, first, to prove that the formularies of the Church of England are unequivocally Sacramental; next, to show that the Evangelical members of the Church sin against common sense and honesty, in asserting the contrary; and next, that these formularies being such as he asserts them to be, they ought to be extinguished for ever, and such formularies substituted as would meet the lean, unchurchlike, and, we may add, unscriptural views of the Author. The Author is a layman and a lawyer; and he displays much zeal, industry, and reading, in the statement and defence of his positions; but adduces, we think, no such arguments as ought to shake the attachment of any one so-called Evangelical Theologian, either to his own views, or to the Church of which he is a member.

Of course, the whole question turns upon the fact, whether the theology of the Church, as exhibited in her formularies, is such as the Author asserts it to be; and we by no means affirm that all classes of theologians would not do well to weigh the whole of his statements. But a careful consideration of them will, we think, bring an honest mind to the conviction, that the expositions given of them by both those classes of Evangelical writers—the one of which, taking the word Regeneration in its lowest sense, contends that it is accomplished in Baptism; and the other, taking it in a higher sense, regards it as merely hypothetical—are interpretations which no honest mind need repudiate.

The extent of the Author's prejudice upon the subject on which he writes, may be judged from the following sentence:—"We say *real or corporal* presence, for it must be plain to every unsophisticated mind, that these two terms in the Eucharistic Controversy mean virtually the same thing." Such a declaration, of course, assumes that nothing can be real but what is corporeal. Is then the soul corporeal? Is spirit corporeal? Is the Great Spirit who rules over the universe, corporeal? And, yet, the Author will not surely deny the reality of these existences. Thus far we are ready to admit that the language of our formularies is not always distinct and uniform. The Catechism itself, to our mind, is not altogether free from a measure of antagonism in its several parts; and we might be glad to see the preclusion of all possible mistake, by the introduction of a more careful phraseology. But as we deeply apprehend that all attempts at an expurgated or amended Liturgy would probably inflict far greater evil than good, we are disposed to leave it untouched, and to hope that the Church system, under the guidance of which uncounted millions have

lived well and died happily, may be perpetuated to our children's children.

The Christian Cosmos. The Son of God the Revealed Creator.
By E. W. Greenfield. London: 1856.

Few persons are better entitled to be heard than the Author, as a man of considerable learning, and diligent use of it; but his danger appears to us sometimes to be such an absorption in a particular theory, as to leave scarcely enough space for anything else. This work is founded, as it seems to us, on the unwarranted assumption, that the Blessed Jesus is rarely treated of by any class of divines as the "Creator of the Universe." Is that the case? If many preachers and writers are indisposed to give special prominence to the idea of Christ, as the solitary agent in the great work of Creation, it is because that work is equally ascribable to the two other Persons of the Sacred Trinity. But it is difficult for us to admit that His claim as Creator is not constantly urged on the hearers of those who most constantly refer in any way to the Son of the Most High God. Their delight is to do Him honour in every way; and, amongst others, as the Alpha and Omega, the first and the last, the beginning and the end, in all the frame-work and constitution of the universe. Surely the Author is wrong in his theory, that it is only to Christ, as to the God-man, that *human passions and emotions* are ascribed in speaking of the Deity. Such language is essential in describing the dealings of God with a creature utterly incapable of apprehending the interior nature of the First Great Cause and Father.

The emphatical language of Mr. Greenfield on the subject on which he here mainly treats, might induce some of his readers to imagine that he leaned to the ancient error, of the absorption of the Father and of the Holy Spirit in the one Being of the Son. But such is not really his mind. Orthodoxy has, we believe, nothing to fear from him; and all of us may rejoice to receive counsel and instruction at his hands.

The First Principles of the Oracles of God, Vindicated from the Aspersions of Professor Jowett, and Authors of the Rationalistic School. By the Rev. C. R. Alford, M.A., Principal of the Church of England Metropolitan Training College. London: Seeley, Jackson, and Halliday.

THE Metropolitan Training College has won for itself such a reputation in the general Examinations, as to make all praise of its Principal superfluous. But here we have the administrator of the College in another character,—that of an Author. The

title of this little book sufficiently describes it, and it is executed in such a way as to fit it for the office it especially assumes,—that of instructing the young persons at the College. The work is rather of a practical than a profound character; but what is most practical is, in many instances, the most really profound, inasmuch as it is an appeal to the deepest workings of our nature. And, moreover, no works are more important than those which are calculated to arm young and intelligent minds against unseen enemies. Professor Jowett and Mr. Maurice have done much to unsettle such minds in their belief; and he is a real benefactor to society who supplies them with a new standing-place, and a reason for the faith that is in them. The “*diruit*” and the “*ædificat*” are, in this case, of infinite importance. Deeply grieved should we be to have on our conscience the guilt of the one, but we are delighted to share in the labours and triumphs of the other.

1. *Self-Deceit. A Sermon, preached at Oxford, March 4, 1857. By W. F. Hook, D.D., Vicar of Leeds.*
2. *Our Lord's Desertion by His Disciples. A Sermon, preached at Oxford, March 6, 1857. By C. J. P. Eyre, M.A. Oxford: J. H. Parker.*

THESE are two of the Sermons preached in one of the parish churches of Oxford, on the successive Wednesdays and Fridays in Lent, by a body of Clergy, with the Bishops of Oxford and London at their head. It is impossible not to do honour to the motive which has prompted the arrangement which has given birth to these Discourses. Nothing, so far as we see, can have suggested the scheme but a sincere desire to accomplish two good objects: to bring together good men of somewhat distinct views on theology; and to reach the conscience, especially of the younger members of the University. The motive is one thing, but the mode of carrying out the plan is another. It is surely a more than doubtful experiment to subject young minds to great variety, and perhaps contrariety, of religious statement. But it is not our intention to examine and criticise the Sermons. One fact it is curious to notice, and we think it undeniable,—the inferiority of these to other Sermons of the same writers. We ourselves sat down to them with somewhat raised expectations, expecting to be taught, by these masters in Israel, how to preach; anticipating from Dr. Hook clear statements of some truths, somewhat obscure enunciation of others, and forcible exhibitions of all; and from Mr. Eyre all the force of thought and language by which he draws enormous and sympathizing congregations at Bury. But, on the whole, we cannot hesitate to say, that if we had seen no other addresses of these masters in pulpit eloquence, we should have been unable to

account for their hold on the public mind. To what cause is this inferiority of these particular Sermons to be traced? Is it to this: that both of these Clergymen had to go out of their own sphere—had the subjects of their Sermons in a measure prescribed to them—had to preach to a strange and curiously compounded audience—had to bring their Sermons to the bar of University criticism, and were pledged to print whatever they preached? The result is, that they write like men in chains; not in chains like those of old Bunyan at Bedford, for these left the spirit at liberty—but in the chains of bondage to opinion and the fear of rebuke. At all events, Dr. Hook at Leeds and Mr. Eyre at Bury are other men than either of them at Oxford, when figuring in the dreary office of appointed preachers.

Nor let it be thought that this case is altogether peculiar. We never remember to have seen a prescribed curriculum of Sermons which did justice either to the cause or to the preachers. And we are disposed to believe that the most forcible Sermons will always be preached, not in strange places and to unknown audiences, but in those towns and villages where a living sympathy prevails between minister and people, and heart touches heart in the incidents of daily life.

This hypothesis, no doubt, leads to a question whether the ambulatory preachings lately projected,—the exchange of ministration,—the endeavour to hit the mark by the firing a fresh gun every week,—will answer the end proposed. But it also supplies a high encouragement to men of inferior powers, who are content to stay at home, to labour in their own little vineyard, and to address themselves to those whose faces they know, and with whose feelings they are prepared to sympathise. One leading defect of English Sermons is the absence of what is natural, personal, individualising—the vague random-shot, instead of the rifle pointed at one bosom. Each man is more likely, we believe, to hit his own target than that of another man.

VIEW OF PUBLIC AFFAIRS.

THE *Swiss* negotiator has quitted Paris, as it is said, charged with a proposal, sanctioned by the Courts of St. James and of Paris, by which all actual claim to sovereignty in Neufchatel is abandoned by Prussia, on the condition of her retaining the title of "Prince of Neufchatel," and of her receiving a considerable indemnity for injuries provoked by her own conspirators. The retention of a name is no mere trifle, as may be seen in our own retention of the title of King of France. The name is apt to beget a thirst for the thing. This proposal, therefore, is formidable in it-

self, and not unlikely to rouse a spirit of resistance in Switzerland. And moreover, if the old proverb be true, "*Point d'argent, point de Suisse*," these close-fisted mountaineers may feel an invincible objection to the payment of an indemnity where the alleged offence was forced upon them by the misconduct of others.—It is impossible to deny that the King of Prussia cuts but a sorry figure in the whole transaction. It is less the image of a great sovereign than that of an old clothesman, selling at an enormous price garments which he has not come by honestly.—If, however, France and England have given their sanction to the proposed arrangement, we see no escape from it for Switzerland.

No brighter page opens up in the history of *Spain*. The Queen and her mother are charged with sad immoralities; and the King is reported to have made large claims on the Government for the establishment of a Nunnery in the neighbourhood of Madrid, with a view to the easier indulgence of his own licentious tastes. In this case, if we "believe only half of what the world says," there is enough to show the "rotteness of a State" where such schemes are possible. In the mean time, the Government are proposing to improve the city of Madrid by sweeping away old streets and introducing new ones. It is not street, but bosom, reform which such a state of things demands.

Reports reach us from *Austria*, that she is really becoming more sensible of the necessity of concession to the freer spirit of the times, and is now disposed to loosen the political bonds, especially of her great dependencies. But she must appear, to sober minds, to have rendered improvement next to impossible, by the absolute authority with which she has invested the Church. All her attempts at progress in reform must resemble the struggles of our bumpkins to run a race in sacks. She has tied up her hands and feet, and who is to help her over the stile? Certainly, not the Pope.

From *France* we have little intelligence, except that she is busy in settling the controversy between Prussia and Switzerland—that the lavish expenses of dissipation are exhausting the money which ought to be spent on the estates of Proprietors—that the Emperor shows no false tenderness to the Bishops endeavouring to raise the shepherd's crook against the Imperial sceptre—that the peculiar manufacturers of France are less employed than usual—that the organs of the Government find more ground than ever, in the history of the recent elections in America and England, to rejoice in their own free and fatherly Government; that the Emperor has set to rest an angry controversy about the late "Palace of Industry," by purchasing it outright, at a loss of twenty per cent. to the Proprietors. *Their* Palace of Industry has certainly not proved to be a palace either of Peace or Plenty; inasmuch as the various parties concerned do nothing but wrangle, and the original proprietors are half ruined. A national subscription is said to be on foot for

the erection of a colossal figure of the Virgin. Considering her usurpation of the worship and honour due only to the Son of God, we must account the scheme a triumph to the Father of Lies! How strange are the circumstances of that fine country—slavery in the garb of freedom, and infidelity in the robes of superstition!

The *Grand Duke Constantine* has arrived in France, and although he has declined public honours, has been received with the respect due to his position. It is curious to what an extent the leading *Russians* in the late war are collected in Paris. The diplomatic reputation of that country disposes us to suspect that these visits are not without their object. The Russian Magnates appear to have less taste for England and its political personages—and they have reason; for Lords Palmerston and Clarendon are impracticable men as to all alliances against the liberties of mankind. They have fought with Russia, and have beat her; and they have no taste for sacrificing in treaties or courtesies what they have won on the field of battle.—If report is to be credited, the Russians have sustained a considerable defeat in Circassia. The proud mountaineers of that country seem to be raised up to fight the last battles of Eastern independence.

The Turkish Sultan has manifested a strong desire to promote the settlement of foreign colonists in his dominions; and it is rumoured that a great attempt is to be made to enlist Englishmen in the undertaking. This would be a curious result of the war,—that Saxon energy should begin to occupy the place of Turkish sloth, and the steeples of Protestantism arise amidst the mosques and minarets. The students of Prophecy have anticipated important results in Turkey from the War; and this may be one of them. The blood-stained ploughshare may open the surface for the seeds of truth.

The Pope and his Cardinals are busy in shuffling the cards for the other Popish communities; dealing out restrictions and privileges, extinguishing one man and setting up another, precisely according to the supposed interests of the Mother Church. In Spain, France, Belgium, Austria, Ireland,—not to say in our own country, by the help of Cardinal Wiseman and our leading perverts,—this sort of agency is at work; and the nations heave and suffer under it.

America appears to be swaying to and fro under the antagonist forces of Slavery and Anti-slavery. It must be a marvellous perplexity to a far-sighted ruler, such as we suppose the new President to be, to find himself the ruler of millions of men brandishing in one hand the sword of universal Independence, and in the other the chains of cruel Bondage. Already the decision, in a Court of high authority—that no slave is to be regarded as an American citizen, and to have the benefit of her laws—is beginning to light up a fire which will not easily be extinguished.

There is little new from our own *Colonies*. The Bombay army

has won a superfluous cavalry battle. It is melancholy to hear of war in the extremities, when peace has been signed at home.—Gold appears to flow in from Melbourne; but the great monster of public expenditure in the European Commonwealths swallows it up the moment it presents itself.

In turning from Foreign to *Home* news, we have not very much to record.

Both Candidates and Electors appear to be seeking the necessary rest after their labours. But their slumbers may be rather apparent than real. The Conservatives may be quietly forming stratagems for the coming campaign; and Lord John Russell may be hesitating whether to act the part of a patriot or an agitator. A noble career is open to him. He is placed in a position in which he may restrain Lord Palmerston from doing wrong, or may compel him to do it. He may keep him up to the mark of wholesome Reform, or drive him beyond it. He never can again be the Leader of a Party; but he may use his Party strength to promote the general interest. The nation owes many debts to him: let him not cancel them all by labouring to arrest those wheels of Government which he himself was unable to keep in motion.

The Queen has given birth to another daughter; and we cannot but be joyful, both for her safety, and for the fact that another child is added to one of the best-educated families in the kingdom. It is difficult not to contrast the Royal home at present with the nurseries of some of our Sovereigns who have been regarded as most in earnest on the subject of morals; such, for example, as the Courts of Charles I. and of George III. Charles II. and George IV. were the fruits of the one system. We look hopefully for the results of the other.

The *Scottish Episcopal Clergy* continue their pathetic appeals to the justice of the English Public; but we are unable to give them the smallest sympathy. They are refused, like any other *Sect*—and such they are in Scotland—admission to English Incumbencies without having received English ordination. Is such a refusal contrary either to sound principle, or to the practice of any single Established Church?—It may be added, that the Scotch Episcopalians, far from offering any special inducement to us to relax this wholesome rule, dispose us to clench it, by the fact, that the men they would send us are just the men we do not desire to have:—unsound Protestants—incipient Papists—men who have built up barriers in Scotland against the progress of a Protestant Episcopacy, by a half Popish Communion Service, and a real Popish discipline. In olden days, the Scotch army marched into England to destroy Church and State. And a regiment in surplices would, we believe, be almost as mischievous as their more warlike predecessors. And therefore it is, that with every expression of thankfulness for their courteous desires of amalgamation with the English Church, we beg to say, that we prefer fighting our battles and discharging our duties alone.

Sir John Dodson has decided that the suit of *Ditcher v. Archdeacon Denison* must be dismissed, as not having been commenced within the time prescribed by the last Church Discipline Act. This decision has long been anticipated by many of the best informed persons; and, at present, we do not see why the same decision is not likely to be confirmed in any other higher Court. In the mean time, it is curious to observe to what small dimensions this Champion of Religious Liberty and Truth has shrunk, when he is satisfied to shelter his opinions from investigation by riding off on a Rule of Court. The present decision, of course, does not even touch the question of his heterodoxy. All that is now established is, that even undeniable heresy is entitled, like every other offence, to the shelter of the perplexities and contradictions of English Law.

The designation of Mr. Pelham to the Bishopric of Norwich has been confirmed during the present month; and every Christian heart, familiar with the character and history of the man—except where prejudice is allowed to tyrannize over reason—must rejoice in the appointment. The “Times” indeed, with its usual inconsistency, has taken fire at the addition of another Evangelical Bishop to the Bench, and thinks that men of all the various classes of religionists and irreligionists ought to be selected in turn. But, has truth a thousand faces? And is the robe of the Sanctuary to be a sort of harlequin’s jacket, spotted and crossed with white and black, and all the colours of the rainbow, and with some other colours not to be found in that arch of light? And is the Church to go forth in these motley accoutrements, to the conflict with error and ungodliness? No; truth is simple and uniform. Her soldiers march only under one banner and one Great Captain, one system of law and discipline. And it is much to the honour of Lord Palmerston that he recognises this sound principle of legislation, and will not consent to neutralize a good appointment by a bad one; to destroy an alkali by an acid; to put a trumpet of uncertain sound into the hands of the Bishops; and to make the Church contradict herself, as often, and as point blank, as is the case with the Leading Journal of the day. For ourselves, we are satisfied to “thank God and take courage.” It is an additional reason for such gratitude, that the mantle of Mr. Pelham is to fall on Mr. Eyre of Bury, as Incumbent of Marylebone; so that the many churches, and the vast population of that parish, will still have the benefit of a devoted and able guardian and instructor. May the men thus selected be true to their principles and their antecedents, and the country will soon be led to the conclusion that, in this as in other matters, Lord Palmerston has proved himself a real friend of his country. He has done his best to set good men in high places, and it is difficult for any Prime Minister to confer a greater benefit on the land he lives in.

THE CHRISTIAN OBSERVER.

NEW
SERIES. } No. 234.

JUNE.

[1857.]

MISCELLANEOUS ARTICLES.

[The Editor desires to be considered as not responsible except for the general tone and character of the Papers in the "Miscellaneous" department of this Work.]

THE PUBLIC MEETINGS.

PUBLIC Meetings, for any purpose, and especially for such as respect religious or benevolent objects, are almost peculiar to our own country, and to that land which is our *other*—though not, we think, with the blot of slavery on her escutcheon, our "*better*" half—on the other side of the Atlantic. As respects Political Meetings, the cause of this distinction between ourselves and other countries is sufficiently evident. Public Meetings, of a popular character, are incompatible with despotic Governments—a truant tongue might there be cut out, or itching ears be cured at the pillory. In such countries there is but one will—that of the ruling power; and the distinct expression of any will or wish distinct from that of the sovereign power, is in itself treason or rebellion. Half an hour's hustling-haranguing and denunciation of kings and governments, delivered in the capital, might shake to its foundation the throne of All the Russias;—Austria would rather be invaded by an army from without, than be assailed by mob-orators from within;—and a plain-spoken popular Meeting in Paris would make all the windows in the Tuileries rattle. But it is not equally obvious, why Public Meetings, for religious and benevolent objects, should not take place in many countries less subjected to arbitrary control. A conspiracy to make mankind happier and better need not, it might be thought, trouble the Governments of the earth; and they might be expected to permit more ardent spirits than the rest of the community to exhaust their energy in quickening the slumbering zeal of the torpid, listless, and close-hearted masses around them. Many causes, however, operate to restrict this privilege. In Popish countries, the dogma that the Church is to do every thing—or, rather, that nothing is to be done without the Church—is sufficient to arrest the movements of conscience and the promptings of benevolence.

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And, it is to be feared that, in some other countries, the religious element is not sufficiently strong and general to rouse the public mind, and to detach men from their easy-chairs or busy counters, so as to induce them to spend their time in contemplating and fathoming the destitution and misery of distant nations.

It may serve as some apology for other lands, that, in our own country, Public Meetings, for moral or benevolent purposes, are of comparatively recent origin. We remember to have heard Mr. Wilberforce say that, "early in his own political life, a Public Meeting, for religious or even benevolent objects, would have been an impossibility; and that, if personal influence could have brought together a dozen persons, it would have been a something to be noted and remembered."

We are not disposed to assign this disinclination to assemble altogether to coldness or indifference. The world was slow to learn the value of co-operation. For a long time, persons differing even on trifles were too much occupied with their differences of opinion, to find time for considering their multiplied points of agreement. The fatal mistake also had been made, that Christian men were not to co-operate for anything till they agreed in every thing. And hence they stood, either with their arms folded and did nothing, or stretched them forth only to brandish the weapons of controversy and mutual destruction. It must be owned, we think, that the "Bible Society," which was the first Institution to violate the above most mischievous maxim and to establish the antagonist truth, that men should act together as far as they agreed, was the first to establish the importance of such Meetings, to try the power of sympathy, and to see whether new light and warmth might not be communicated to the masses by persuading them to gather around a great central fire, and leave their differences to be settled in heaven. The death of disputes on points, some of them perhaps never to be settled on this side heaven, has been the life of Religious Associations, and of those Public Meetings which are their almost essential organs.

It is now almost forgotten with what distrust even the best men viewed these Public Assemblies for religious purposes. We can remember, near half a century since, the visit of a "deputation" from one of these Institutions, to York, where Mr. Richardson—the fit Prebendary of such a Cathedral, lofty and majestic in his person and manner—then presided over the considerable body of earnestly religious men in that city. His consent was obtained, though with some difficulty, to the holding of such a Meeting. And the writer of this paper remembers, when the present Bishop of Calcutta, Mr. Bickersteth, and himself presented themselves to the Meeting, the solemn manner in which the then aged and venerable Minister rose from his chair, and, leaning on his gold-headed staff, announced to the assembly his doubts about such Meetings; but added, that, as certain well-known advocates of religious objects had

presented themselves in the hope of being allowed to hold such an assembly, he had consented to it, and he now called on them to proceed, and if they had any new facts or arguments in store, to produce them; on which the trembling youths (comparatively) arose, and, as well as they were able, told their story, showed the destitute condition of nine-tenths of the human race, and pointed to the means by which it was hoped to meet their necessities, and pour the light of the Gospel into these dark regions. And after they had finished, what was their joy to hear Mr. Richardson close the Meeting by announcing that he was convinced, and that henceforth he should rejoice to welcome such deputations as the Society were pleased to send.

Nor, as it appears to me, was the apprehension, thus awakened in the minds of good and wise men, altogether unnatural. It was at once seen how easily convertible such Meetings were into scenes of display, dispute, exaggeration. Neither have such anticipations been altogether chimerical. Sometimes, in such Meetings, exaggerations have been presented as facts. Sometimes, also, bad tempers have found a vent amidst crowded and concurring assemblies. Nor has there been always wanting the unjust depreciation of the opinions and practice of others. Sometimes the platform has been degraded into a theatre of display; and the mere beggar in thought, feeling, and philanthropy, has strutted forth, with Demosthenic dignity, to convince and convert the world. I am, however, bound to add, in justification of some who have now gone to their rest, and of others who are on the brink of eternity, that, on the whole, the restraining grace of God appeared to rest on many of these advocates; that they wrought anxiously, devoutly, and, in some instances, most efficiently, for the accomplishment of their sublime object. Few men, called to a new, bold, unpopular, self-sacrificing employment, are less chargeable with faults than some of the earliest advocates of the Bible and Church Missionary Societies. And a corresponding blessing rested on their labours. They ploughed the soil, and poured in the seed of which we to-day are reaping the harvests.

And this leads me to say a few words as to some of the changes which, as it appears to me, have passed over our public Religious Meetings.

In the infancy of the various Societies, it must be remembered that every inch of advance was over a disputed ground. Every advance was to be made over the barriers raised by prejudice and a tenacious adherence to custom and practice. Nothing was to be done, especially by ministers of religion, without a considerable sacrifice of time, strength, and even reputation, on the altars of the various Institutions. Every Clergyman who took a prominent part in the work at once threw away all hopes of preferment, and had, to a certain extent, the finger of scorn pointed at him. Such a state of things naturally gave birth to deep and strong emotions;

and none can forget, who are old enough to remember them, how the Great Room at the "City of London," or Freemasons' Hall, almost shook under the welcome given, as they entered the Meetings, to Mr. Wilberforce, or to some humbler advocate. And who could grudge the tribute which warm hearts rendered to pious and disinterested labourers?

But this state of things also led to emotions of a far more questionable class—those of disputation, wrath, antagonism, and strong denunciation. Sometimes also the weapon of keen sarcasm and contemptuous ridicule was unsheathed in these infant assemblies.

Neither can it be questioned, that, in the infancy of these Meetings, vain men, gifted with more than usual fluency of speech, now and then sought and found a theatre of display on the platform; so that clap-trap oratory was too often the order of the day, and addresses, with little either to instruct or improve, won the approbation really due only to those who preached and proclaimed not themselves, but Christ Jesus their Lord. In this respect, the Meetings sometimes presented an odd mixture of the sublime and the ridiculous, often in the closest connexion—a coat of many colours—like those patchwork performances of our female ancestors, which continue to be the wonder of their grandchildren. Devout minds were grieved at this, and always laboured not to let wit run riot, or cheerfulness degenerate into levity. And there was, after all, not much to be complained of.

But, now, let me touch for a moment on the change which appears to me to have come over the scene. The day of strong emotions seems, in a considerable degree, to have passed away, and there is far less to call them forth. The advocates of the Societies are no longer despised and traduced; but have, in many instances, won their way—some to the seats of honour they fairly deserved, and all to the affections of the servants of God. They are no longer fair objects of sympathy or commiseration. They can no longer, with the smallest approach to truth, appropriate, as I remember to have been the case with Mr. Owen, the distinguished Secretary of the Bible Society, that expression of the Apostle—"Persecuted, but not forsaken; cast down, but not destroyed." They have fought the battle, and are sitting down under the laurels of victory. One result of this change of circumstances is, that the Meetings are certainly less lively and sensitive. Less enthusiasm appears to be either expressed or felt. The arguments, reasonings, facts, statements, are listened to and welcomed; but in fewer cases does that sort of stimulus appear to be applied, which drove men, on the spot, to seize the banner of the Cross, and resolve to plant it in the distant regions of the world.

Perhaps this is the main "loss" to be noted in the present circumstances of the Public Meetings. But, now, what are the "gains?" Is the balance-sheet, on the whole, satisfactory? Has

more been gained than lost? I can have little hesitation in affirming, that such has been the case. In the first place, the Meetings, I cannot doubt, suffer far less from that spirit of *exaggeration* of which I have complained. The rigid regard to truth, in the Reports of the various leading Societies; the strict endeavour, on the part of the Secretaries, to give the good and the bad, to record the failure in one region as well as the triumphs in another—has, among other causes, served to diffuse a similar spirit among the speakers; and truth is far more left to do her own work without the assistance of large magnifying glasses.

In the next place, there is, I think, less of what may be called *clap-trap* oratory. Men may accidentally light on a topic which awakens the most tumultuous approbation; but such topics appear to be less often introduced with a view to forthcoming plaudits. Hearts are touched, and their natural language is that of warmth and approbation.

Then, again, a more *business-like* spirit seems to me to manifest itself in the Meetings. After all, the hours given to Public Meetings, and which can often ill be spared, are too precious to be wasted on empty flashes of oratory. We want facts, deep thought, just reasoning, intelligence, in all public assemblies, rather than old sermons hashed up for new guests and for the more public tables which these assemblies provide. Facts, especially, have a strong hold on English minds; and there is now, particularly in the Reports, an ample supply of them.

Then, also, the language of satire and censure is less heard. The enemy is routed, and it is not felt necessary to pursue them in their flight with such doubtful weapons.

It must also be regarded as a most important improvement in the Public Meetings, that a far deeper craving appears to be both felt and expressed for the presence and influence of the Holy Spirit in these assemblies. It is, after all, that Divine Spirit who must breathe over the valleys of heathen darkness and penetrate the deep recesses of home ignorance and depravity, before the dead bones shall come together, and clothe themselves with flesh, and become an army of living men. The great success granted, in the first instance, to the Bible Society, and to the labours of Missionaries at home and abroad, had perhaps tended, in some degree, to throw the mind off its guard, and elevate it in the conception of its own sufficiency. But scenes of trial, disappointment, defeat, struggles at home and persecution abroad, have had a counteracting tendency to bring the soul to its true position—that of prostration at the foot of the cross, and humble supplication for mercy and grace. It is, I think, impossible to question this increased practical regard to a Divine agency; and it is my deep persuasion that then alone, when due honour is done to the Spirit of God, we may expect the remaining barriers to be cast

down—the Captain of our salvation to gird His sword on His thigh, and ride on gloriously through the ranks of His enemies.

In the mean time, it is to be solemnly remembered, that a new phase of things has recently presented itself. Within a marvellously short period, man after man has been called from the ranks of Evangelical religion—to which the hand of preferment had so rarely before extended itself—to fill the high places of Ecclesiastical authority. The present head of the Government has been—must we not say, mysteriously swayed to call to posts of Ecclesiastical dignity men whom the Prime Ministers of a century past would have shuddered to notice,—men of simple-hearted, earnest, and evangelical piety. The experiment is without hazard for the nation. Every new standing-post which is granted to the heirs of the Reformation—to those on whom the mantle of Cranmer, Hooker, Latimer, and Jewell has fallen—will, we believe, give new energy to Truth, and carry her triumphs over the breadth of the land; and thus build up a higher fabric of national holiness and prosperity. The danger is not to the nation. But, then, is there no danger to the individuals thus elevated, and to that body in the Church to whom they especially belong? The dangers of Capua are often greater than those of Cannæ. High places are always dangerous places. Saul among the Prophets, and Saul on the throne, were different men. Whoever will study the histories of Chancellors and Chief Justices, in the pages of Lord Campbell, will see the perils of elevation—and observe how vessels which sailed safely under jury-masts, capsized when their loftier sails were hoisted. There is, no doubt, a strong present security, both in the character of the persons thus elevated, and in the all-important fact, that the same Divine Power, which lighted up the first sparks of unworldliness and deep-hearted piety in their souls, is still at hand to deepen and perpetuate His own glorious work. May they be strengthened to pursue their ancient course of holiness and self-devotion! May the honours conferred on them not prove to be a source of injury to others, who are more or less allied to them in principle and profession! May the hitherto unpromoted and unpatronised Clergy, who in a measure follow in their wake, not be drawn off from the contemplation of infinitely higher objects than the loftiest eminences of human position! May a spirit of deep supplication prevail among them! May they not become hunters for promotion! May they not be hurrying forth from their sequestered nooks, into those more prominent positions on which the eye of society is more naturally fixed. Their business is, to let preferment find them out, instead of their running hither and thither in quest of it. Their character, it is not too much to say, is now subjected to the trial of a hotter fire than before—namely, to that of worldly prosperity. At present, we have much reason for thankfulness and

hope. These very Societies are, to such an extent, the pulse of the religious mind in the country, that we may, in some measure, judge by its beatings as to the comparative health or sickness of the patient. And in those which have just occurred, appearances have been favorable. And who can resist the wish and prayer that they may more and more resemble the meetings in that Upper Chamber, in which the Lord directed the eyes of His followers to His own hands and feet, as the pledges of His love and faithfulness, and then sent them forth to teach all nations, baptizing them in the name of the Glorious Trinity.—The day is fast coming, in which we feel assured that it will be no source of regret to the originators of these Meetings that they resisted scorn, ridicule, and persecution, in order, under the Divine blessing, to raise them to their present grandeur and efficiency—to build them up as an altar, on which every man may lay the sacrifice of self-love, indolence, and worldliness, and may pledge himself to fresh labors of love and holy self-devotion, in the cause of Faith, Hope, and Charity.

H.

LAY-PREACHING.

To the Editor of the Christian Observer.

As you invite a discussion on the subject of the lawfulness of Lay-preaching, I beg to offer a few thoughts which have occurred to me.

I do not think your Correspondent can make much of his distinction between *εὐαγγελίζεσθαι* and *κηρύσσειν*. In 1 Cor. i. 17, St. Paul uses the former verb of himself, speaking most strictly of his Apostolical commission; in the 28th verse he uses the latter; and in Phil. i. 15, he uses *κηρύσσειν* of the unauthorized teachers, who “preached Christ of envy and strife.” This, I think, disposes of your Correspondent’s argument on this point.

My own very decided opinion is, that no case can be made out from the New Testament for any exclusive right given to Christ’s ministers, either of preaching or of administering Sacraments. The latter, indeed, is certain; wherever the Lord’s Supper is spoken of, it is always as the corporate act of the Church, never as the ministerial act of the Apostles or Elders. I need only refer to Acts ii. 42, xx. 7, 1 Cor. x. 16, (where it is evident, from the next verse, that the “we” refers to the whole body of believers, not to the Apostles), and xi. 20—29. With regard to preaching, I believe that there was an exclusive commission; not, however, to ordained ministers, but to such as had the gift of *προφητεία*, or inspired preaching. Indeed, the whole passage on this subject, in 1 Cor. xiv., is wholly inconsistent with the idea of the laity being excluded from this office, unless upon the hypothesis that

this portion of the Epistle was addressed only to the Presbyters. See especially v. 31, "*For ye may all prophesy one by one.*" And that prophesying was exactly what we call preaching, only with the additional element of direct inspiration, appears from v. 3, "*He that prophesieth speaketh unto men to edification, and exhortation, and comfort.*"

The truth is, I think, that we must not look to the New Testament, nor to the Apostolic age, for our example in such matters. While the Church was yet a tender plant, it needed more direct support in the presence of inspired Apostles and supernatural gifts. Now, these are withdrawn. If we wish to justify our practice of committing the Word and the Sacraments exclusively to the officers of the Church, we must go back to a higher principle, which seems to me to apply exactly to this case. "*Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.*" This matter of preaching and administering the Sacraments, the Church has bound on earth; so far, therefore, as it has done so, we may believe that it is bound in heaven. Only, observe, that this leaves it open at any time to the Church, or to any branch thereof, to loose it whenever the exigencies of the times require it.

I must not say more now; only I believe, that this is a question which presses for solution. We have festering masses of heathen round our doors, and under our church walls; we have few ordained labourers; all the branches of Christ's Church, even if they would work together, are insufficient to provide enough ordained ministers for the work; while unordained men are going forth, in daily increasing numbers, from the London City Mission and kindred Societies, to preach the Gospel to the poor. If, then, our exclusive system is based, as I believe, not on the law of God but on the decrees of men, made in an age of far different wants from ours, is it not time to revise it, lest we hinder the Gospel of Christ,—hinder it, not to its detriment, but to our own destruction? "*For whosoever shall fall upon this stone shall be broken: but on whomsoever it shall fall, it shall grind him to powder.*"

I am, Sir, your obedient Servant,

AN EPISCOPALIAN MINISTER.

THE KNOWLEDGE OF THE HEART IN THE MINISTRY OF THE WORD.

To the Editor of the Christian Observer.

In a former Number you gave me space for some reflections on an important ministerial qualification, "*the knowledge of the human heart.*" I then showed its relation to the Study—I have yet to show its relation to the Ministry—of the Word. As I was permitted to begin, I may be allowed to make an end.

Who, then, is that faithful and wise steward, whom his lord will make ruler over his household, to give them their portion of meat in due season? Who is he? What is his character? What are his qualifications? I would gladly describe him, but I must keep to my point, which is but a single feature in the likeness. There are qualifications far higher in themselves, far more essential to the office, and far more effective in the work, than that of which I speak. Yet it has its own place, and contributes its own influence. It comes in, if not under the first, yet under the second head of the Master's short description, which demands that the steward should be "*faithful*;" but adds, that he should be also "*wise*." I claim for my subject the authority of that word and of the voice which uttered it.

The steward has a double duty—providing and dispensing. He needs wisdom in both, and (what concerns us now) that particular kind of wisdom of which I am speaking, under the designation of knowledge of the human heart. Its exercise in the duty of *providing* has appeared in what has been already said of its relation to the *study* of the Word of God. In what remains to be said of its relation to the *ministry* of that Word, we shall see that there is a more obvious, more various, and more constant call for its exercise in the duty of *dispensing*.

The description which has been quoted is sufficiently suggestive.—“A wise steward—a ruler over the household—to give them their portion of meat in due season.” This calls for an observant, considerate, discriminating habit of mind. It is not enough to issue regular and equally divided supplies. The household consists of persons whose different sexes, and habits of life, and kinds of work, and conditions of health, create varying necessities, in regard to the “portion of meat,” and the “due season.” And this thought expands itself infinitely, when we pass from the image to the subject represented; for whatever outward varieties may exist in a great household, they can never adequately typify the vast varieties of spiritual condition and requirements which call for consideration at the hands of one who has to dispense the bread of life to the household of God. In proportion as his acquaintance with these varieties is larger and more accurate, and his perception of them more keen and true, and his treatment of them more considerate and discriminating, he will possess more of that wisdom which is to be added to his faithfulness, and which his faithfulness itself will teach him to seek.

The ministrations of the Word are either public or private; addressed to assemblies of men, or to individual persons. In both, the minister addresses himself to the human heart. If he enter into the spirit of his office, he proposes to himself something more than the perfunctory delivery of a message or performance of an ordinance: he aims to instruct, to persuade, and to prevail. He is, therefore, dealing with the heart, and he has great need to know

it, else he must make his attempts "uncertainly," and his attacks "as one that beateth the air." He will feel this himself, and in this way the faithfulness will teach the wisdom. He who desires to hit, will aim carefully; and he who would aim carefully, will observe narrowly. The mind which is bent on influencing or persuading others, will acquire a keener faculty of observation as to their state and tendencies, and a more sympathetic apprehension of the way in which they are affected. Thus the ministerial knowledge of the heart is not merely a product of a certain kind of intellectual ability, but a fruit of the painstaking of faithfulness, and a result of the instinct of love. It is best taught by a longing to prevail, in the name of the Lord, with those for whom He died, by a genuine love of souls, and by what St. Paul describes as a "*natural care for their state*." Yet where such motives exist, instigations, admonitions, suggestions, will not be superfluous; nay, it is in that quarter that they will be welcomed and used. I will therefore venture to point out the need of the knowledge of the human heart, both in public and private ministrations; and I will speak of the latter department first, because this need is there more obvious and urgent.

The minister of the Word is a physician of souls, and his duty is not discharged (as some have seemed to suppose) by the mere general publication of a universal remedy. He has a universal remedy to publish: but the individual application of it gives scope for an immense variety of treatment. In dealing with the infinite diversities of bodily condition, the physician has need not only of medical science, but of an accurate and ready *diagnosis*. Nor less does he need it who is conversant with the varieties of moral constitution, and the complications of spiritual disease.

"The Cretans are always liars, evil beasts, slow bellies;" and in their case "sharp rebukes" are conducive to "soundness in the faith." But the treatment which is wholesome for them, when applied to finer dispositions and more sensitive natures, may "break the bruised reed and quench the smoking flax." The doctrine of the fulness and freeness of Divine grace is powerful to comfort and animate the soul; but we have seen cases where its injudicious application ministered only to the relaxed system of an unpractical spirituality, and to the delusions of an unfounded complacency. There is a state of heart which readily embraces the whole system of the Gospel, but there is no soundness in it: "the root is as rottenness, and the bloom will go up as dust." There is a state of heart which opposes the doctrines of Grace, but does so in honest sincerity and conscientious love of truth; which tests and studies while it seems to resist, and feels its way with caution and reluctance towards convictions which will be living, durable, and solid. There is a disposition which opens itself to Christian communion, and enters actively into good works; but time develops a principle of vanity as contributing no little share of the interest and

the zeal. There is a disposition, which chills us by a misplaced reserve, and withholds co-operation in great Christian undertakings; yet is fervently devout in solitude, and abounds in good works within the limits of a contracted sphere. There is a light and giddy manner, beneath which lies a real power of conscience; and a hard dry character, which has its impressible and sensitive points and its secret fountains of feeling. There is a "Tractarian," who lives in simple faith beneath the Cross; and an "Evangelical," who really trusts in external things—*his* ordinances, *his* party, and *his* system. One might go on for ever pointing out the varieties and complications of spiritual state, the elements of character which, in individuals, modify or change the features of the class to which they seem to belong, and the idiosyncrasies which are not merely superficial and occasional, but belong to the inmost habits of the mind.

I only wish to observe, that these varieties and modifications of condition demand varieties and modifications of treatment. The minister of God must individualize in dealing with individuals. He must "change his voice," he must adapt his language, according to their actual personal condition; else their hearts may be closed against his inappropriate words, by a sense of misapprehension of their state, or the particular evils, which need the application of a remedy, may be untouched, or even inflamed. How often has ministerial treatment unintentionally increased the vanity and self-importance of a forward disciple, or strengthened, in another case, the repulsion which it should have softened, and deepened the reserve which it should have dispelled! Those who have to warn one and to encourage another, sometimes to check and sometimes to stimulate, to foster what is weak and to expose what is false, must exercise a *discriminating* ministry. Such is the example left us by the "Teacher sent from God." In the earthly ministry of the Lord Jesus, there is no feature more striking than its discrimination. When He speaks to individuals, it is not merely to deliver general truths, but to deal with each person according to what he is and what he needs.

"A certain man said unto Him, Lord, I will follow Thee whithersoever Thou goest.

"And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay His head.

"And He said to another, Follow me. But he said, Lord, suffer me first to go and bury my father.

"Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God.

"And another said, Lord, I will follow Thee, but let me first go bid them farewell which are at home at my house.

"And Jesus said unto him, No man having put his hand to the plough and looking back, is fit for the kingdom of God."

Thus one is checked, another urged. In one case, fair proposals seem discouraged; in another, reasonable excuses disallowed.

The replies are fashioned to fit not the abstract proposals or excuses, but the different conditions of mind by which they are advanced. Or let any one consider the teaching in John iii., not merely in itself, but as addressed to the habits of thought and the actual state of mind of the "master in Israel," and he will see a fuller instance of this discriminating adaptation. In this respect, as well as in others, let the servants of Christ learn to form their ministry on the great Example.

In order to do so, they need a measure of that gift of which I speak. "He needed not that any should testify of man, for He knew what was in man." They also need to "know what is in man." As a gift they must seek by prayer, as a habit they must form by exercise, that sympathetic knowledge of the human heart, which will guide their dealings, and shape their words to meet the necessities of those with whom they are concerned. It is true that, to whatever degree they may attain this knowledge, it must be always imperfect, and often at fault. Much, very much, must still be done in ignorance, and many a word must be as an arrow shot at a venture. To search the heart, is the prerogative of God; and in endeavouring to apprehend its counsels and its state, they grope among hidden things of darkness. There is some door of access which they weary themselves to find; there is some word which would meet the case, but how should it occur to them? Look at that singular history of Madame Guyon. Awakened, inquiring, and restless, she receives instructions and suggestions from this quarter and from that. At last the Franciscan says to her, "You have sought without what you can find only within. Seek God in your heart, and you will not fail to find Him." To her it proves the right word at the right time. Her error seems disclosed, her hinderance removed; and from that day she rejoices in the nearness of a God who had before seemed distant, and in the conviction that He to whom she had sought to come had Himself come to her. She is placed at once at a point of view which till that moment she had failed to reach. There are a thousand cases round us which are the counterparts of hers in this respect, that there are words which would be to them words in season, if we did but know them, or could but realize the peculiarities of the spiritual condition which require them. In the presence of this thought, how comforting to the minister of God is the privilege of prayer, and the attendant conviction of Divine guidance! How happy for him that he can go forth among his people with the words, "Thou, Lord, which knowest the hearts of all men, direct my steps where my presence is most needed, and my words according to the necessities of those whom I address!" Yet the most assured hope of the Master's unseen guidance does not diminish the necessity of wisdom or the duty of study in the steward whom He employs.

In regard to public ministrations, it may be thought that a

particular knowledge of the human heart is no great requisite for a preacher who is presenting general truths, not to a man but to a congregation. At least, we infer such an opinion from the absence of that knowledge, or the absence of all use of it, in much of the preaching which we are accustomed to hear. We hear of "Sermons *before* the Queen" (though, indeed, we do not hear quite so much of them as we could wish); but let the expression pass as part of the euphemism of respect. Many sermons are also sermons *before* the congregation, who seem assembled to "assist" (in the French sense of the word) at the discussion of a subject, instead of being dealt with and appealed to themselves. There is nothing of which the preacher has more need to remind himself than of the contact into which he comes, or ought to come, in the pulpit, with the hearts of his fellow-men. He has need to remind himself that the congregation before him is not a mere multitude, but an assembly of individual characters, with their own various states of mind and heart and conscience, with their own habits of thought, their own points of view, their own ways of apprehending or misapprehending what is said to them. This consciousness possessing the mind of the preacher, in preparation as well as in delivery, will tend to produce, not merely an abundance of vocative cases, second persons, and interjectional appeals, or those broad divisions of address which contemplate the audience only as the converted and the unconverted, or the like, but rather (what I may call), that living flexibility of thought and language, which adapts itself to what is felt to be passing in the minds of others, and impresses the hearers with a sense that their condition is contemplated and their feelings are understood.

If the preacher has attained some considerable knowledge of the various workings of the human heart, and will use that knowledge in his sermons, speaking under the consciousness of all that it reveals to him, he will find in it a secret of power and success. With the primary qualifications of faithfulness to the truth of the Gospel, and earnestness in the love of souls, *nothing* can be put in comparison. But among secondary qualifications, perhaps none can be named more efficient than this. He who, having heard a certain spiritual condition described in strong lines and glaring colours, feels himself justified in disallowing the application, will often find himself obliged to surrender to the indictment, when the modifications and shadings which occur in actual life are thrown in. He who had seemed to hear of things in which he had no concern while listening to general statements of the condition of man, will find his attention riveted at once by the unexpected introduction of some little touch of his own personal experience. He who had satisfied himself in the idea that he regarded the subject from a different point of view from the preacher, will be more ready to reconsider his position, when the preacher shows that he understands his point of view, and can make allowances for it

while he exposes its inadequacy or its error. He who was reserving to himself an escape from the intended conclusion by means of some objection, or interpretation, or excuse, which commended itself to his own mind, will be more open to conviction when he finds that the objection or interpretation or excuse has not been overlooked by the preacher, and that his escape is anticipated by the closing of the gap to which he was retreating. It is perhaps not sufficiently understood, how much the preaching of the Word is counteracted by the existence in the minds of its hearers of a sort of feeling of unreality, as if it dealt with men rather after a system and a theory than as they actually are. That idea would be dispersed, if the preaching were itself more fully formed after that book from which it is drawn, and which presents so wonderful a picture of the mingled web of human character and the moving interests of human life. In sermons as in the Scriptures, Jesus Christ should appear in the midst of a revealing of men's thoughts. There should be in those who preach His name something of that power which is imputed to those who prophesied in His name in the early Christian assemblies. "If all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all : and thus are the secrets of his heart made manifest, and so, falling down on his face, he will worship God, and report that God is in you of a truth."

T. D. B.

ADVICE TO PREACHERS.*

1. Understand your Text.
2. Confirm your view by private reference to the original.
3. Strengthen your opinion by once more reading the whole context.
4. Avoid a display of learning—criticise in the study—teach in the Pulpit.
5. Divide your subject—it helps the hearers.
6. Speak in short sentences—it helps the Preacher.
7. Use plain words—they are good for all sorts and conditions of men.

* [We have received this brief paper from one who has every claim to be heard on such a subject, which experience, success as a minister, and high position can confer ; and as we are unwilling that our readers should lose the advantage of such wise and honest counsels, we have ventured to give the paper the wide circulation which it deserves. The Author has not exhausted his subject. He might usefully have added a few words on the *delivery* of a sermon. St. Paul himself would preach in vain if he could not be heard, or if the words, tones, countenance, and action bore no correspondence with the deep thoughts, with which his soul laboured.—EDITOR.]

8. Avoid parentheses—they trouble the speaker, they puzzle the hearer.

9. Speak in the first person singular—it gives reality.

10. Avoid the first person plural—kings speak thus, preachers should not.

11. Apply pointedly—all within the Church walls are not of the Church of Christ.

12. Rebuke boldly.

13. Warn lovingly.

14. Encourage heartily.

15. Preach frequently with your tongue.

16. Preach always by your life.

17. Honour the Holy Ghost.

18. Remember your Master. Seek His glory, not your own.

Old John Owen says somewhere, "To preach the Word, and not to follow it with prayer constantly and frequently, is to believe its use, neglect its end, and cast away all the seed of the Gospel at random." (1 Cor. i. 21.)

REVIEW OF NEW PUBLICATIONS.

THE JESUIT AND THE PROTESTANT IN SOUTH INDIA.

1. *The Jesuit in India.* London: Burns. 1852.
2. *Missions in South India.* By Rev. Jos. MULLENS. Dalton. 1854.
3. *Dravidian Comparative Grammar.* By the Rev. R. CALDWELL. London: Harrison. 1856.

It may be safely affirmed, that no religious order of Christendom has exercised so extraordinary an influence, or wielded such a mighty power, as the Jesuits. Established to support and extend the Popedom, it was, at last, found to be an organization which must eventually crush the very throne that it professed to uphold, if not crushed itself; and, accordingly, Ganganelli took measures for the entire suppression of the Order in 1773, about two hundred years after its formation—not, however, until it had sown dissension in every continental court, gained the ear of the populace by zealous preaching, the conscience of the weak by strict confessional, and the affection of princes, nobles, and gentlemen in their youth, by educational establishments.

From what apparently trifling incidents do the most momentous events sometimes spring! A Spanish cavalier is among the foremost in planting the cannon and directing the attack upon the

French fortress of Pampeluna, in Navarre: a ball from a howitzer strikes him in the leg, and hopelessly shatters the limb. In the necessary retirement which attention to his wound requires, he is brought into contact with monkish books of religious heroism, and the whole current of his life is changed. Ignatius Loyola, for it is of him we speak, thus driven from the camp, determined to devote himself to Eastern pilgrimages, to the severe life of a Romish recluse, and to the establishment of an Order which might perpetuate his visions of religious greatness, by giving them shape, direction, colouring, and reality. One of his first designs was to make the Popedom, as it was by pretension and in theory, in *fact* the mistress of the world; and hence the missionary bias of the "Society of Jesus," which has far surpassed that of any other Roman Catholic Order, and which was not an after-thought of its zealous propagators, but the darling object and original creation of Ignatius himself. How far the Jesuits have succeeded in one field of this famous crusade,—the Peninsula of India—will be seen in the volume which heads this notice, a volume written by a Missionary of the Order who had "spent four years on the Madura Mission," and whose "narration being that of an eye-witness, boasts of nothing more valuable than its collection of facts."*

It is, however, in the present day—when communication with India is as easy and rapid as it was with portions of the Continent a hundred years ago—hazardous, to say the least, to recount, as a series of facts, the impressions of an eye-witness, which ten other eye-witnesses may the next year prove to be as baseless as the mirage of the Sahara. We fear that many of Mr. Strickland's facts are of this nature, and few publications on Jesuit Missionary enterprise can be so damaging to that body and the Papacy in general, as this one. We therefore think it important to bring this publication forward, though some time has elapsed since its appearance, in connexion with Protestant effort on the same ground, which has more recently seen the light. Mr. Caldwell's work on the languages of South India, although only indirectly bearing on the same topic, cannot be passed over in silence, as it is the laborious digest of a Church of England Missionary of many years' standing, and will show how thoroughly he has made himself master of the vernaculars in which he has for seventeen years spoken to those interesting but degraded tribes "the things that belong unto their peace."

Although occupied mainly with the Madura Mission, to which the writer was attached, "W. S." prefaces his account with a brief

* The Volume has only the initials W. S. prefixed to its introductory notice. Mr. Mullens informs us in his work above, that its Author is the Rev. W. Strickland, a gentleman whose name is

well known to the Company's servants at Palamcottah, Madura, and Trichinopoly. If we mistake not, he is now at Ahmednuggar, Bombay Presidency.

historical summary, first of the introduction of Christianity into the Peninsula itself, and then of the Jesuit Missionaries in the sixteenth century. Mr. Strickland is inclined to think that the Apostle Thomas first planted the cross in this distant region, and endeavours to corroborate his belief by the following marvellous tradition :—

“In 1568, some Portuguese at Meliapore, wishing to build a chapel on a hill near the tower, where tradition said the Apostle had been murdered by the Brahmins, they discovered, in digging, a white marble slab, two feet long by one foot six inches wide, on which was carved in relief a cross, whose four points were flowers. It was surmounted by a dove, which seemed to peck at the top of the cross. Around it was a triple arch, and beyond that, strange characters. The cross and the stone were stained with blood. After some time, a learned Brahmin was found who read the inscription in the following words :—‘Since the Christian Law appeared in the world, thirty years after the 21st of the month of December, the Apostle St. Thomas died at Meliapore, where there was a knowledge of God, and a change of law, and the destruction of the devil. God was born of the Virgin Mary, was obedient to her for the space of thirty years, and was God eternal. This God taught His law to twelve apostles, and one of them came to Meliapore, with his staff in his hand, and built a church there; and the kings of Malabar, and of Coromandel, and of Paudi, and of several other nations, willingly resolved, agreeing together, to submit themselves to the law of St. Thomas, a holy and penitent man. The time came when St. Thomas died by the hand of a Brahmin, and made a cross with his blood.’ Another Brahmin from a distant country, gave a similar translation of it, without concert with the first. All this was attested at the time, and sent to Portugal, to Cardinal Henry, afterwards King.”

The evidence of the Apostle's visit to Madras is, however, more easily asserted than sustained. It was in the month of May, 1542, just when the tempestuous monsoon of the Western coast must have been expending its fury on the cocoa palms and the areca nuts of that beautiful country, that the founder of the Jesuit Mission landed at the Portuguese capital of Goa. None could be better fitted by natural genius, love of adventure, and special religious training for the work, than he. Loyola's associate and bosom friend at the Academy of St. Barbara in Paris a few years before, and cast in a less stern and unbending mould than the cavalier of Pampeluna, the weaker man had bowed to the stronger, and become his slave and servant. Whether, however, he was more bent upon establishing throughout the East the newly-begotten Order to which he belonged, or the general supremacy of the Roman Church, is not clear. Much, too, of higher principles and nobler aspirations mingled with baser elements, and few would hesitate to concede to him the first and highest place in that Missionary fraternity, whose magnificent successes have been in reality as hollow as they were extensive, and whose unscrupulous deviation from the first great principles of morality have been the strongest contradiction to their purity of principle in proclaiming the Gospel. Xavier's time in India was short, probably not longer than three years, an interval quite inadequate for

him to acquire the languages of the Peninsula, as those must well know who are at all acquainted with the intricate vernaculars of the South. His tours were extensive, passing down the Malabar coast, into the kingdoms of Cochin and Travancore, and rounding Cape Comorin, by that lovely spot, nestled beneath the forest-clad hills adjacent to the Arambooly Pass, and now the central station of the London Missionary Society; they embraced a large portion of the Paraver, or fisher caste, perhaps as far as Trichendoor. We may judge, then, of the "quality" of the so-called conversions which he made, when we consider the infinitesimal amount of Canarese, Malayalieu, and Tamilu that he possessed, and that he was passing, with the greatest rapidity, from point to point. Coming, however, with the prestige of the then dominant foreign power on that coast, it is not wonderful that, on the one hand, a few formulas were learnt, and large masses received baptism; but, on the other, it would have been in the highest degree marvellous if so cheap a Christianity had been anything more than a name, or "conversion" than an outward ceremony of change and registered incorporation into the Western Church. We are not, therefore, surprised to hear the Jesuit Author before us declare,—

"Almost the whole nation was converted by the wonderful zeal of St. Francis; and short as was his stay, the seeds he sowed continue to fructify to this day, notwithstanding the scarcity of religious teachers, and the many other difficulties with which Christianity in India has had to struggle. St. Francis also preached on the Travancore coast, which extends about thirty leagues: in a short time it was almost entirely Christian, and forty churches were built, surrounded by fervent congregations. Though deplorably neglected since, from many circumstances to be detailed hereafter, the majority of the inhabitants of this district are even now Christians."

The Madura Mission, to which we now turn, was not called into existence until, fifty years later, the field was entered upon by a nephew of the celebrated Cardinal and controversialist Bellarmine. In the beginning of the seventeenth century, Robert dei Nobili, who, like all heroes great or small, had a remarkable prediction issued by his tutor at Naples, that he would do much to promote the glory of God in India, reached Goa, and was without delay set apart for the Southern Mission. The King of Madura being an ally of the Portuguese power, that important and powerful native state became the scene of labours which, for the perseverance with which they were continued, and the extraordinary principles on which they were grounded, have, we believe, no parallel in history. Nobili, to use our Jesuit Author's words, "became as a Hindoo to save these Hindoos; following the example of St. Paul, and making himself all to all, to win all to Christ." (p. 32.) "A course of study of the native languages continued for several years, and minute attention to Brahmin customs enabled him to assume the name, and profess himself to be by pure descent a Brahmin from the West, descended like themselves

from the god Brahma, and moreover in the possession of the true sacred book, or Vedam, which *they* had lost." This book, entitled the Ezour Vedam, was written in Sanscrit character; and much of it, as Mr. Ellis informs us—who minutely examined it in Bengal, and proved its forgery,*—in remarkable purity of style and language. In it was shown the fact, that the Brahmins of Rome were older than those of India, and had their direct descent from Brahma. When its authenticity was called in question, Nobili declared upon oath, before the assembly of Brahmins in Madura, that he derived really and truly his origin from the god Brahma.† It also contained a large admixture of Christianity engrafted upon the usual Brahmin legends. We may judge of its character when we add, that it was sent to France, and placed before Voltaire, who, imposed upon by its astonishing ingenuity, brought it forward as an argument against Missionary effort among the Hindoo people, when their own religion contained so much of Christian element interwoven with grosser superstitions. The Brahmins of Madura were deceived, received Nobili as one of themselves, and some were induced to adopt the Church and Creed proposed. The kind of life practised by the Western sage, is well described as follows:—

"The life to which he thus condemned himself was most severe: he could associate only with Brahmins; his whole food was milk, rice, herbs, and water, once in the day; his dress a long robe of yellowish cotton, covered with a surplice of the same; a white or red veil on his shoulders; a cylindrical cap on his head; and on his feet wooden soles, resting on props two inches high, and held on by a peg passing between the great toe and the next. To this he added a cord, the distinctive mark of the Brahmin and Rajah castes; but theirs consists of three threads only, while his had three of gold and two of silver, and supported a cross. He told them that the three golden threads denoted the three Persons of the Blessed Trinity; the two silver ones the body and soul of the adorable Human Nature of Christ; and the cross His Passion and death. He separated himself from F. Gonzales, and built a church and a house in the Brahmin quarter of the city, where he buried himself in prayer and solitude, never quitting his house, and allowing visits with great difficulty. Curiosity is a great stimulant; and to those who came to see him his disciple used to answer that he was praying, or studying, or meditating on the Divine law; and when admission was at length obtained, the Father was seen seated cross-legged, in Indian fashion, on a dais two feet high, covered with red cloth, and with a carpet and a fine mat before him. All saluted him by raising their joined hands above their heads, and bowing them to the ground; even the noblest did this; and those who wished to become his disciples repeated it three times, and then went and stood behind him."

It is strange, however, that "W. S." never once alluded to the Ezour Vedam, which both at that time and afterwards created so profound a sensation, and has stamped the Madura Mission in the

* Vol. xiv. Asiatic Researches.

† Mosheim, vol. ii., London, 1838, p. 254, note; and also Jouveney, in his *Histoire des Jesuits*; quoted by Archdeacon Grant in his Bampton Lecture on Missions, in 1843, p. 365.

eyes of Protestants—and many Roman Catholics too, we are happy to add—as based on a foundation of pious fraud which no arguments could successfully uphold, and no success, however large, justify. Whether Robert dei Nobili persuaded himself or not of the uprightness of his procedure, we are not informed; he lived upon the mission-field for nearly half a century, and died at Meliapore, a village near Madras, on the Southern road to St. Thomas' Mount. "W. S." estimated the numbers baptized by him, and other Jesuit "Missioners" who accompanied him, at 100,000. When we remember, however, that it was one of the boasts of this Mission that they did not scruple to baptize dying children, as we elsewhere find in this volume, not to mention healthy ones, when they could obtain permission from the parents, or perform the ordinance by stealth, the results do not appear surprising. What proportion the children bore to the whole, nowhere appears; but in this volume of curious confessions and singular statements, one as curious and singular as any is afterwards given in the case of Father Mosac, who, after the suppression of the Order in 1773, laboured in the Madura Mission,—that during forty years of toil he baptized 40,000 "persons," "chiefly sick children!" (p. 68.)

Ex uno disce omnes. A few years later than Nobili's time, John de Brito, a Portuguese Jesuit, commences the Mysore Mission, and the conversions during his laborious career are announced, with the same triumphant pretension, as 60,000. Constant miracles are reported.* One of the lords of the country being seized with a "mortal disease," has a catechist sent to him by Brito, and is "instantly cured." And another nobleman having a crucifix brought to him, and casting himself before it, "finds himself quite well." But those were days of real persecution for the Jesuit Church; and however strongly we must protest against the spirit of artifice by which the Mission was built up, and the false Christianity to which converts were attracted, we must not deny the honour of many a battle nobly fought, and many a rough and rugged path persevered in, even to the death. Brito himself fell upon the field in 1693. But we have less to do with individual men than with cardinal principles. And what must have been the principles—to speak of Mysore—that these Missioners taught, and their heathen votaries drank in, when, some years later, the Abbé Dubois tells us, that out of 60,000 Catholics, not one had the courage to die for his religion! This was in the persecutions—and hot and fiery they were—of Tippoo Saib; while in Tanjore, as Mr. Mullens informs us (p. 134), only five years later than Brito's death, thousands at once apostatized. This, then, is the stamp of Christianity which the cleverly contrived Brahminism of Nobili, and his more immediate followers, held up before the Hindoo population of these benighted kingdoms; and

* Did Xavier ever profess to work miracles? Did he not rather repudiate the notion?

such was their result—a result which made the famous Abbé quoted above declare, that so little impression had been made upon the native mind, that he considered all further attempts as impotent and vain. And yet “W. S.” thus sums up his glowing review of Jesuit Missions there at the beginning of the last century :—

“In the beginning of the last century the Jesuits had added to the Missions of Tanjore, Marava, and Madura, that of the Carnatic, which extended nearly 200 leagues in length, and contained sixteen flourishing congregations ; there were also many Christians in Bengal, and in the dominions of the Great Mogul. The French Mission of Pondicherry alone numbered fully 60,000 native Christians, and was increasing daily ; and without counting the Northern districts, there were at least 1,200,000 Christians in the Peninsula. Nor were the conversions ephemeral. The Missioners, treading in the footsteps of St. Francis Xavier, spared neither time nor toil, and never baptized without ample preparation, and repeated entreaties on the part of the neophytes. The innocent lives of the Christians, and their firmness under persecution, showed them worthy of the graces they received. The change of life produced by baptism was truly wonderful, and so astonished the heathens that they imagined the holy oils were some magic charm—so little could they comprehend such a complete alteration. Hereditary crimes were eradicated ; converts from the robber castes cease to steal ; and Missioners have declared that they have heard the confessions of whole villages of Christians, without finding one individual guilty of a mortal sin. Their firmness under persecution was even more extraordinary, for the Hindoos are a cowardly people, and very accessible to flattery, but Christianity seemed to change their nature, and to inspire them with the most generous and heroic faith.”

Perhaps that period was the culminating point of the Jesuit Missions. Controversies began to arise among the “Missioners” as to the lawful extent of compliance with heathen custom and idolatrous ceremony : one was, how far the Talei, or betrothment necklace, an idolatrous symbol, placed on the child in early life with certain idolatrous rites, might be allowed in the case of converts to Christianity. Our Author says, that this was always opposed by the Jesuit Fathers ; yet he strangely adds, only two pages after this, that they introduced instead “a trinket engraved on each side with a cross, and fastened with a parti-coloured string of an indefinite number of threads, instead of the yellow cord of one hundred and eight threads worn by the heathens.” Thus, the same spirit of compromise, although the jewel itself was forbidden, continued to mark their course. Rome itself began to stir as reports continued to reach the Latin capital of these practices of the Order. In 1703, the Apostolic Legate in India and China, Cardinal de Tournou, having decided against them, Clement XI. confirmed the decree ; in 1727 another Pope re-issued *his* confirmation. But the Jesuit Fathers were of sterner stuff than to yield the ground without disputing it inch by inch, and they refused compliance. In the mean time, however, the fraternity was growing more and more unpopular in Western Europe. Strong factions were raised against them in the courts that were subject to the Papal Sec. Clement XIII. and Be-

nedict XIV. were both hostile to them in Rome, and issued decrees against the Mission body in India. No doubt the ill-timed obstinacy of Lorenzo Ricci, at that time General of the Institution, in refusing all change, "*Sint ut sunt, aut non sint*," powerfully contributed to bring about the final crash, and procure their suppression in 1773, as we have mentioned above. Posterity is now able to decide, from the history of their Mission work, as well as their well-known principles at home, whether it was with justice or no.

The suppression of the Order caused a complete revolution in the Missions of the Indian Peninsula. Their superintendence was committed to the Seminary of Paris, and, we presume, connected with the French settlement of Pondicherry, on the Coromandel coast, the patronage being at Goa. They were unable to maintain their ground, and repeated desertions to the Protestant Church, as it began with power to occupy the country, took place. In 1817 the Madura Mission was reduced to five or six European priests, and a Vicar-Apostolic. In 1836 the numbers were increased to sixteen. And two years after, the Order of the Jesuits having been re-established, the Propaganda offered to take in charge the Mission, and connect it with that body again. The offer was accepted, and it has revived their influence considerably, both on the Eastern and Western side of the Ghauts. The conclusion of the volume from which we quote, is devoted to the modern history of the Madura Mission. An extraordinary mortality, between 1840 and 1850, thinned the numbers of the Jesuit Fathers, Mr. Strickland tells us, through poverty of living and scanty native fare. The name of one who gave the greatest promise of usefulness in the Jesuit cause, and whose life was prematurely brought to a close by a melancholy accident, must not be omitted here.

The Hon. and Rev. W. Clifford, brother of the present Lord Clifford, left England for India in 1841. He seems to have been a man of a gentle and compassionate spirit, and with an indomitable love for Mission work in India; one of his expressions, in a letter here given, being, "I ask nothing better than to die in India." He was placed at Trichinopoly, and had continued in his work three years, when (we give the Author's own account,)—

"On the 21st of May he set out from Trichinopoly to visit F. Bedin, and rested during the noon-day heat in a grove near the river Coliron, in which he thought he should like to bathe. He sent away his Hindoo attendants, and went into the water. As he did not know how to swim, he should have had the depth of the spot tried; but this precaution probably seemed needless to him. They found nothing but his clothes on the river-bank;—surprised and grieved, they searched the water long, but to no purpose. At length, when night came on, they hastened to tell F. Bedin, who was not above three miles off. He came instantly, bringing with him fishermen, who sought all night long, but with no better success. It was not till sun-rise

that one of them, who had cast his net in the deepest spot, found the body. They took it at once to Trichinopoly, where it was buried; all the soldiers, whose Chaplain F. Clifford had been, were present, as were all the authorities of the place, thunderstruck at this tragical death: the soldiers begged leave to erect him a funeral monument at their own expense."

It is melancholy, indeed, to witness the disfigurements of Popery finding their way to the surface, and tinging every action in his life; as for instance, "We had a solemn service here at Trichinopoly, for the repose of Father Garnier's soul;" "The right way of lamenting a Pastor, and showing attachment to him, is to offer for the repose of his soul the spotless victim of our redemption;" "He was a most innocent being, a child of Mary." And the letter from which we quote ends thus:—

"Rev. Father, pray for me, that I may obtain final perseverance, from the sacred heart of Jesus, through the intercession of Mary, and of my holy patrons, SS. Peter, Ignatius, Xavier, and Stanislaus; that I may, sinner as I am, die like this good Father whom we lament, repeating from my heart, 'Command me to come to Thee, that with Thy saints I may praise Thee, for ever and ever. Amen.' I recommend myself, therefore, to the masses and prayers of your Reverence, and of all our Fathers and Brothers, and I beg you to accept the assurance of my profound respect, &c."

We hasten forward to a conclusion of our review of this Roman Mission. That it has very considerably increased since 1836, will be seen when we add, that one Bishop, who is a Vicar-Apostolic, forty-two Priests, sixteen young Church students, four lay-brothers, and twenty-five Catechists, are its existing staff. A curious account is given of the *poverty* of the Mission—a most honourable feature if it is an accurate one; but what else ought a Jesuit Mission to be, when one of the express vows of the Order is poverty? We give the passage entire:—

"It has been already mentioned, that each Missioner scarcely exceeds one shilling per diem to meet *all* expenses. The following will show whence these funds arise. The Mission has, from money and landed property, about £100 a-year; add to this about £200 a-year for *jura stola*, or clerical fees, and the voluntary subscriptions of the native congregations. The Propagation of the Faith gives about 30,000 francs per annum to the Mission, equivalent to £1200, making in all about £1500 for the support of the whole Mission. Sixty-two persons to support and clothe at one shilling per day amounts in the year to £1181. 10s., thus leaving about £370 for buildings, reparations, care of churches, and all the contingent expenses necessary to carry on the Mission in the most economical way."

But what will our readers say, when, throughout this volume, there are details of the most determined struggle for the acquisition of Mission wealth that, we think, ever appeared to disfigure the pages of a Church's annals. Of this struggle we shall give a brief account: first, to show that the Author's extraordinary boast of Romish union, in contrast with Protestant discord, on Mission fields, signally fails; and, secondly, that the Jesuit Mission, though bound not only to chastity and obedience, but also to poverty, has, by this unhappy contest, as signally violated it. The first Jesuit

Father who landed on the shores of India, commenced his labours, as we have seen, under the protection and patronage of the Portuguese authorities of Goa. In the early days of the Mission nothing was said respecting endowments or ecclesiastical patrons, because flocks had to be gathered before sheepfolds could be erected for them. "W. S." informs us, that to Knights of the Order of Christ the first "attributions of Indian territory were made by the Holy See," and not to the Portuguese crown. Difficulties, however, began to arise, and various decrees were issued from the Papal chair, assigning territory and patronage to the temporal power reigning in those parts—but on certain well-defined conditions, such as the Popes, who love to say, "Silver and gold have we none," know how to impose. When the Order of Jesuits was suppressed, the churches they occupied were given away by the Archbishop of Goa, as the ecclesiastical Superior of the Peninsula. Many of the appointments must have been valuable, with little apparently of the scallop shell, the scrip and staff of voluntary poverty, attaching to them. This continued, more or less, until 1838, when the Jesuits again took possession of the field. Instantly a violent controversy arose—as also in the Bombay Presidency—as to whom the property rightfully belonged. Rome was divided against herself, and "W. S.'s" lament is only too true, that—for her—it has "miserably checked the progress of religion in India for many years past." Causes were brought into many courts, but we shall confine ourselves to that of the Zillah of Madura, which was decided shortly after this volume appeared. The property was that of one church only, but it is stated as amounting to £2390!

Mr. C. R. Baynes, the able Civil Judge, presided, and after hearing the pleadings on both sides, which are interesting to peruse, as specimens of Indian trials, decided in favour of the Jesuits! We should be disposed to think, rightly, if Papal Bulls—and the whole of this case turned on the famous one, "*Multa Præclare*," of 1838, by which the ecclesiastical patronage of India was specifically marked out—are held to be of paramount authority in those States which are subject to the See. But how the poor and ragged Jesuit can any longer utter his denunciations against the wealth of Protestant Missions, or how the wealthy one can lock up his vow of poverty in the same writing-desk with the Zillah decree of Madura, we are at a loss to understand.*

We do not know a better hand-book to turn to than Mr. Mullens's—an experienced Missionary at Calcutta—for clear and succinct information as to the *Protestant* labours of various bodies of Christians in South India, and we can confidently recommend our readers to compare "W. S.'s" ludicrous and incoherent statements with the clear and truthful account before us. The Jesuits themselves are not excluded, but have a chapter devoted to their

* Decisions of the Madras Zillah Courts, in 1852. India House.

general work. Mr. Mullens' own account of his travels is thus given :—

“My tour through the Presidency of Madras occupied the first three months of 1853. The farther I travelled, and the more I saw of the Missions conducted by members of different Societies, the more deeply did I feel impressed with the extent, the variety, and the influence of the labours, which are carried on in South India, for the conversion of its idolatrous population. The farther I travelled, on the other hand, the more deeply did I feel the immeasurable extent of the ignorance and idolatry which yet exist.”

From all that he has written, will, we are assured, be gathered this conclusion, that *quality*, not *quantity*, is what we aim at in the extension of the Redeemer's kingdom in the dark places of the earth. At any time the Mission Church could swell its numbers a thousand-fold, if we could be content with the nominal adhesion which these “Catholic Fathers” require, or had faith in the puerile mechanism by which the children of heathen parents are brought in. We look for LIFE: and we feel that unless the Holy Spirit of God has commenced His work in the heart, ours, dispensing with it, is valueless and useless. And the marvel has rather been, we think, not that so little has been effected, but, considering the embarrassments and perplexities, political, pecuniary, personal, which have clogged our Mission work so much.

We have but brief space to recommend the able volume before us, from the pen of a valued Missionary of the Church of England of seventeen years' standing. It is not a work for general readers so much as for those who desire some more accurate information on the structure of our great South Indian vernaculars than what we now possess. “Dravidian” is the term which Mr. Caldwell employs to comprehend the languages of the Peninsula, especially the Malayalu, Canarese, Tamil, and Teloo-goo, which are not of *Sanscrit* origin, though with an admixture of Sanscrit words more or less in their vocabularies; and he considers that they are represented by no less than 32,000,000 of people. Taking the divisions of comparative philologists of recent date, by which the families of the world are marked off into three*—Semitic, Arian, and Turanian—he proves, with great distinctness, that the parentage of South India is essentially *Turanian*. While the Tanfil man, therefore, has no connection with the polished Brahmin, the classic Greek, or the rude Celt, he is immediately related to the Nomad Mongols of Central Asia, the extensive empire of Turkey, and the despised and scanty race of Fins. Some deeply interesting dissertations on these points are given at the commentement of the volume; and it is worthy, we believe,—to repeat the criticism of the “Athenæum” of January,—to take its place beside the best of our modern philological treatises. No Missionary, either to the

* See Max Muller's *Survey of Languages*, 2nd ed., 1855.

South or North of India, but especially the latter, ought to be without so valuable a summary. We wish its author God speed on his return to his interesting Mission-field, and some years still to labour there in the cause of his great Master.

DAVIDSON'S HARTWELL HORNE.

(Continued from page 320.)

The Text of the Old Testament considered ; with a Treatise on Sacred Interpretation, and a Brief Introduction to the Old Testament Books and the Apocrypha. By SAMUEL DAVIDSON, D.D. Longmans. 1856.

IN a Review, two years ago, of the "Schools of Doubt and Faith," we felt it our duty to protest against the illogical reasonings and exaggerated statements which Count Gasparin has there mixed up with his defence of the plenary inspiration of the Scriptures, and which appeared likely to cause a mischievous reaction in thoughtful minds. The assertions we opposed were such as these,—that there is a wide abyss and infinite fall between the teaching of the Apostles and their first successors ; that the authority of the Scriptures will be entirely destroyed unless we have a Divine guarantee for a perfect canon and an infallible text ; that those who admit the slightest error in Canonical Scripture, are its most dangerous adversaries ; and that all creeds and confessions ought to be replaced by two doctrines alone—the assurance of our own salvation, and faith in the perfection of the Bible, and its plenary and verbal inspiration. At the same time, we expressed our purpose "to treat the subject from an opposite point of view," and to lend our aid, however feeble, "in resisting that dangerous laxity, which some confound with honesty of Scripture criticism." The work of Dr. Davidson seems to offer a suitable occasion for redeeming our pledge ; since one of its main features is a lax, superficial, and unworthy view of the authority and inspiration of the word of God.

The sentiments of the author are given most explicitly in Part II. Chap. xvii., on "Limitations and Cautions in the Exegesis of Scripture ;" and he quotes from Dr. Pye Smith, Mr. Miall, Dr. Arnold, Professor Powell, and Coleridge, as the writers whose opinions are in fullest agreement with his own. The leading maxim is, that the inspiration of the Scriptures is confined to "religious and moral truth ;" and that the sacred writers were liable to err in all other matters, in chronology, geography, physiology, and history. If we ask where the limit must be placed, it is replied, that "there is assuredly danger in placing it too near the pure and holy region where no error lies. The distinction may be injudiciously

made or perverted. But all things are liable to abuse. Subjects of this nature do not admit of scientific exactness. A pious and painstaking interpreter will have little difficulty in seeing the two opposite spheres, while he who wishes to confound them will easily succeed in doing so."

There is an element, we think, of partial truth in these remarks. It is not essential to our conception of a genuine revelation from God, that it should contract no mixture of error, however slight, when conveyed to mankind through fallible men. The question cannot be settled at once, *à priori*, as some have attempted to do, without departing from the modesty of Christian faith. Mr. Macnaught professes to have heard such expressions as these from the lips of defenders of inspiration. "If the Bible, after all, be a book with errors in it, I care naught for it. If it lay in my path, I would not stoop to pick it up." With such statements we have no sympathy whatever. They involve no small degree of presumption and irreverence. We have no right to prescribe laws beforehand to the Divine wisdom, and to say that unless the gift provided for us comes up to our own standard of ideal perfection, we will fling it contemptuously away from us. The same principle, if carried to its full extent, would make it a condition for our acceptance of God's messages, that all copies and versions should be preserved, by a miracle, from all mistake or corruption, and that a series of infallible living interpreters should be given, to secure to us the full benefit of the revelation. But these are conclusions which all experience disproves, and all Protestant Christians condemn them as a misleading and dangerous superstition.

On the other hand, the preservation of written messages of God from all error, when first given to men, has some presumption in its favor from the Divine attributes, and would greatly diminish the difficulties of every sincere inquirer after truth. The effect either of mistranslation or of transcription, in defacing the sense of the text, may be reduced within narrow limits by the simplest laws of evidence. The rules of grammar, honestly applied, will also go far towards securing a true interpretation. But if human mistakes and fancies have mingled from the first with the Divine message the separation must be immensely more arduous. For all those who are not higher in spiritual wisdom than the messengers themselves, whose ignorance, or carelessness, or dimness of moral insight is supposed to have caused these defects, the drawback is great, the loss irreparable. The stream of heavenly truth, in this case, is turbid, even where it wells up from its hidden fountain. It may still preserve life, as muddy pools have often done for travellers in the desert; but the draught is more or less impure. The full refreshment which a pure fountain would have given must be always wanting; and its crystal beauty will be sensibly impaired, or, if the mixture be great, may entirely disappear.

Again, the preservation of certain writings from all error in-

volves no such departure from the usual course of God's moral government, as a perpetual gift of infallibility to a succession of sinful men. For writing is a selection by its own nature, and even fallible teachers often utter maxims of unmingled truth. The proportion of error, in an honest narrative by a contemporary or well-informed writer, will commonly be very small. If a prophet has received an oral message, we may easily conceive of its being written down without any further miracle, and still without the intrusion of any foreign element. In like manner, the narrative of a careful historian, or the ripest utterances of wisdom or devotion by holy men, may, without a miracle, approach very near to the standard of entire immunity from error. Now we find, in Scripture, that miracles are often wrought, not so much by setting aside all natural causes or agents, as by exalting them, until the natural or human is changed into the supernatural and Divine. The flood, the plagues of Egypt, and the parting of the Red Sea by the east wind, the manna, and the quails, are all examples of this kind. Now that Divine messengers, for the fulfilment of a special work, should be raised above the standard of accuracy or wisdom attainable by their own power, is in harmony with this frequent mode of miraculous agency and with the laws of human probation; and has a clear presumption in its favor, if a Divine revelation be necessary at all, from the greater purity, dignity, and authority which would thus be secured to the messages of Heaven.

The question, then, with candid and reverent minds, must resolve itself into a direct examination of the facts, and the testimony of the Scriptures themselves. We must thus ascertain whether the jewels of supernatural revelation, which all Christians believe them to contain, are enclosed in a setting, alloyed with many Jewish prejudices, popular mistakes, scientific errors, and historical contradictions; or whether their setting also is pure gold, and the inspiration of the records themselves, no less than of the direct messages of which they contain the record, is plenary and entire.

But first let us see how Dr. Davidson applies his own theory. His general statement, in the passage just quoted, is modest and cautious, and might lead us to hope that his views would present only a very slight deviation from the faith of Bible Christians in general. This, however, is not the case. We are soon introduced to a large variety of decisions,—which would undermine our faith in the historical accuracy and doctrinal authority of main and integral portions of the Old and New Testaments.

First, in the chapter on the Contradictions of Scripture, we have these admissions. In Acts vii. 4, and Gen. xii. 1, "Stephen was not inspired, and the difficulty can be fairly met only by him who receives the document hypothesis;" or, in other words, Gen. xi. and xii. are parts of two writings thrown, but not fitted, together. "The 12th and 11th chapters were taken from different documents. The former proceeded from the Jehovist, the latter

from the Elohist." On Gen. xv. 13, "Bunsen thinks that 400 is to be viewed as a prophetic mode of expressing a long period, and that the number *four* is a conventional form, borrowed from genealogical registers. He also regards 430 years as unhistorical." On Gen. xxxviii. and xvi. 12, "the true solution is, that chapter xxxviii. belongs to the Jehovist, not to the Elohim document, which forms the basis of the Book of Genesis. It can scarcely be expected that the pieces belonging to these two documents should chronologically harmonize with each other." "In Num. xxvi. 10, there is some confusion." "Josh. x. 12—15, is no part of the Word of God, being taken from the ancient book of poems. Insuperable difficulties are created by it. *None can doubt* (!) here of the fictitious character of what is stated,"—in proof of which we are actually referred to Donaldson's Jashar. In 1 Sam. xvi., xvii., "the only satisfactory solution is that which supposes the original writers different. The writer of the book took the section xvi. 12—31, and placed it where it now is, without solicitude as to its nicely fitting the context! The compilatory character of the books of Samuel accounts for the unchronological, disjointed, loosely connected nature of many parts." On 1 Sam. xxiv., 1 Chron. xxi., we read: "The numbers, even in Samuel, are incredibly large. The small territory of Palestine could not have supported so many. We see here the influence of popular tradition enlarging and magnifying." Now, surely, if anything be definite in its own nature, it must be a public census, so that the real charge is one of wilful falsification. "The two places, 2 Sam. xxiv. 24, 1 Chron. xxi. 25, are irreconcilable." The account in 2 Chron. ii. 10, "is wrought up in the manner of the writer, and is less exact." In 2 Chron. xxii. 9, "the recollection of the writer was confused, and he was unable to distinguish the different occurrences."

But "the most serious differences," we are told, "occur in the Gospels," p. 528. "Perhaps Luke and Matthew followed different traditions with respect to the birth and infancy of Jesus." p. 530. The times of the anointing at Bethany cannot be reconciled." In Matt. xxvii. 34, "the later tradition converted the presentation of the drink into an affront and ill-treatment." The second and third denials of St. Peter are "absolutely intractable." "The sixth hour, in St. John, cannot be correct. It must be altered to *third*, or looked upon as an original mistake of no consequence in so trivial a matter." In Mark xvii. every solution is "mere subterfuge," and the contradiction cannot be removed. In 1 Cor. x. 8, Paul "made a trifling mistake of memory." The names of Abimelech and Abiathar "were confounded by the Evangelist." "Stephen fell into several mistakes, and was neither an apostle, nor inspired, nor infallible." In Heb. ix. 4, "the writer followed a different tradition from the Old Testament!"

In the Third Part, the admissions grow upon us, and assume

a still more formidable character. The narrative, Gen. xxxvi. 23—30, "does not hang well together, and has been elaborated by the Jehovist. A twofold tradition has been worked up by the Jehovist." Num. x. 12 and xii. 16 "do not hang well together." The accounts of Sarah, in Gen. xii. and xx., "may possibly be different forms of one and the same event, because both happened to her at no great interval of time." In Exod. xvi., Num. xi., "it is difficult to determine whether two different events took place, or one and the same lies at the basis of both." In Num. xvi. "there is such confusion that we cannot dissipate it. Hence it is probable that the Jehovist mixed up the narrative of Dathan and Abiram with the Elohist account of Korah and his company, in some way which can hardly be explained." This Jehovist, as one of the supposed authors is profanely styled, "evinces more reflectiveness and skill in composition, and probably belonged to the Prophetic order. He is more anthropomorphic, representing the Deity in a mode consonant to the notions of primitive times." The system of morality in the Psalms, "was imperfect, and designed to operate on a low state of moral and spiritual culture. It was adapted to the sensuous condition." "Inspiration does not exclude individuality, and, therefore, an unmerciful sentiment may find entrance into a canonical work." "The fiction by which Solomon is introduced as the speaker in Ecclesiastes is an innocent one. The contents, as well as the diction, point to a period subsequent to the exile. The philosophy of life presented is dark." The Song of Solomon "represents the triumph of innocent virtue, tempted to sin by the king himself, and it is therefore a psychological impossibility that he would have written it." In Ezekiel "there is not much of the true spirit of poetry, of great and original conceptions. Yet the style is beneath the conceptions. It does not keep pace with the progress of [Dr. Davidson's?] ideas. It wants variety, roundness, and beauty. Ordinarily, the language sinks down very near the region of prose, being verbose and diffuse. Even where more elevated, it is overladen with words, and artificial. The diction is still more degenerate than that of Jeremiah." In Jonah, "the groundwork has been embellished by a writer who lived considerably after the Prophet, and how far it is parabolic, how far real, it is impossible to determine." In other words, it does not contain one statement on the historical truth of which we can rely. The prophecies of Haggai "do not appear to have gained in force or power by compression, for their tameness is in proportion to their brevity. No distinguishing excellence belongs to them. The views of the prophet do not partake of a high religious or ethical character. He has the common Jewish view of earthly retribution. The composition is flat prose, showing a decline in the inspiration of the prophets." The visions of Zechariah are "artificially arranged, and definite in their outlines; yet there is an obscurity about

them which need not have been, had the prophet possessed a higher and more original power of inspiration!!" In Malachi "there is no lofty inspiration or fulness of thought. The language is prosaic. Every thing manifests the decaying spirit of prophecy. There is a somewhat artificial arrangement of the sentences, evincing a deficiency of mastery over the materials. We may perceive the enervating influence of an incipient scholastic representation on prophetic discourse. It is a mark of the departing prophetic spirit."

When we turn from these criticisms of Dr. Davidson to the language of our Lord and of his Apostles, how total and striking is the contrast! We seem transported at once into another world. In their allusions to the Old Testament, we find no hint of these frequent inaccuracies, these hopeless contradictions, this loose and slovenly style of narrative, these apparent facts resolved into poetical fictions, and these attempts at poetry degenerating into insipid prose, and above all, of those contracted and defective religious sentiments, which fill so large a space in the criticisms of the present work. Every where the Law and the Prophets are appealed to with the deepest reverence. They are the lively oracles. They are the true sayings of God. They are the voice of the Holy Spirit by the mouth of His servants. The very dust of Scripture seems to be fine gold. Three times the Son of God is assailed by the great enemy of souls. Three times He repels the onset by the simple and decisive appeal, "It is written." Even in its separate clauses, and in the emphasis implied by a single word (Ps. lxxxii. 6; John x. 34) of the Psalms, "the Scripture cannot be broken." Until heaven and earth pass, not one jot or tittle of the Law can fail. One name of God in the Book of Exodus, our Lord Himself being witness, is proof enough to sustain one of the weightiest doctrines of the Christian faith,—the resurrection of the body. So great is the excellence, so powerful the moral evidence, so complete the authority of Moses and the Prophets, that whoever refuses to hear them would not be persuaded, though an apparition were to arise from the dead. Because of one single sentence in Isaiah, the Son of God must consent to endure unequalled ignominy, "for even the things which concern me must be fulfilled." No angels may be suffered to interfere for His deliverance in the hour of treachery, "for how then shall the Scriptures be fulfilled, that thus it must be?"

Evidence of this kind might easily be multiplied. Our Lord and His Apostles, in their appeals to the Old Testament, never once imply that its historical statements are mixed with error and open to grave exceptions, or that its teaching resulted from "a low state of moral and religious culture." On the contrary, they plainly refer to its statements of facts and of doctrines, as the words of God Himself, from the truth of which there is no lawful appeal.

These testimonies to the fulness of authority in the Old

Testament Scriptures, and, by reasonable inference, in those of the New Testament also, would be decisive with every thoughtful Christian; if serious difficulties were not conceived to stand in the way, and to make it necessary that the doctrine should be held with some important reserves and limitations. Let us examine the chief of these difficulties, and see whether they will not disappear, when the doctrine itself is carefully weighed and intelligently explained.

First of all, there is a natural and strong aversion, in critical and thoughtful readers of the Scripture, to the notion, often associated with plenary or verbal inspiration, that the sacred writers were mere automatons, and their own faculties and individual peculiarities superseded by some process of immediate dictation from the Spirit of God. This view, it is true, is disclaimed even by the most rigorous advocates of inspiration, as A. Haldane, Dr. Carson, and Gaussen; but still they have given, we think, some real occasion for the charge to be brought against them. M. Gaussen, for instance, in repelling it, quotes his own words to this effect:—"The fatal system of a gradual, imperfect, intermittent inspiration springs from the mistake, which we have more than once pointed out, of considering inspiration in the man, instead of seeing it in the book. We are not told [of Scripture], we are not asked, how He has given it, we are only assured that He has given it." Now it is plain that if inspiration is to be viewed only with reference to a written result, entirely irrespective of the knowledge in the sacred historian, of the spirit of prayer and praise in the Psalmist and the wisdom in the Apostle, then the view becomes practically the same with the hypothesis of automaton writers and mechanical dictation. The difference is an unknown, evanescent quantity. We are even forbidden to assign it any value, or estimate its probable amount, unless we would be guilty of presumption or irreverence.

Now we believe that this negative maxim of M. Gaussen—that we are to think only of the written result, and refrain from any opinion on the mental process in the sacred writers—is the great drawback in the value of his able defence of the doctrine of inspiration. It purchases a false simplicity at the cost of a very serious sacrifice, and mutilates and distorts the very doctrine it is designed to uphold. On this point, Mr. Alford (the Dean of Canterbury) remarks, with greater truth, that "it is the *men* who were inspired, and the books are the results of that inspiration." This may be inferred from the phrase itself. Inspiration is the in-breathing of the Spirit, and can properly apply to the writer only, and must be transferred by a figure to the book or writing. It may be deduced from the tenor of the New Testament phraseology, which sometimes refers to the written books, but more frequently to the *speech* of the Prophets and Apostles, or simply to the writers themselves. "They have Moses and the Prophets—let them hear them." "Things which God hath *spoken* by the mouth of His

holy prophets, which have been since the world began." "That ye may be mindful of the words *spoken* by the holy prophets, and of the commandment of the Apostles of the Lord and Saviour." It results from particular examples, in which the message is ascribed to the Prophet Jeremiah or Apostle St. Paul, although Baruch in one case, and Tertius in the other, was the person by whose pen it was first committed to writing. If all these messages had been written, like the Decalogue, by the finger of God Himself on tables of stone, or inscribed miraculously, as Infidels have pertly required, on the arch of the sky, there might then be some warrant for the idea, that we ought here to attend only to the written result, and to leave out of sight all reference to the persons by whom "these writings were given." But the constant selection of men, and holy men, to be God's messengers, involves a lesson of Divine wisdom, which cannot be overlooked without spiritual loss. We must not, in pursuit of a false simplicity, repeat the heresy of the Docetæ in our views of inspiration; or dismiss those human elements, as distracting and superfluous, on which the historical reality, the Divine condescension, the variegated spiritual beauty of these lively oracles so mainly depends. Pure sunlight is beautiful, though too intensely dazzling for weak eyes to endure. But the beauty which meets us in the Scriptures is like the bow of the covenant. The cloud and the rain-drops are no less needful than the sunbeams, if we would explain the laws which determine its rich colouring, and account for the dimensions of the glorious arch that spans the sky.

But it may be objected, further, that verbal inspiration, or the choice of the very words of Scripture by the Spirit of God, of necessity involves the idea of mechanical dictation, and must supersede the faculties and choice of the sacred writer altogether. In this case, we shall be perplexed by an immense array of facts, in the style and language of the different writers, which will conspire to disprove the theory.

There is no real connexion, however, between the doctrine of verbal inspiration, and a notion that the sacred penmen were mere automata. If the Divine Wisdom chooses holy men of God to convey messages to their fellow-sinners, it must be one aim of the same wisdom to secure the full benefit of this mode of revelation. Now this can only be by perfecting, and not superseding, the faculties of him who is chosen for so great a work. Every element of proved veracity, historical knowledge, devout feeling, or spiritual wisdom, which formed reasons for the choice of the messenger at first, must therefore exercise their full influence on the character of the message. Inspiration will not therefore set aside, but only perfect, the natural gifts, individual peculiarities, and spiritual attainments, of these holy men of God, when they speak under the impulse of the Holy Ghost.

This view is fully confirmed by the facts themselves. Four
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records are given us of the life of our Lord, in plain agreement with the maxim of the Law, that "in the mouth of two or three witnesses" every word may be established. Two of them were eye and ear-witnesses; and were evidently selected to be Evangelists, just as Matthias was chosen to be an Apostle, because they were among the most competent witnesses of the facts they record. A third was the companion, and son in the faith, of the chief of the Apostles. The fourth, who was neither an eye-witness, nor the companion of an eye-witness, explains his own fitness for the office to consist in the fact, that he "had followed all the events accurately from the very first." The common qualifications of human witnesses or historians are not set aside, but fully recognised, in this central part of Divine revelation.

In the Book of Acts an historian is selected, who was the companion of the Apostle through nearly one half of the whole narrative. The Epistles of St. Paul, the second main part of the New Testament, are expressly ascribed to the "wisdom that was given to him." They were the ripest and choicest fruits of a heavenly gift, which belonged to the whole course of his Apostolic office; living emanations from an understanding stored with Divine truth, and a heart glowing with fervent love.

Another difficulty arises from the view, espoused by Count Gasparin and many others, that the proper definition of inspiration is infallibility, or entire freedom from the least error. The whole treatise of Mr. Macnaught in refutation of the doctrine popularly held is based on this description of its nature. But this negative definition brings insuperable difficulties into the argument. On this view inspiration disappears with the first error of translators, or the slightest corruption of the text; and no one on earth, except, possibly, a very few scholars, has an inspired Bible to which he can appeal. Infallibility and inspiration are not synonymous. The former term is never once used by the sacred writers themselves, to describe the ground of their own authority.

There are three features, which *may* all conspire in a Canonical Scripture: that it has proceeded, substantially, from the teaching and guidance of the Spirit of God; that it has been selected, out of a large number of such messages, to form a standing portion of a Divine revelation, recorded for the use of men in every age; and that the guidance exercised over the writers is so perfect, as to secure them from the least error. The first quality is essential, that it may be a message of God at all. The second is equally essential, that it may claim a place among the Canonical Scriptures, in contrast with many inspired discourses, and perhaps many books and letters, that have disappeared after fulfilling a temporary object. But the third quality merely adds to the dignity of the Divine gift, and lessens the difficulty of using it aright. It is no more essential to it, than for the sun to be free from spots, or a living human body without wrinkle or blemish. If the fact can be proved by sufficient evidence, it will increase

the reverence of the Christian for the Scriptures, and the confidence with which we may appeal to their authority even in minute details. But the fact will remain equally clear, that the only Bible within the reach of ninety-nine Christians in a hundred, is the imperfect version of an imperfect text; so that to make entire freedom from the least error the defining property of a Divine revelation, is to deny that such a revelation has ever been given to the great body of mankind. The ark of God is thus betrayed into the hands of the Philistines, under the show of rendering it double honour, and an immense advantage in argument is given to acute and keen-sighted adversaries of the Christian faith.

That our Lord and His Apostles, that Moses and the Prophets, were messengers of God, and that the Scriptures, as a whole, contain the record of these messages; that they are from the Holy Spirit, and of Divine authority, rests on a mass of evidence, which leaves the unbeliever without excuse, and abundantly satisfies every humble inquirer into the truth of God. That these particular books, and no others, without excess or defect, are the divinely selected treasury of these revelations, is proved by a superfluity of evidence with regard to most of them, and by a practical sufficiency with regard to the rest. When the Christian, whose faith is well founded in these two doctrines, examines the mode in which our Lord and His Apostles appeal to the Old Testament, he will naturally acquiesce in the further conclusion, that these writings, as first given, were free from all error; so that even their single clauses and separate words are of Divine authority. Many seeming mistakes or contradictions, he will find, melt away upon closer inquiry; and if a few remain, which he cannot solve clearly, it is so possible that a solution may exist even for these, and perfection of truth is so agreeable to the dignity of a message which he knows and feels to be Divine, that he will not easily consent, on this account, to lower the emphasis of those words of God, which tell him that not one jot or tittle can pass from the law until all be fulfilled. But he will not, on the other hand, if he be wise, mistake this crown and topstone of his faith, for its solid and deep foundation, or feel his Christianity to be in danger, if St. Matthew once forgot the name of a prophet, or St. Paul mistook the number who were slain in the plague of Baal Peor. Much less will he lay a stumbling-block in the path of young and inquiring minds, by making faith in the perfect accuracy of all the books of Scripture, as they existed in autographs no living eye has seen, the sole test of Christian orthodoxy, and their only possible safeguard against sinking into the lowest gulf of profane scepticism and utter unbelief.

A more serious objection to the doctrine of plenary inspiration has been drawn from the verbal discrepancies, and differences of arrangement, in the Gospels and other parallel histories. Thus Mr. Macnaught remarks on the history of the Temptation,—“In a dialogue so recorded, if the book containing it be infallible,

there should be no difference between the sets of words the speakers are represented as saying. The two Evangelists, both professing to give the *ipsissima verba* of Jesus and of Satan, not only vary the expressions, but either Matthew omits, or Luke adds, an important idea in the last speech of Satan. Whichever be in error, as one must be, the idea of infallibility is rendered alike untenable." In the same way, Dr. Davidson appeals to "the absence of chronological arrangement" in the Gospels, and "the transpositions and dislocations occurring in their records of discourse and actions," as a proof that their minds "were not fully or infallibly enlightened." "Some of them have certainly related things in an order in which they did not occur; and if they did not possess a *full*, it need not be supposed that they had a *perfectly accurate*, knowledge."

This objection assumes that verbal inspiration implies a *verbatim* report of all spoken discourses, and a narrative in the exact order of time. But what shadow of reason is there for such a view?—what pretence of evidence for the assertion, that both Evangelists profess to give the *ipsissima verba* in the history of the Temptation? How could this even be possible, when Syriac discourses, as must commonly, if not always, have been the case, are reported in the Greek tongue? The notion contradicts all common sense, and the simplest laws of historical composition. A spoken discourse, and a written report of it, have seldom, if ever, a perfect identity of object. Daily experience shows that the best and most effective reports are those in which the reporter, by omitting or condensing, has used a wise discretion, while the substance of the speech is retained, and its more finished or eloquent passages are occasionally given word for word. Verbal inspiration means clearly that the words of Scripture are chosen under the secret control of the Spirit, so as to be the best suited to their real object. But this object is certainly not to gratify the curiosity of antiquarians by reproducing in every case the exact syllables and letters of what our Lord and His Apostles uttered. It is rather to make men wise unto salvation, by such a condensed and selected report of their sayings as is best suited for a permanent record of the truths of God. And this form, where there are several reports of the same discourses or events, must be modified more or less by the special aim and purpose of each narrative, and perhaps, in a lower degree, by the individual character of each historian. In reporting the words of our Lord, we might expect that the exact phrases would often be retained, but not always; and where two or more reports are given, it may often be the case that a facsimile repetition is less useful, than a slight modification, by condensation or paraphrase. A further end, of no slight value, may also be secured by minor variations. We shall be guarded against that cabalistical worship of words, syllables, and letters, which is so apt to grow up in superstitious minds in the presence of a Divine message; and shall be forced, as if by the pictures of a

Divinely constructed stereoscope, to look beyond the mere words to the substantial truth they convey, and in which alone consists their inestimable value to the souls of men.

The part of the objection, which refers to transposition of events, is still more unreasonable. That a sacred historian, more than any other, must write with a stop-watch in his hand, and make every *and* and *but* do the part of a patent chronometer, or else forfeit his claim to be fully inspired, is one of the silliest notions that was ever intruded into a serious argument. The true inference would lie the other way. A writer who should sacrifice every other object of history to a mere slavish adherence to the order of time, would rank lower even than a mere annalist, and would rather forfeit than confirm his claim to be viewed as an inspired messenger of God.

A further difficulty has been found in the quotations from the Old Testament which occur in the Gospels and Epistles of the New Testament. These are generally, though not always, taken from the Septuagint, and seem, in several instances, to vary considerably from the Hebrew text. How can this feature be explained, if not only the general statements of Scripture, but even the words in which they are embodied, are really of Divine inspiration? In Psalm xl., for instance, if the words "Mine ears hast Thou opened" are inspired Scripture, and the phrase itself Divine, how can the version, "a body Thou hast prepared me," which occurs in the Septuagint, and is adopted and reasoned upon by the writer of the Epistle to the Hebrews, claim to be equally Divine, and be a sufficient basis for the argument which is founded upon it?

These and similar quotations do supply a powerful argument against a superstitious abuse and misconception of the doctrine of verbal inspiration. Rightly understood, we believe the phrase to convey a weighty and important truth. But we can account for the dislike which some orthodox and sound theologians feel to this particular expression, from its great liability to be misunderstood and abused. The words of Scripture are for the sake of the thoughts, and not the thoughts for the sake of the words. The substance of the thought may be retained when the words are considerably varied; and the truth conveyed under this altered form is no less really a message of God than it was before. Now when we speak of verbal inspiration, there is great danger of overlooking this fact, and of imprisoning the truth in one particular form of words; as if its authority would cease as soon as the phraseology is varied. A superstitious regard for the outward letter of Scripture might thus co-exist with a dangerous neglect, or a still more dangerous rejection, of its living spirit.

The quotations of the New Testament seem to be a continual protest against this tendency to confound the truth revealed with

the shape and form of the vessel which contains it. There are cases, it is true, in which the reasoning turns upon a single clause, or even a single word, of the original text; and thus even the letter of Scripture is shown to be Divine. But in general, a version which is not precise and exact, is freely accepted as a true representative of the words of God. We are thus reminded how far more important is the truth itself, than the grammatical form with which it is clothed; or the central truth, than those secondary shades of thought, which may be exchanged for others, and still leave the message, for nearly every practical purpose, as weighty and authoritative as it was before. Truths may not be strictly the same, and yet one may be implied in the other. The opening of the ears, for instance, implies the fashioning of the entire body; and what is very inexact as a translation may be very true as a paraphrase, and form the sufficient foundation for a firm and solid inference in a later message of God. The argument from these quotations for keeping the phraseology of Scripture very subordinate in our thoughts to the substance of the message, is clear, weighty, and decisive. They prove that there is no magical virtue in the particular phrases employed; so that, as some writers would persuade us, there is a wide abyss, an infinite fall from heaven to earth, as soon as the very same truths change their outer garment, and are set before us in a slightly different costume. But they are quite consistent with the belief that the words, in either case, are chosen with perfect wisdom, to fulfil the double object which was really kept in view; that there is an adequate reason, for instance, why there should be a specific mention of the ears in the Psalm itself; and a reason, equally real, why the inspired writer of the Epistle should adopt the Greek version for the basis of his own argument, not only because the truth it expresses was implied in the Hebrew, but that it was more familiar to his readers, and simplified the application of the prophecy to the great doctrine it was his purpose to unfold. The real doctrine of verbal inspiration remains unimpaired by these facts; and is only freed from a superstitious excrescence, which might otherwise stifle and destroy our reverence for the spirit of Scripture, in the undue exaltation of its outward form.

A more serious question still remains, and one which involves the whole authority of the Old Testament. Its nature will be seen in the following extract from Dr. Davidson's remarks on apparent contradictions:—

“The different writers possessed different degrees of knowledge respecting spiritual truths. This is obvious when we compare together the Old Testament authors and the Apostles. It is also visible in the case of the Old Testament authors themselves. Their knowledge was adapted, in a great degree, to the times they belonged to. On the part of the Deity who revealed Himself by them, this was a wise condescension to the capacities of those instructed. There is no doubt that the religion of the ancient economy received a strong tinge from the civil and religious customs of the Jews.

The rewards and punishments insisted on in the Old Testament are different from those set before the godly in the New. Indeed, the genius of the Mosaic institutions was outward and slavish. It breathed the spirit of bondage. It was ceremonial, ritual, fleshly. But the New Testament is eminently a spiritual dispensation, dealing with the springs of action, and setting forth the great principle of love as the animating motive.

"If the statement now made be correct, the extent of the writers' inspiration was not alike. Some were enabled to see further and deeper than others. Who, for example, would compare Isaiah with Jonah? Or who would compare him who wrote, 'Happy shall he be that taketh and dasheth thy little ones against the stones,' with the author of this, 'Yea, I have delivered him that without cause is mine enemy?' Who would compare the writer of, 'Destroy Thou them, O God!' with the spirit of him who says, 'I pray God it may not be laid to their charge?' David, and others in the Psalms, uttered imprecations against their enemies; the New Testament writers breathed another spirit, and inculcated other precepts. In the Mosaic system the law of revenge was very severe. Christianity is characterized by a widely different spirit."

In these remarks there is doubtless a partial truth. The word of God is a progressive and gradual revelation of Divine things. Some truths are nobler and higher than others. Some books are rich beyond their fellows with the treasures of heavenly wisdom. The dispensation of the Law differs, in some important features, from that of the Gospel. One is marked by holiness and severity, the other by a full exhibition of Divine grace. One was the training provided for a stage of spiritual childhood, and the other was adapted for a riper age in the school of heavenly wisdom. All may be true, pure, wise and holy; and still one star in this firmament may differ from another star in glory. Some books, and some passages in the same book, may be fuller and more glorious than the rest in the messages of wisdom and love they convey to the hearts and minds of men.

The statements we have quoted, however, go much further. They impute mistaken views, slavish lessons, a selfish morality, and unchristian and revengeful or malicious feelings, to the writers and writings of the Old Testament. Instead of being a standard of Divine truth, they are brought to the bar of criticism, arraigned on the score of repeated immoralities, and openly censured and condemned. The evidence, also, is like that of the false witnesses against our Lord, and does not agree together. Four contrasts are drawn, to prove the unequal inspiration of different writers. Yet the person condemned in the second and fourth is the same who is commended in the third as a pattern of Christian feeling; and the verse quoted from St. Paul, to prove his superiority to the imprecations in the Psalms of David, "I pray God it may not be laid to their charge," is the immediate sequel of that imprecation on Alexander the copper-smith, "the Lord reward him according to his works," which Mr. Macnaught makes a decisive proof that the Apostle shared in the defective morality of David and Deborah, and the revengeful writers of the Old Testament! This woof of Scripture is indeed

so skilfully wrought, that you can hardly pull out a single thread without a great risk of unravelling the whole.

An error still more vital lurks in the above extract. The Mosaic economy is said to be slavish, external, and fleshly; and this defect is ascribed to the lower degree of light, which Moses, or else Dr. Davidson's imaginary writers of the Pentateuch, had attained. But, unless the record be a forgery, these laws were no result of the personal inspiration of Moses. They were received by immediate dictation from the lips of God. Unless Moses was a wicked impostor, or some later compilers of the book impudent forgers, these statutes and judgments, communicated through Moses to the people, were Divine oracles from Him who spake to them in the cloudy pillar, and dwelt between the cherubim. All the charges brought against them are thus, in reality, hard speeches against the God of Israel, and come under the stroke of that solemn expostulation, "Shall he that contendeth with the Almighty instruct Him? He that reproveth God, let him answer it." It is a mournful result of familiarity with unbelieving critics, and slippery theories of inspiration, that a man like Dr. Davidson, whose sincere piety we do not question, should be led unawares into statements near akin to open blasphemy against that Law-giver, who alone is able to save and to destroy.

The Scriptures themselves recognise fully the contrast between the Law and the Gospel. But they also guard us, in the strongest manner, against an ignorant depreciation of those earlier messages of God. "The law of the Lord," they assure us, "is perfect, converting the soul; the testimonies of the Lord are sure, making wise the simple." The law was "holy and spiritual," and the commandment "holy, and just, and good." Though a veil rested on the minds of the carnal Jews, the message, in its own nature, was glorious, and worthy of its Divine Author. It was disobedience to this law, and not subjection to its authority, which was the curse of the Jewish people; while one solitary instance of perfect obedience to its requirements has formed, in the Gospel itself, the sure and only basis for the moral recovery of a ruined world.

Again, it is true that retribution is more conspicuous in the Old, and compassion and grace in the New, Testament. The Scriptures include a wide compass in the diapason of their Divine harmony. But the discord and contradiction, asserted in the extract, have no place in them. There is rich grace within the Law itself, and there are severe warnings of vengeance in the Gospel. In the last and crowning message of the New Testament, conveyed to the Apostle from the risen Son of God, we meet with those solemn words, "Reward her even as she hath rewarded yon, and double unto her double according to her works: in the cup she hath filled fill to her double." (Rev. xviii. 6.) On the other hand, in the heart of the Sinaitic covenant, amidst the ceremonial details concerning the clothing of the priests, the mixture of oil and perfume, and the

pins and sockets of the tabernacle, we meet with that glorious revelation of the Divine character, "The Lord, the Lord God, merciful and gracious, long-suffering, abundant in goodness and truth, keeping mercy for thousands, and pardoning iniquity, transgression and sin." Thus a Divine unity of doctrine runs throughout the whole range of the Bible from first to last, and subordinates and harmonizes every partial contrast. There is a holy place, and a most holy, in this tabernacle of truth; and also an outer court, stored with facts and details and genealogies, that minister in their own place to the great design of the whole building. But a cloud of glory from the in-dwelling Spirit rests, though in various degrees of brightness, on every part; and the sound of the wings of the cherubim, in the holy of holies, "is heard even to the outer court, as the voice of the Almighty God, when He speaketh."

Our desire, in these remarks, has been to free the doctrine of plenary inspiration from excrescences and exaggerations which must produce great embarrassment, whenever we come to grapple closely with the doubts of inquirers or the objections of unbelievers, and to vindicate it from some of those objections, to which false conceptions of its real meaning may have given rise. The definition of a Divine message, in general, is, that the words spoken, or written, shall be substantially, and in the main, an expression of the will of God, given with authority to men. The definition of a Canonical Scripture is, that it shall be one of such messages, committed to writing, and selected by the will and providence of God, to form part of a permanent code of Divine truth, for the use of all ages of mankind. The messages, thus selected, may be unequal in their spiritual worth and value, as well as most various in their outward form. They may contain a direct revelation of supernatural mysteries, or a simple record of historical facts, important for the Church to keep in mind, and wearing on their face no very broad distinction from purely human narratives, as in the Books of Ruth, Esther, and Nehemiah. Two things alone are essential, that they should be substantially true, and truth selected by God Himself, to form one portion of a permanent revelation, a written covenant of His will. But the natural presumptions drawn from the perfections of the God of truth, and the appeals made by our Lord and His Apostles to the Old Testament Scriptures, warrant us in the further belief, which does not define, but crowns and consummates, our idea of a Divine revelation, that these holy writings, as they were first given to the Church by holy men of God, were secured from the entrance of all error; and that whatever discrepancy or contradiction they may present is either in appearance only, and capable of being removed by closer search and fuller knowledge,—or else is the result of careless mistake or wilful corruption, in their transmission through many copyists down to our own times. Such a conviction, when arrived at

honestly, after a candid comparison of the words of the New Testament on the one side, and the apparent difficulties on the other, is a precious top-stone to the edifice of Christian belief. But when it is mistaken for the foundation, and assumed to be the only possible form of a real message from God to sinners; when a liberty is claimed, beforehand, to despise and reject any Divine gift, that does not come up to our ideal standard of what such a gift ought to be; and when acceptance of this one doctrine, without examination, is made the one test of orthodoxy, to replace all other creeds and confessions, and to be imposed on every inquirer before his admission into the Church of Christ, we can scarcely imagine a more mischievous inversion of the lessons of Christian humility, and the universal laws of sound reasoning. The pyramid of truth is made to rest on a mathematical point, and an enormous *petitio principii* replaces the orderly and impregnable development of the solid evidences of the Christian faith.

If Dr. Davidson had merely denied that entire freedom from error in the first autographs of the Scriptures, which we believe to be their crowning perfection, as messages of God, and had supposed them, through lapse of memory or similar defects in the sacred penmen, to share a few trivial mistakes with our actual copies; however we might regret the opinion, as not required by any certain proof, and unsettling to the faith of weaker Christians, it would not seem to us deserving of any severe censure. The question, when restricted within these limits, is one on which different views may be held by divines of undoubted orthodoxy, and the wisest and holiest men. But the principles he lays down go much further. When he asserts that they were fallible, just like other men, "in regard to dates, numbers, and names, and points of history, archæology, geography, and science," and were "allowed to fall into the current error of the Jews, of believing and invoking as miraculous what was merely natural" (pp. 336, 504); that the genius of the Pentateuch was slavish, and breathed the spirit of bondage (p. 506), because its authors, Moses, a Jehovist, and two or three Elohist, had a very limited and partial inspiration; that the imprecations of the Psalms arose from the revengeful spirit of the writers, and prove their defective morality; that the histories of Sarah in Egypt and at the court of Abimelech, the first gift of the manna, before the delivery of the law, and the gift of the quails a year later, are probably two versions of the same event, disguised by tradition; that the history of Joseph, and that of Korah, Dathan, and Abiram, is a patchwork of two accounts, which "do not hang well together;" that the same is true of David's early history, and that the numbers in the census are an example of popular exaggerations; that the Pentateuch was not the work of Moses, nor Ecclesiastes and Canticles the writings of Solomon; that Ezekiel has little of the true spirit of poetry; that his conceptions are not lofty, and his style is below his conceptions, that it is

verbose and diffuse, and does not keep pace with the progress of ideas ; that the Book of Daniel begins with a mistake in chronology, due to a later hand ; that the prophecy of the Seventy Weeks does not refer to our Lord at all, but to Antiochus Epiphanes, and the High-priest Onias ; that Jonah has been embellished by a writer long after the prophet, and we cannot tell how much or how little is true history ; that Zephaniah is not an original prophet, and has little poetic spirit ; that Haggai is as tame as he is brief, has no distinguishing excellence, and no high religious or ethical character ; that Zechariah is needlessly obscure, through the want " of a higher and more original power of inspiration, and loses himself in a misty indistinctness, corresponding to idealistic images floating in his mind ;" that Malachi writes with effort, from study of the older prophets, and that he shows the enervating influence of scholasticism, and the departure of the prophetic spirit ; that St. Matthew and St. Luke follow different traditions in their accounts of the infancy of Jesus ; that the narratives of the resurrection can be reconciled only by " the merest subterfuges ;" that Stephen was neither inspired nor infallible, and made many mistakes in his appeal to the Old Testament ; that St. Paul uses Rabbinical accommodations and arguments, which " of course have no force with us, having lost their applicability with the disappearance of those to whom they were addressed" (p. 329) ; that the writer of the Epistle to the Hebrews is arbitrary in his dialectics, and that the author uses the Old Testament merely for a substratum to his own thoughts, and treats his own subjective fancies as if they were objective truths (p. 194) ;—we have a series of statements critically rash, and theologically most unsound and perilous, the natural effect of which must be to undermine and destroy the authority of every part of the Word of God.

In conclusion, we believe that throughout these sacred writings, from Genesis to Revelation, " holy men of God spake as they were moved by the Holy Ghost." The mode of His operation was various, and some of those varieties are distinctly revealed, and aid us in a fuller apprehension of the messages themselves. The Decalogue was spoken by the lips of the Almighty, in fire and flame, and recorded exactly as it was spoken ; though afterwards rehearsed by Moses to another generation, with modifications expressive of his own spiritual desires for the people of his charge. The other laws were dictated to Moses, and recorded by him for the use of later generations. The false prophet Balaam was raised out of himself, and constrained to be the mouthpiece of true prophecies, even against his own will. The sacred historians, on the other hand, recorded events which they had witnessed, or into which, like St. Luke, they inquired accurately from the beginning, and the work of the Spirit was not to supersede, but to perfect, their competency as faithful witnesses or diligent inquirers. The Psalms were all of them real utterances of the devotion of the

heart, fresh breathings of real communion between man and God, though in some of them the Spirit of prophecy laid their personal feelings to sleep, and replaced them by utterances of "the sufferings of Christ, and the glory that should follow." The letters of St. Paul were the product of that spiritual wisdom with which he was so largely endowed, applied to the actual circumstances of the Church of Christ; and that wisdom and those circumstances were so guided and overruled as to make them a comprehensive treasury of Christian faith and morals for every later age. And all these facts, so various in their human authorship, are so compacted together, as to form one harmonious and perfect whole. It is "holy men of God" who speak to us in every part; and this human element forms thus one aspect of the true doctrine of Inspiration. To deny, or even to obscure it, is to rob the Scriptures of their reality, and must prove the inlet to a rude, rash, and fanciful style of interpretation. But none of them is of "puerile interpretation," because all spake as they were "moved by the Holy Ghost." A deeper wisdom than their own presided over the whole work, used, guided, and overruled all their natural knowledge, and their spiritual endowments, so that every part, whether history, or prophecy, whether doctrine, proverb, or psalm, might contribute in the most effectual manner to the common design of the whole. And thus, being all inspired, though extremely various in the mode of inspiration, or in the richness and dignity of truth in each separate message, they are a full and harmonious treasury of Divine truth—"profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work."

The spurious criticism which dwells only on the surface, among the specialties of style and manner, is sure to mar all these deeper harmonies of Scripture, by which the faith of its devout and humble students is strengthened and sustained. Such critics, and their followers, soon plunge themselves, like Christian in the parable, into a quagmire of doubt, from which their extrication is toilsome and perilous. The only way to succeed in it is to struggle out on the side which looks towards the celestial city. A lively faith in things unseen will restore the spirit to its right state of gratitude, humility, and reverence. Then the crooked things of Scripture will gradually be made straight, and its rough places plain, while we rest on the firm stepping-stone our Lord has placed for us at the opening of the New Testament,—“Till heaven and earth pass, one jot or tittle shall not pass from the law, till all be fulfilled.”



History of England, from the Fall of Wolsey to the Death of Elizabeth. By JAMES ANTHONY FROUDE, M.A., late Fellow of Exeter College, Oxford. Vols. I. and II. John W. Parker and Son, West Strand. London. 1856.

THIS History is entitled to attention, and it cannot fail to exercise an influence on all future histories of the times to which it relates. It undertakes to rectify opinions, almost universally prevalent, but which it treats as erroneous. For this purpose it produces evidence enough to shake in many minds, and to overthrow in others, the views in which they have been brought up, almost from their infancy, and which they have regarded as unquestionable. Its new colouring of persons and events is derived from sources either hidden before amongst neglected national records and correspondence, or not fully employed by historians; which latter seems to have been the case with those important expositions of the public mind, the Statutes of the realm.

But it would soften the blow which it aims at our prejudices, by denying that it maintains any really new theory, and by asserting that it simply attempts to do away with distortions and misrepresentations, attributable to the polemics of the next generation, and to the politics of subsequent times, which have, in effect, concealed the real truth from the ordinary student of our history. It professes to take us back to the more true estimate formed by contemporaries, of the times and of their prominent characters.

We ought not to be wholly unprepared for the discovery that our great authorities in history have led us astray. An Article which appeared a few years since in the *Quarterly Review*, from the pen, as it is believed, of Sir Francis Palgrave, showed how the public mind, once settled down into any view of facts or persons, especially if backed by a recognised authority, goes on accepting an inheritance of errors, without suspicion, and without investigation. He adduced indisputable proofs that Hume culled out of documents what he liked, and omitted what was less in harmony with his wishes, and was therefore a most unsafe guide as to the facts of history; and yet that Hume's History has been received as truthful, even by those who disliked his politics, his philosophy, and his religion. The readers of that article must be in some measure prepared for the re-opening of any question, and will be disposed to give the present Author at least a respectful hearing.

For ourselves, we are free to declare that we have read these two volumes with unflagging interest. We must even say, that we have admired generally the temper and tone of the work, the Author's abhorrence of corruption and insincerity, and the honour he puts upon christian integrity and earnestness. We have enjoyed

the pellucid clearness of his writing, and the liveliness, which is not damped by the fear of being occasionally homely. We have been refreshed by the occurrence of passages of singular beauty and eloquence. We have seen throughout the indications of an honest effort to be fair and candid, unaccompanied by that frigid impartiality which springs from indifference and heartlessness.

It is not, however, a book which may be placed in the hands of the young or the unsettled, without danger. The attempt to estimate some of the leading characters and events of those days, has necessarily involved the discussion of matters which, although treated with caution and delicacy, would be better veiled altogether from ordinary contemplation. This is a misfortune attendant upon the history of Henry's life and reign, rendering it most difficult for any one to produce a history of it fit for family reading.

But there are also faults of a graver character. If we are not mistaken, state-policy (in fact, expediency) is regarded as a sufficient justification of the divorce, without any reference to higher principles. Then, standing side by side with a high appreciation of christian piety, devotedness and purity of life, there are occasional expressions (such as might be expected from some phases of the Author's personal history), which indicate a mind far from settled on many important points. Great truths, which when cordially received are the very main-spring of life, and give it its form and fashion, are set down as "opinions." The secularization (spoliation) of the monastic estates is defended on such a comparison of right and wrong as will be seen in the following extract:—

"Property given to God, it was said, might not be again taken from God, but it must remain for ever in His service. It was replied in substance, [and the Author, in a previous sentence, shows that he approves of the reply,] that God's service was not divided, but one; that all duties honestly done, were religious duties; that the person of the layman was as sacred as the person of the priest; and the liturgy of obedience as acceptable as the liturgy of words." (ii. 439.)

Such is his justification of the scattering of the abbey lands amongst courtiers and statesmen, or their appropriation to the Crown! But this may be an oversight. The Author may not have observed that the argument is as available for the highwayman, as for the spoiler of church-lands.

There is one passage (vol. i. p. 436.) which we cannot have misapprehended, in understanding it to express the perilous misbelief which is called universalism.

But it is only just to say, that these several faults which we have now noticed, serious as they are, neither present themselves to view obtrusively, nor interweave themselves into the general structure of the work. We must rather say, in candour, that having respect to the general tone and character of these volumes, we find them comparatively wholesome and refreshing, when put

by the side, not merely of Hume, but of many writers whose professed theology is entirely at issue with Hume's, and is free from the grave departures from truth, to which, in the present work, we have felt it our duty to object.

It would be hopeless to attempt to pass in review the almost thousand pages of these volumes, within the contracted limits at our command; but we shall now gather out, and afterwards notice as far as we may, its salient points. These are, the social condition of England in the sixteenth century; the character of King Henry the Eighth; the Protestants; a survey of the history of Ireland; the Monasteries, both their condition and their suppression; and the estimation in which Henry's second queen, Anne Boleyn, ought to be held.

The preface is short, and will put the reader in possession of the new sources of information to which this History owes its chief deviations from the commonly received accounts. It is as follows:—

"In laying the present volumes before the world, I desire to express my great obligations to Sir Francis Palgrave. In the course of his employment upon the public Records, Sir Francis Palgrave discovered a large number of documents, relating to the opening years of the English Reformation, which had not been published, and which did not appear to have been even read. Of these he made copies, and, as he permits me to say, he had proposed to embody them in a history of the time. Circumstances obliged him to give up his intention; and hearing that I was engaged upon the subject, he generously made over his collection to me.

"It consists of letters, minutes of council, theological tracts, parliamentary petitions, depositions upon trials, and miscellaneous communications upon the state of the country, furnished by agents of Government. Many of the papers are highly illustrative and curious, while some contain matters hitherto unknown, of great historical importance.

"I have availed myself largely of the material thus placed at my disposal; and when I have brought my history down to the close of the reign of Henry VIII., I intend to publish the documents themselves, with such additions as I may myself contribute. For the present, I have referred to them as MSS. in the Rolls' House, where the originals are now easily accessible.

"Further, I have only to say, that I have examined honestly all other sources of information within my reach; and the printed matter relating to the period with which I have been concerned is now very considerable. I have taken my story almost exclusively from contemporary letters, State Papers, and Acts of Parliament. In examining each separate transaction, my plan has been to arrange the materials relating to it in chronological order; and when this has been done closely and carefully, it has seemed to me as if history has written itself, and can be read off, in its main outlines, without difficulty.

"In case my readers should find the second chapter obscure or inadequate, I ought perhaps to add, that this chapter, as well as the first, is preliminary only. The public history of the movement which in this book I purpose to describe, commences with the meeting of Parliament in November, 1529. The old era closed with its last representative, Cardinal Wolsey; and I had not thought it necessary to relate, more than generally, the events which preceded that minister's fall."

The date of this preface is March 18th, 1856. To the word "sources," in the fourth paragraph, is subjoined this note:—

"To determine who are, and who are not, admissible as witnesses, is the chief difficulty in studying the history of the Reformation. For instance, how far are we to believe the invectives of Cardinal Pole against Henry VIII.? The rhetoric of a political exile is usually considered the weakest of all forms of evidence. Do we know anything of Pole which will justify us in regarding him as peculiarly trustworthy? His conduct and character will be discussed at length in the third volume of this book; meanwhile, I have admitted his testimony, so far, only in matters of which he was personally cognizant. Readers who are unwilling to wait, and desire to have the more exciting accusations before them without delay, may satisfy their curiosity by turning to Lingard." (pp. v—vii.)

The Social Condition of England in the sixteenth century is the subject of the first chapter; which is, in itself, extremely curious and interesting, while it puts the reader in a position which it is almost necessary for him to occupy, if he would form a correct estimate of the times whose history is unfolded in the subsequent pages of the work.

The population of England is computed, by means of various aids, at about five millions, which would be just double the present population of the metropolis. The nation was recovering from the miserable effects of the wars of the Roses; but it presented a phenomenon for which we may not be prepared, that of a general decay of the towns. This the Author attributes to the increased security of life and property, which encouraged the people to spread themselves over the land, and to forsake the shelter of those walls and gates which erewhile they had so carefully courted. The operation of the feudal system, not yet worn out, is described with considerable fulness, especially in connection with the military and social duties and rights alike of the owners and of the occupiers of the soil. There is an interesting comparison between the condition of the labourer then and that in which he stands at present, particularly as it may be discerned in the rate of wages, and in the prices of the necessaries of life. The wages of the working man supplied him with abundance of the most substantial food. To this the Author attributes the bodily strength of the people, as compared with that of other nations,—their boldness and undauntedness in war. He quotes as perfectly true, from a State paper of 1515, in which the commons of England are represented as surpassing the people of all other lands. "What comyn folke in all this world may compare with the comyns of England, in riches, freedom, liberty, welfare, and all prosperity? What comyn folke is so mighty, so strong in the felde, as the comyns of England?" (i. 19.)

That "welfare" comprised their being able well to fare. Acts of Parliament fixed their wages, and put a maximum price on the chief necessaries of life. Wheat fluctuated greatly in price, from eighteen-pence the quarter to twenty shillings. The average for many years was six shillings and eightpence, till the end of the reign of Elizabeth, including the whole time over which this History ranges. Many of our readers will know that the average for the last

seven years was £2. 15s. 6d. for the same quantity of wheat. Beef and pork were sold at a halfpenny a pound; mutton at three-farthings. These prices were fixed by law. Previous to that enactment, a fat wether and a fat calf had usually sold for three shillings and fourpence, and a fat lamb for twelve-pence.

Strong beer, such as now sells for eighteen-pence, was a penny a gallon.

A well-known passage in one of Latimer's Sermons is quoted, to show on how large a scale that martyred worthy's father farmed, at a rent of "three or four pounds by the year." (Vol. i. p. 23.)

The Author's inferences from all these facts cannot be gainsaid. He observes,—“I am below the truth, therefore, with this scale of prices, in assuming the penny, in terms of a labourer's necessities, to have been equal, in the reign of Henry VIII., to the present shilling.” (Vol. i. p. 23.) He “could buy more bread, beef, beer, and wine,—he could do more towards finding lodging for himself and his family,” for a penny, “than the labourer of the nineteenth century can for a shilling.” (p. 24.) The words on the subject of lodging are cautiously chosen, and justly so; for while the beef of the sixteenth century may have borne some comparison with that of the nineteenth, there was probably in that day nothing to be compared with our houses or cottages of the better class; always excepting, however, the habitations of the poor in London and some other great towns; which we admit to be a serious exception.

Turning to the table of wages which was fixed by enactment (8 Henry VIII., iii.) we find that skilled workmen were to be paid sixpence a day for half the year, fivepence for the other half, or fivepence-halfpenny for the yearly average. The wages of the common labourer were fixed at fourpence and threepence, equal, as above supposed, to four shillings and three shillings; he had advantages which raised the amount, in value, to fourpence a day all the year round; and his engagement was not for a day or a week, but for a year at least.

The incomes of the greater nobles reached to £6000 a-year. But their establishments were enormous, consisting of hundreds of retainers, even in time of peace.

The country gentleman would make but a sorry figure, if we judged of him by our standard of the value of money. Twenty pounds a-year was the qualification for a justice of the peace. (Vol. i. 34.) By the Act, 2 Henry V., ii.,—the “wages” of a parish priest were limited to £5. 6s. 8d., excepting that, under a special licence from the bishop, they might be raised to £6. That statute remained still in force under Henry VIII., but the Author considers that, in fact, the incomes of the Clergy had nevertheless somewhat improved.

There is a description of the guilds,—the “vast organizations which once penetrated the entire trading life of England” (Vol. i. 41.),—and there are other subjects, for the notice of which we can-

not find space without curtailing what it becomes us to say on the more distinctive features of the work.

There can be few more singular transitions for a reader's mind, than that which he has to experience when passing from Hume's or Hallam's views of the character of Henry VIII., to the estimate of Mr. Froude; or from his to theirs. In the pages of Hume, Hallam, and most other writers of modern date, this king is represented as arbitrary, tyrannical, cruel, ferocious, an unscrupulous slave of his passions, meddling with questions of religious concernment from motives purely selfish, and hastening to the suppression of religious institutions merely from a reckless appetency of the plunder to be gained from them.

Hallam, indeed, admits that "some contemporary authorities mention Henry, after his death, in language of eulogy;" and that "if we except those whom attachment to the ancient religion had inspired with hatred towards his memory, very few appear to have been aware that his name would descend to posterity among those of the many tyrants and oppressors of innocence whom the wrath of Heaven has raised up, and the servility of men has endured." He further concedes (after declaring himself incredulous of Henry's "having really conciliated his people's affection,") that he had "a few qualities that deserve esteem"—he did not manifest dissimulation "in any eminent degree;" "his manners were affable, and his temper generous;" his wars "were uniformly successful, and retrieved the honour of the English name;" above all, he was regarded as "the avenging minister of Heaven, by whose giant arm the chain of superstition had been broken, and the prison gates burst asunder." (*Constitutional History*, 5th ed. vol. i. pp. 35, 36.) He also refers to Sharon Turner's *History*, which we have not at hand for reference, as "exalting that tyrant's reputation." (Vol. i. p. 32, note.) But then he stands amazed at Sharon Turner; and he regards all the admissions which he has himself made as only slightly modifying the hatefulness of a most odious character.

Hume lays on the darker colours somewhat more sparingly. He admits Henry to have been entitled "in some degree to the appellation of a *great* prince, while his tyranny and barbarity exclude him from the character of a *good* one." He spreads out the finer features of his character as well as his vices. He admits his popularity. But the impression which he intends to leave on the reader's mind at the last, is that of his being a bad man and a tyrannical ruler.

In Froude's picture we see many of the same features; but the complexion is altered, and the expression totally different. The king is indeed self-willed, impetuous, prone to an arbitrary course, wanting in delicacy and refinement of feeling; but then he is genial and generous, courageous and noble-minded. In those great matters respecting which he has incurred the censure of later

ages, he is represented as having been guided by conscience, patriotism, and a careful consideration of the feelings and will of his people. In his marriages and married life he was more unfortunate than culpable. In the case of the divorce, he was enduring, patient, virtuous, through the long years in which the pope, who had fully admitted the invalidity of the marriage, kept him in expectation of a formal and complete release from its obligation. His great care, next to the relief of his conscience, was to leave the succession to the crown unquestionable after his death, for his people's sake. These two pleas, his conscience and his care for the succession, he constantly reiterated in private letters and in public documents; and he was an honest and truthful man, his enemies being judges. In that intense desire which he felt to preserve his country from the wretchedness of a revival of civil war (which appears by no means to have been a mere bugbear), he not only had the sympathy of his people, but was rather acting under the pressure of their strong feelings. They dreaded lest the faintest doubt should attend the question of the succession; and they saw more than grounds for distrust, if in nothing else, yet in the opinion of the pope, that the first marriage was void from the beginning. Such is the Author's vindication of that part of Henry's character; to which he adds, in partial corroboration of his estimate of it, that not more than a single blot can be discovered to stain Henry's moral purity, from the earliest period of his life down to the termination of these volumes, which close with the execution of his second queen.

The guilt of his acts of severity is mitigated, by this Author, as in part in accordance with the temper of the times, and in part to be attributed to the parliament in common with the King; and further, in some measure at least, as required by the existence of perils to the State which could only be repelled by a strong hand, and which have not been sufficiently understood, and therefore not appreciated, in modern times.

Then, with regard to the suppression of the monasteries, it is shown that the king was carefully conservative, stopping short of the popular feeling, and restraining it; for a long time desirous only of correcting abuses, and by no means contemplating the issue which actually came on, nor anticipating the awful disclosures of iniquity to which the overthrow of those institutions ought really to be traced.

Such is the general tenor of this attempted vindication of Henry from the slur which after ages have cast upon him. His character, at the period of the commencement of the history, not materially altered in its progress, is thus drawn in the second chapter, under date of 1529:—

“If Henry VIII. had died previous to the first agitation of the divorce, his loss would have been deplored as one of the heaviest misfortunes which had ever befallen the country; and he would have left a name which would

have taken its place in history by the side of that of the Black Prince, or of the Conqueror of Agincourt. Left at the most trying age, with his character unformed, with the means at his disposal of gratifying every inclination, and married, by his ministers, when a boy, to an unattractive woman, far his senior, he had lived for thirty-six years almost without blame, and bore through England the reputation of an upright and virtuous king. Nature had been prodigal to him of her rarest gifts. In person, he is said to have resembled his grandfather, Edward IV., who was the handsomest man in Europe. His form and bearing were princely; and amidst the easy freedom of his address, his manner remained majestic. No knight in England could match him in the tournament, except the Duke of Suffolk; he drew with ease as strong a bow as was borne by any yeoman of his guard; and these powers were sustained in unfailing vigour by a temperate habit, and by constant exercise. Of his intellectual ability we are not left to judge from the suspicious panegyrics of his contemporaries. His State papers and letters may be placed by the side of those of Wolsey, or of Cromwell, and they lose nothing in the comparison. Though they are broadly different, the perception is equally clear, the expression equally powerful, and they breathe throughout an irresistible vigour of purpose. In addition to this, he had a fine musical taste, carefully cultivated; he spoke and wrote in four languages; and his knowledge of a multitude of other subjects, with which his versatile ability made him conversant, would have formed the reputation of any ordinary man. He was among the best physicians of his age; he was his own engineer, inventing improvements in artillery, and new constructions in shipbuilding; and this, not with the condescending incapacity of a royal amateur, but with thorough workmanlike understanding. His reading was vast, especially in theology, which has been ridiculously ascribed by Lord Herbert to his father's intention of educating him for the Archbishopric of Canterbury; as if the scientific mastery of such a subject could have been acquired by a boy of twelve years of age, for he was no more when he became Prince of Wales. He must have studied theology with the full maturity of his understanding, and he had a fixed and perhaps unfortunate interest in the subject itself.

"In all directions of human activity Henry displayed natural powers of the highest order, at the highest stretch of industrious culture. He was 'attentive,' as it is called, 'to his religious duties,' being present at the services in chapel two or three times a day, with unfailing regularity; and showing, to outward appearance, a real sense of religious obligation in the energy and purity of his life. In private he was good-humoured and good-natured. His letters to his secretaries, though never undignified, are simple, easy, and unrestrained; and the letters written by them to him are similarly plain and business-like, as if the writers knew that the person whom they were addressing declined compliments, and chose to be treated as a man. Again; from their correspondence with one another, when they describe interviews with him, we gather the same pleasant impression. He seems to have been always kind, always considerate; inquiring into their private concerns with genuine interest, and winning, as a consequence, their warm and unaffected attachment.

"As a ruler he had been eminently popular. All his wars had been successful. He had the splendid tastes in which the English people most delighted, and he had substantially acted out his own theory of duty, which was expressed in the following words:—

"'Scripture taketh princes to be, as it were, fathers and nurses to their subjects; and by Scripture it appeareth that it appertaineth unto the office of princes to see that right religion and true doctrine be maintained and taught, and that their subjects may be well ruled and governed, by good and just laws; and to provide and care for them, that all things necessary for them may be plenteous; and that the people and common weal may increase; and to defend them from oppression and invasion, as well within the

realm as without ; and to see that justice be administered unto them indifferently ; and to hear benignly all their complaints ; to show towards them, although they offend, fatherly pity. And finally so to correct them that be evil, that they had yet rather save them than lose them, if it were not for respect of justice, and maintenance of peace and good order in the common weal." (Vol. i. 157—160.)

In his first chapter, the Author had shown how much legislation was directed towards the protection and the promotion of the material welfare of the common people ; and here he proceeds to remark on the above exposition of a ruler's duties :—

" These principles do really appear to have determined Henry's conduct in his early years. His social administration we have partially seen in the previous chapter. He had more than once been tried with insurrection, which he had soothed down without bloodshed, and extinguished in forgiveness ; and London long recollected the great scene which followed 'evil May-day,' 1517, when the Apprentices were brought down to Westminster Hall to receive their pardon. There had been a dangerous riot in the streets, which might have provoked a mild Government to severity ; but the King contented himself with punishing the five ringleaders ; and four hundred other prisoners, after being paraded down the streets in white shirts, with halters round their necks, were dismissed with an admonition, Wolsey weeping as he pronounced it.

" It is certain that if, as I said, he had died before the divorce was mooted, Henry VIII., like that Roman emperor said by Tacitus to have been *consensus omnium dignus imperii, nisi imperasset*, would have been considered by posterity as framed by Providence for the conduct of the Reformation, and his loss would have been deplored as a perpetual calamity. We must allow him, therefore, the benefit of his past career, and be careful to remember it, when interpreting his later actions. Not many men would have borne themselves through the same trials with the same integrity ; but the circumstances of those trials had not tested the true defects in his moral constitution. Like all princes of the Plantagenet blood, he was a person of a most intense and imperious will ; his impulses, in general nobly directed, had never known contradiction ; and late in life, when his character was formed, he was forced into collision with difficulties with which the experience of discipline had not fitted him to contend. Education had done much for him, but his nature required more correction than his position permitted ; whilst unbroken prosperity, and early independence of controul, had been his most serious misfortune. He had capacity, if his training had been equal to it, to be one of the greatest of men. With all his faults about him, he was still, perhaps, the greatest of his contemporaries ; and the man best able, of all living Englishmen, to govern England, had been set to do it by the conditions of his birth." (Vol. i. 160—162.)

We do not demur to the truthfulness of this character ; and as for the vindication of Henry's conduct, principles, and motives, in the subsequent period of his life, we think that, in some of the most important points, the Author makes out his case successfully. The documentary evidence, which exists to this day, is enough to show that unless Henry was a hypocrite (and this is not amongst the sins laid to his charge), his conscience was sorely troubled on the subject of his first marriage. As a youth, he had hesitated, and more than hesitated, to form that connexion. The pope's licence silenced, and for a time satisfied, his scruples. But after suffering continual disappointments, by the early death of all the male children born of this marriage, his former anxieties appear to have

revived, and he came to look upon those losses as visitations of God upon him for having contracted an unlawful marriage. His uneasiness was aggravated when he learned that the pope's judgment was adverse to that marriage; and it was no mitigation to discover that principle would have granted a divorce, and that the dictates of a selfish policy alone withheld that relief from him. The pope advised him to marry again (i. 379); knew that there was no valid objection to the divorce (i. 380); and had the wickedness to suggest bigamy. (Vol. i. 382.)

This aspect of the case is, we think, fairly established by the evidence which Mr. Froude produces.

Not quite so conclusively, and yet with considerable effect, he attempts to show that Henry was influenced, in the matter of the divorce, by pure patriotism. Again, remembering that want of candour and of truthfulness are not reckoned amongst this king's vices, we see that at times he was greatly alive to the importance of his leaving behind him a male heir to the throne, whose title could not be disputed. It is probable that this was, as Mr. Froude considers to have been the case, a constant source of anxiety to his mind. Henry saw his country much less calmly settled down than we are wont to imagine it to have been. The elements of discord were rather restrained than destroyed. A patriot might have reasonably apprehended that nothing but an indisputable succession could avert the most terrible national convulsions. Hence, patriotic considerations served to add to the impulse which conscientious scruples and distress gave to his desire for a divorce. It is known that, to the pope, and to others, he pleaded earnestly his concern for his country, and his troubles of conscience; and it is not known that he urged anything besides. Adding to these considerations the natural warmth and eagerness of his temperament, and his knowledge that the convictions of the pope were in his favour, it is more wonderful that he should have displayed so much patience and endurance, than that, at the end of six long years of the experience of the pope's duplicity, he should have taken new means of obtaining a relief which the pope himself, and so many other authorities, admitted or proclaimed to be his due.

Mr. Froude has no hesitation in saying, just after his notice of the King's marriage with Anne Boleyn, that,—

"If Henry VIII. had been contented to rest his demand for a divorce merely on the interests of the kingdom; if he had forborne, while his request was pending, to affront the princess who had for many years been his companion and his queen; if he had shown her that respect which her high character gave her a right to demand, and which her situation as a stranger ought to have made it impossible to him to refuse; his conduct would have been liable to no imputation, and our sympathies would without reserve have been on his side." (Vol. i. 393.)

We are bold to repudiate wholly this exposition of the grounds on which the divine ordinance of marriage is reduced to a matter of political convenience. But we are also free to admit, that if, on

higher and more tenable considerations, the marriage had been an unlawful one, patriotism might raise, as it did, an urgent plea that he should marry again, and give his country the prospect of a lawful heir to the crown. The Author, a few lines further on, puts the case with apparent truthfulness in the following terms :—

“His kingdom demanded the security of a stable succession ; his conscience, it may not be doubted, was seriously agitated by the loss of his children ; and looking upon it as the sentence of Heaven upon a connexion, the legality of which had from the first been violently disputed, he believed that he had been living in incest, and that his misfortunes had been the consequence of it.” (Vol. i. p. 394.)

At the time of the divorce, instructions were issued by the Council, and distributed through the bishops amongst the Clergy, containing—

“A minute account of the whole proceedings on the divorce, the promises and falsehoods of the pope, the opinions of the European Universities, and a general epitome of the course which had been pursued.” (Vol. ii. p. 311.)

Every preacher was ordered—

“To deliver one sermon at least (‘and after, at his liberty,’), on the encroachments and usurpations of the papal power.”

The Clergy were also to instruct the people concerning “the king’s just cause in his matter of matrimony,” “to open and declare the mere verity and justice” of it, and to maintain it as being “neither doubtful nor disputable, but to be a thing of mere verity, and so to be allowed of all men’s opinions.”

“They were to relate in detail the pope’s conduct, his many declarations in the king’s favour ; the first decretal which was withheld by Campeggio, in which he had pronounced the marriage with Catherine invalid ; his unjust avocation of the cause to Rome ; his promises to the king of France ; and finally, his engagement at Marseilles to pronounce in the king of England’s favour, if only he would acknowledge the papal jurisdiction. They were therefore to represent the King’s conduct as the just and necessary result of the pope’s duplicity.” (Vol. ii. p. 312.)

Under all these varying circumstances the same reasons are pleaded.

We may not dwell on this subject longer than will suffice to say, that Mr. Froude has made out a good case for the king to this extent—that Henry felt himself involved in a sinful relationship ; that he was severely troubled in mind by it ; that his early scruples on the subject, which had long lain dormant, were revived in increased strength by the premature loss of his male children, which he regarded as a judgment of God,—that his trouble was heightened by his knowledge that the pope at the same time condemned the marriage as sinful, and would not dissolve it from motives of worldly policy ;—and that, further, his mind was powerfully affected by fears in behalf of his country, lest, after he should be no more, a disputable succession should plunge it in civil war, of which he

had reason to see much more risk than modern historians are wont to represent, or willing to allow.

The Author does not appear to us to be equally successful in his attempts to show that the popular feeling was on Henry's side throughout this critical period of his life; or that he was making it a point to carry out their desires. We should rather infer, even from this History, that the general mind was divided and variable, than that it was uniformly in sympathy with Henry. Certainly it is by no means proved that it was any such impulse which bore him on with its tide. And so, as regards the laws made by Parliament, there is something in their preambles, and something in their enactments; but these are not sufficient in themselves to prove the legislature to have been a vigorous, independent, and patriotic body. Hallam speaks contemptuously of their servility; and points to their ready and disgraceful abandonment of some of their most important rights and duties, when they gave to the king the power of repealing any statutes which had been passed since his accession, and enacted that the royal proclamations should have the force of law. In the face of such facts, and of admissions made by Mr. Froude himself, we cannot look upon the new-made laws as of themselves affording reliable evidence of the mind of the people, of their representatives, or of the peers of the realm. They *may* have been nothing more than an echo of the sovereign's mind.

There is, however, much justice in the claim which Mr. Froude makes, that Henry should be judged by a standard of his own times rather than of ours; and that when we are disposed to censure his arbitrary conduct, or his severity, we should not forget to how great an extent his faults were the common faults of the age, awakening no remonstrance amongst the people, nor questioned on principle, nor even distasteful to them. But further, what we are wont to condemn as tyranny, is to a certain extent mitigated by the evidence produced to show the prevalence of unsettledness and factions, which could be controlled only by a firm and even severe hand. The cases of Fisher and Sir Thomas More are laid open with considerable fulness, and with the aid of additional matter accessible to Mr. Froude; and we are not prepared to dissent from his judgment, that the issue, in those cases, was "most piteous, and most inevitable." (Vol. ii. p. 385.)

While waiting for further evidence to relieve those parliaments of the charge of servility and obsequiousness, under which they have long laboured, we delight to contemplate the genial view of the English character which is given in these volumes, and to accept it as some argument in their favour. We see, by many tokens, that our forefathers in that reign were a noble and high-spirited people; home-truths were addressed to the royal ear with a boldness and vigour to which few Courts have been witnesses; and if Latimer, on the one side, and the Observant friars on the

other, could adventure such counsel, and even censure from the pulpit, to the king, as Mr. Froude exhibits by examples, we certainly ought not hastily to pronounce the nobility and gentry who sat in the Houses of Parliament, so mean-spirited and servile as to pass without consideration, or in opposition to their better judgment, whatever laws their sovereign might dictate to them. We desire more light than has yet been thrown upon this point.

Of the other leading features of these volumes, which we have mentioned at the beginning of this review, we can at present take but a cursory notice.

There is an important chapter (the sixth) on "The Protestants." Its testimony in favour of the Reformation is strong and distinct. We do not find in it an appreciation of the Scriptural truths which were about that time discovered, and drawn out of darkness to the light of day, to the joy of many a heart; but, on the other hand, we do not meet with any offensive contempt of them. The corruption of the Clergy, their consequent unpopularity, the abuses prevalent in the Church courts, are set out as preparing the way for all that happened afterwards. The sin of the schism is laid to the charge of the pope, and the revolt of the Church of England from Rome is vigorously justified as right and necessary. At the same time, there are points which we should not pass without some expression of dissent, were we not forbidden to do so by the necessity of limiting our remarks.

There is a very interesting sketch (chapter vii.)—the like of which we do not know to exist—of the condition of Ireland, from early days down to that time, showing that society had never been organized in that country, and that the people were in a semi-barbarous state. We pass it over with reluctance.

The Monastic Institutions necessarily have a full share of attention in a history of this reign. The moral condition of the smaller monasteries is represented as disgraceful and deplorable, and as being the real cause of their suppression. The larger monasteries, though less impure, and some of them carefully and effectually regulated, were yet, with the latter exceptions, a positive evil in the land. Their utility, when there was no Poor Law, is also represented as having been far less than is commonly supposed. (ii. 449.) Mr. Froude accepts the Reports of the Commissioners who examined into the state of these institutions, believing them to be borne out by other contemporary evidence; and he shows that, in dealing with them, the king was eminently conservative—not hastening to fall upon them as a prey (as the popular feeling would have entirely supported him in doing), but attempting reforms till reformation seemed hopeless; and eventually, when he acted, being behind the national wishes, and not in advance of them.

Of the case of Anne Boleyn, how can we speak as we would, when the action of our pen is cramped by being on the verge of the limits at its disposal? We cannot help our readers to form

their own judgment. We can but declare the impressions made upon ourselves. Our confidence in that Queen is shaken; we must almost say, destroyed. Documents unknown to former historians have come to light; and though we wish for more information than they supply us, they suffice to drive us upon a choice between alternatives, of which we reluctantly confess that the most probable is her guilt. The greatest names in England, being the Commissioners for the trial of the Queen (and many of them were eminently great), the English gentlemen who composed the grand juries of Middlesex and Kent, the English yeomen on the petty juries,—all sink together into the lowest depths of infamy, if the Queen, and the other accused persons, were innocent of the crimes laid to their charge. The indictments have been discovered; they are most distinct and precise; there is nothing vague and general in their terms; and although they as yet stand before us without any notes of the evidence which sustained them, we cannot bring ourselves, any more than Mr. Froude can, to believe that the verdicts affirming the truth of those indictments, and the sentences grounded upon them, could have resulted from anything less than a conviction that the charges were established beyond all question. We write this with sorrow, but we cannot write otherwise consistently with truth.

With regard to Henry himself—the circumstances of his second marriage, and the haste exhibited in the third, prove him to have been a man of no refinement or delicacy of feeling. The latter instance is perfectly marvellous; and has been always regarded as indicating his motive for desiring to get rid of Anne Boleyn. But the indictment traces it to more imperative considerations; and, at the very least, there would be some mitigation of so grievous a violation of propriety, in the political circumstances of the times, especially in the threatening aspect of affairs in Scotland, as noticed by Mr. Froude (ii. 500, 501), and in the petition of the Privy Council, and of the peers, to Henry, to “save the country,”—so the Author expresses their requests, “from the perils which menaced it, and to take a fresh wife without a moment's delay.” (ii. 501.) A comment on this third marriage, in the next page, is at least curious, and it may be true :—

“The precipitancy with which he acted is to me a proof that he looked on matrimony as an indifferent official act, which his duty required at the moment; and if this be thought a novel interpretation of his motives, I have merely to say, that I find it in the Statute Book.” (Vol. ii. p. 502.)

In conclusion, we must declare our conviction that Mr. Froude, being at issue with the received view of the history of Henry and of his reign, has made good a considerable part of his case; that where he is less conclusive, he cannot be said to have failed altogether; and that he has done enough to demand a careful reconsideration of the estimate commonly taken of the character and actions of that king, and to awaken, in many minds, a strong

expectation that the history of that period will never again be written on the old basis.

With regard to the religious bearings of the History, and especially in connexion with the Reformation—while we discern and deplore the faults which have been already noticed, as of a serious character, we must acknowledge that the truth has rarely been dealt with so fairly by secular historians. Men, too, are considerably estimated. Religious zeal and faithfulness are no bar to approval. Cromwell is a great and noble man. Latimer stands out, an object of high admiration. Cranmer, more quiet and timid, is a character less attractive to the Author, and he is not permitted to fill his proper place in the picture; but we need not trace this to an evil design. If the name of Anne Boleyn fall from its place amongst the worthy promoters of the Reformation, that does not appear to be the effect of malice, or attributable to any discoverable purpose of injuring the cause; but to his belief that truth demands the sacrifice. And certainly we shall all be agreed that if her fame be sullied, her name can shed no lustre on the work of that day. But, in parting, we are fain to ask, What then?—The dropping off of this or that human instrument, or the discovery of its unworthiness, does but bring out the more distinctly to view the fact, that whatever was accomplished was the work of God, advanced without one, and in spite of another, swayed by agencies strange and diverse, but sustained with the fixed purpose that His truth should triumph, to the exaltation of this nation, and to the salvation of many souls, here in our own land, and throughout the compass of the world.

Two Years Ago. By the Rev. Charles Kingsley. Cambridge : Macmillan and Co.

WE have, on previous occasions, expressed ourselves distinctly and strongly on what we conceive to be Mr. Kingsley's deficiencies, both as a reasoner and a theologian. We shall, therefore, be satisfied now, merely to say that this new work leads to no recall of our previously recorded opinions. There are, we still think, depths which Mr. Kingsley fails to fathom; phases of religious sentiment and opinion, for which he has but little sympathy or appreciation, and which accordingly he fails to delineate either as a preacher or a teller of tales. In one respect, his later works appear to us to be marked by a most happy change: his temper is improved, and is, we trust, on the way to further improvement. The querulous and angry tone which pervaded "Alton Locke," has given place to a more genial, humble, and sympathizing spirit. It is possible that the flights of Mr. Kingsley's somewhat discursive intellect have not been without use to him. In Hypatia's lecture-room and in

Cyril's study, on board of Spanish galleys, or amidat the rough sailor-groups of cheerful Little Bideford, he has learnt to look at things around him—the institutions of his country, the glories and miseries, virtues and vices of modern society—with a more reverent eye; to judge more charitably, to condemn less hastily, and to strike, if as lustily as ever, yet with a more prudent hand and a better polished weapon. His writing is, as we think his severest critics must allow, that of a man frank and in earnest, who has fought his way diligently to his convictions, and who longs to convince his fellow-men of that which he so heartily receives himself; who is quick to discern what of good there is in other ages and systems than his own, and is eager to translate into vigorous action the generous impulses of a large and warm heart.

The *précis* of the story before us may be soon given. The central figure is that of a strong and self-sufficient man, of great physical power, unbounded courage, a high order of talents, and never-tiring energy. He passes safely through all sorts of perils and disasters, and his repeated escapes have the effect of confirming him in a sort of hardened, and even extravagant daring. The great God finds no place in his thoughts. He is careless, audacious, fate-defying. He has no noble aspirations,—is without a creed; and is only saved from baseness and a high order of crime, by the unconscious promptings of a hearty, rugged, undisciplined nature. At last he gets into circumstances where a sense of his dependance upon God is almost forced upon him,—his self-sufficiency then vanishes; the dauntless man is cowed, his pride is crushed, and he becomes profoundly convinced of his own helplessness, and of his entire dependance on Another and Greater than himself,—on that common and compassionate Father who reigns supreme in His own universe. The exact manner in which a conception, with parts of which all must heartily sympathize, is worked out; and the details of a story in which it is realized, we should have no desire to criticize too minutely, even though there were more room for censure than we think there is in this instance. Indeed, there is much to praise. The drawing is for the most part fair and unexaggerated, and displays a warmth of feeling and energy of style, which amply atone, in a literary point of view, for any failings in neatness of plot or congruity of incident. But as regards the hero of "Two Years Ago," Mr. Kingsley seems to us to fall into the mistake of transplanting into modern society, as an object of approval and imitation, an ideal character which belongs to a very different period in the history of the human mind. And this is often the fault of his multiplied productions: his heroes are generally Homeric; they are what are sometimes denominated fine fellows, with noble dispositions and plenty of muscle, *instinctively* acting with generosity, self-devotion, and tenderness; but not in the smallest degree guided by rule, or prompted by principle. It is impulse, as opposed to conscience, which is held up as propelling them to action. Now

this genus of character may be appropriate, and even beautiful, in the *Iliad* ; but it is a gross anachronism when introduced into our own times. When Homer wrote, the race of men was comparatively young ; the idea of duty, and the self-inspection involved in it, were imperfectly developed. The heroes exhibited are men of large and generous impulses ; the bad without such impulses. No clear standard of right and wrong presents itself, by which actions may be gauged. Whether men's impulses prompted to loftier actions, or, in the opposite direction, to remorseless savagery or selfish revenge, they are carried out with equal unscrupulousness. If Achilles could on occasion be magnanimously forgiving, or heroically courageous, he is equally prompt to endanger the whole expedition by his sullen pride and spirit of deep revenge for a private wrong. He sinks into the mere butcher in dealing with the body of his vanquished but illustrious enemy. His affection for his friend is highly attractive, till we find it prompting him to sacrifice human victims on his funeral pile. Impulse, in short, unaided by conscience or reflection, is in every instance alike the motive of action.

Now, if this style of character is intelligible, or even tolerable, in the age of heathen darkness, it is strangely out of date and most abnormal, in the nineteenth century and in the full blaze of Gospel light. Religion and reason equally constrain us to examine the motives of our actions, and to dive into the secrets of our own hearts. We are not satisfied to act right without knowing why. Our good qualities are under the controlling influences of a Higher Hand, the fruits of inward conflict rather than of natural tendencies. No doubt these impulsive heroes are often very agreeable to look at and follow in their tumultuous course ; but such is not the just representation of *modern* man. Let us select a prominent feature out of Mr. Kingsley's gallery, as an example of what we mean. The hero before us is endowed with great physical courage. To encounter risks, which would throw any one besides into an agony of terror, is his enjoyment. Hair-breadth escapes are a happy escape from the monotony of existence. Another man is a born coward, with an exquisitely delicate and sensitive organization ; but sees that to be brave is the right thing, determines to be so,—strives, watches, and prays to this end, and trains himself, under a deep sense of duty, into a hero ; displays a courage in danger, and endurance in suffering, which are the result, not of insensibility to danger, but of patient determination to fulfil his duty to God and man. Does any one doubt, for a moment, which is the really noble and heroic character of these two ? Is not conscientious labour to do right, however feeble and imperfect, a far higher moral status of the mind, than impulse, however generous and however successfully realized in action ?

On one other feature in Mr. Kingsley's heroic characters, we must say a word. He has been happily described as the advocate of

"muscular Christianity;" and in this last work, his admiration of *sinew* seems to burn higher than ever. His heroes are always men of gigantic physical strength. No one who stands less than six-foot-four in his shoes can hope for admission into Mr. Kingsley's temple. His good men all have broad chests and strong limbs, can climb mountains, swim rivers, and above all ride across the country, with marvellous vigour. His bad men, on the contrary, are sure to be puny, take little exercise, and present themselves with narrow chests, stooping backs, and a strong attachment to sofas and arm-chairs. Now, without wishing to disparage for a moment physical strength and energy, any more than any other of the gifts of the Great Benefactor, and giving all due honour to the habits and exercises by which such strength is cherished and sustained, we confess ourselves to be wearied with this sort of homage to the physical man and the brute portion of our nature. The body, with all the respect due to it, is not the man. We cannot persuade ourselves to believe in this necessary connexion of moral and bodily excellence, and, after all, think more highly of David than Goliath. Pusillanimous hearts oftentimes beat under those magnificent exteriors; while, on the other hand, every Christian grace, and every noble and heroic quality, in many instances allied to great infirmity of body, is to be found on the sick-bed as well as in the field of battle, in the hospital of the Crimea as well as in the field of blood. It seems to us to be one of the noble functions of Christianity to protest against that excessive honour given to the body, which characterized the ancient world, which threw a religious importance over the gymnasium, and made the beautiful synonymous with the good. And, under her influence, civilization has proceeded more and more to exalt the industrial over the military spirit, to prove that intellect and ingenuity and patience are capable of higher achievements than the thews and sinews of warriors, and the stormy passions of the battle-field. No reasonable, not to say, Christian man can wish that the world should unlearn the lesson which religion and philosophy have combined to teach; and we therefore find it impossible, in this as in many other respects, to become the pupils of Mr. Kingsley. Mr. Ruskin appears to us to have truth on his side when he says, "that there is a certain period of soul-culture, when it begins to interfere with some of the characters of typical beauty, belonging to the human frame; the stirring of the intellect wearing down the flesh, and the moral enthusiasm burning its way out to heaven, through the emaciation of the earthly vessel: and there is, in this indication of subduing the mortal by the immortal part, an ideal glory of perhaps a purer and higher range than that of the more perfect material form; we conceive, I think, more nobly of the weak presence of Paul, than of the fair and ruddy countenance of Daniel."*

We had intended to present our readers with something of a

* Ruskin, *Modern Painters*. Vol. ii., p. 210.

sketch of the *dramatis personæ*, and of the incidents and scenery of the work before us ; but our space forbids it. And Mr. Kingsley's popularity as a writer, founded on his strong antipathy to oppression ; his interest in the poor ; his more than honesty to the rich ; his powerful exhibition of strong passions and tragic catastrophes ; his poetry and enthusiasm ; his ardent desire to be useful, though rarely, as we think, taking the proper way ; his graphic powers, and his pure, strong, manly English style ; all contribute to insure him plenty of readers, without a ticket of approbation from us. We should be sorry if the neglect to give a more detailed account of this new book were misconstrued into contempt of it. Mr. Kingsley is, as we think, an improved, and an improving man ; and should the intensity of his nature ever take the highest direction—his heroes be cast in a Christian mould, and his sentiments and feelings catch something more of the true character of the Great Master he wishes to serve, he might become far more useful than he has ever been mischievous. In return for this courtesy, may we humbly beg of him to withhold another volume of *sermons*, till he has drunk deeper into the spirit of the Volume for which he often professes so sincere a respect ?

One more observation we must add, to express our apprehension lest any word in the preceding observations should seem to cast something of disparagement on that "*body*" which, after all, is the appointed associate of the soul ; which is described in the infallible volume as the temple of the Holy Ghost, and which, under some new modification, is designed to dwell with the spirit through all the ages of eternity in the "palace of the Great King." The body, as the ally of the soul, deserves the profoundest respect ; and it is only when the physical nature is exalted above the moral, that we begin to protest, and feel it right to remind these physical philosophers, that "the soul is the man," and the body mere dust and ashes, till the spirit gives it life, power, and *perpetuity*.

BRIEF NOTICES OF NEW BOOKS.

Ecclesiastical Outlines, &c. &c. By the Rev. Arthur Isham, M.A.,
Rector of Weston Turville, and late Fellow of All Souls. London :
Bell and Daldy.

It is impossible to go through this volume without being impressed with a conviction of the variety of the Author's reading, his earnestness in doing good, and his spirit of hopefulness about his species. He here supplies us with a good historical and theological

cal defence of the Church of England: he presses her claims, not as a man who has only exterior religion in view, and would be satisfied to have the Church without the fire on her altar; and he has the almost incredible charity to believe that her strongest antagonists, if they are men of God, must be so altered, by a just exposition of her claims, as to surrender their prejudices and antipathies, and resort to her as to a common mother and guide. The opponents of the Established Church are not, we fear, made of such plastic materials—otherwise Popery might, long since, have surrendered herself to Barrow, Dissent to Hooker, and the whole world have melted into one holy and happy family, living in the sunshine of its common Father's presence. We honour Mr. Isham even for his illusion, because it goes far to prove that he himself is a man accessible to truth on every side, and would joyfully unite himself with any body where the real elements of a true Church are to be found. At present, our prospects are not of this sunshiny character. Popery and Dissent are pulling in opposite directions; the first calling on us to believe every thing, and some, Dissenters at least, to believe very little. We seem ourselves to occupy a middle point, where the antagonistic parties may meet,—when the first shall be satisfied to ask no more than Scripture, and the last to grant all that Scripture, demands. No man is more to be honoured than he who, like Mr. Isham, makes it the object of his life to bring all the true sheep into one fold, of which the Blessed Jesus is the Good Shepherd.

Select Works of Thomas Chalmers, D.D. Vol. X. The Christian and Economic Polity of a Nation, with especial reference to Large Towns. Edinburgh: Constable. 1856.

THE more the sentiments of Dr. Chalmers, on all points but one—Ecclesiastical Polity—are studied, recognised, and acted upon, the better for the Church and nation. We have hitherto taken no notice of the cheap and convenient republication of his select works, by Messrs. Constable; but we cannot let this volume pass by, without reminding our readers that this work on "Economic Polity," together with that on "Pauperism," have been the main instruments of accomplishing one of the most momentous reforms in our own social Government; viz., the substituting of the present Poor Law for that which was so long the running sore of our Parochial administration. Every parish in this kingdom is, we confidently believe, reaping a valuable harvest from the labours of Dr. Chalmers in the field of home Economics.

The declaration of the Prime Minister of the day on which Dr. Chalmers's assault on the English Poor Law saw the light,—that he "longed to read him, but that his Scotticisms made it next to impossible to him,"—led, with the consent of Dr. Chalmers, to an Anglicised republication of the Tracts on Pauperism, which had large

circulation in this country, and which, no doubt, to a great extent, gave authority to his proposed changes in the Poor Law system. Dr. Chalmers' opinions, on this as well as on other subjects he has treated, have lived after him, and are perpetuated in the moral, philosophical, theological, and political institutions of the day. England owes many things to Scotland which may fairly be set against her gift of the race of Stuarts—the Scotch melodies—the economics (not the philosophy) of Adam Smith—the poetry of Burns—the philosophy of Read and Dugald Stewart—the tales and poems of Walter Scott,—and the works of Dr. Chalmers, the most powerful *hortatory* divine of his age. We should wish to assist in giving this Vol. X. the wide circulation which it deserves.

Moral and Devotional Theology of the Church of Rome, according to the Authoritative Teaching of S. Alfonso de Liguori. By the Rev. F. Meyrick, M.A., Fellow and Tutor of Trinity College, Oxford. J. and C. Mozley. 1857.

THIS important volume is chiefly a republication of Reviews published in the "Christian Remembrancer;" and it presents a most impressive exposition of, we had almost said, the profligacy of the Church of Rome on the subject of Morals. The subjects successively treated of are—1. St. Alfonso de Liguori's Theory of Truth;—2. Certain points in his Moral Theology;—3. His Theory of Theft;—4. His Glories of Mary;—and lastly, the charges of the Rev. R. S. Wilberforce against the Church of England. And it is to be remembered, that Mr. Meyrick, in dealing with Alfonso de Liguori, is not dealing with a writer whose authority is only equivocal, or is of an ancient date, but with a teacher of comparatively modern date, and whose theory of religion and morals is unhesitatingly adopted by the highest authorities of the Church of Rome,—by the Pope, in his inner Sanctuary, for the use of the world, and by Cardinal Wiseman, Mr. Manning, &c., for the special benefit of the people of England. Mr. Meyrick tells us, in a short Preface, that he has republished his articles from public Reviews, with the express object of giving the authority of a known and accredited name to his statements; and that he has felt obliged to abstain from reference to the most offensive parts of the writings of Liguori from a regard to common modesty.—The volume, besides Mr. Meyrick's own portion of it, includes an Introduction prefixed to the Volume as re-published in America, from the hand of the Rev. A. C. Coxe of Baltimore, which exhibits a most startling picture of the influence of these Romish principles in America. It also testifies to the importance which Mr. Coxe justly attaches to the arguments and facts of Mr. Meyrick.—On the whole, this publication must be regarded as one of real importance. It is learned, calm, logical, and coming as it does from a person all whose tendencies have been supposed to be to what is termed the Ultra High Church system of Theology, it ought to

have weight with those who shut their ears to such counsellors as ourselves. Romanists are found sufficiently hardy to deny—1, That the morals of De Liguori are corrupt; and 2, That he is received as an authority in the Church of Rome. Let any writer who has been misled by either of these bold affirmations study this volume, and he will find these assertions absolutely crushed by the overwhelming contradictions to them. Mr. Meyrick may congratulate himself that he has the honour of succeeding to the office of Pascal in exposing and rebuking the gross immoralities of the Church of Rome; and although it is not to be hoped that any second man should bring to the same office the same amount of wit, genius, power, the Author has accomplished his task in such a manner as to confer a real benefit on society, and to merit the cordial thanks of the Church.

Resolutions handed in at the General Meeting of the Society for Promoting Christian Knowledge, on Tuesday, March 3, 1857; and to be moved by the Rev. Dr. Biber at the Meeting of the Board on Tuesday, June 2, 1857.

THE following Resolutions have been circulated so largely from Dr. Biber's *Home Press*, as to amount to a publication; and we, therefore, venture to give them a place in our work, trusting that this use of them will lead to a full attendance of members of the Society for Promoting Christian Knowledge when the motion is brought forward. We ourselves are far from insensible to the importance of a careful critical revision of some parts of our translation, and we cannot complain of any modest and competent Biblical critic or critics who should send forth, on their single authority, copies of the Scriptures, with marginal readings such as the laws of good scholarship may prescribe. But to raise a voluntary Association to the position of authorized judges of the English text, would, as we believe, be to set the nation by the ears, and to lessen the authority of the Holy Volume in nine-tenths of the houses in the land. The Resolutions are as follows:—

"1. That a correct knowledge of the contents of the Holy Scriptures is a fundamental part of Christian knowledge.

"2. That since the publication of the English Authorized Version, in 1611, additional light has been thrown both upon the Original Text of the Holy Scriptures by collations of manuscripts, and upon the sense of particular passages by the researches of Biblical Scholars.

"3. That it is desirable that so much of the additional information thus obtained as is not of a conjectural or doubtful character, but authenticated by evidence, and sanctioned by the authority of competent Biblical Scholars, should be made available to English Readers and Students of Holy Scripture, not skilled in the original languages.

"4. That to effect this desirable object falls eminently within the province of this Society, as a Society expressly founded and constituted for the purpose of promoting Christian Knowledge.

"5. That a Committee of Inquiry, consisting of — Members of the Standing Committee, and an equal number of Members of this Board, not

being Members of the Standing Committee, be appointed to consider the scheme for carrying out the above object appended to the present resolution, and to report thereon to this Board."

VIEW OF PUBLIC AFFAIRS.

WE have abstained for some time from making more than the very scantiest reference to the affairs of *Spain*, in the fear of wearying our readers by stale repetitions of the same stories of misrule and profligacy. But our Protestant fingers will not be restrained, when we have to record the ecstasies of the most profligate court in Europe, at the recovery of a "holy nail" taken from the "True Cross" at Jerusalem, and which had been abstracted by sacrilegious hands, with the casket in which it was enshrined, from its depository at Madrid. The Queen has had a magnificent casket constructed instead of that which has been purloined, and the King Consort and herself are almost frantic with joy. One would be glad to see a nail of any kind driven through the temples of all such hypocrisies and follies.

Prussia appears to be preparing to render fit honours to the Princess of England on her approaching nuptials with the Prince of Prussia. It is difficult for little folks to penetrate the depths of palaces. But all that has been heard of these young persons is favourable to them; and it is only justice to the Royal parents of the English princess to say, that in no court of Europe does the same care seem to have been applied, even for centuries, in the religious and intelligent education of the Royal family. We have yet to see what fruit the Royal branch will bear in another soil and atmosphere. She cannot enter Prussia as a mere foreigner, with all the benefits she must have received from intercourse with a father so well acquainted with it.

The Emperor of *Austria*, with his Empress, have been employed on a visit to their Hungarian dominions. It is scarcely possible that two young sovereigns—against whom the worst that can be charged is, that they have succeeded to a despotic inheritance, and have called in the Pope to make bad worse by giving to tyranny the aid of superstition—should not receive something like a kind welcome from at least the higher orders in the various Provinces of their Empire. And the Emperor has called to his aid a magnificent *entrée*, balls, amnesties, and all the usual instruments by which men are cheated out of their civil and political rights. A large sum, designed to restore the Castle of Buda, has been appropriated to the public charities of Pesth. What a blessing would it be if such a transfer could be regarded as typical of the future government of the continental countries—the substitution of hospitals and schools for fortresses and prisons. The wielders

of despotic governments must themselves long for such a change, and are as much objects of pity as of blame.

From *France* we hear of little but the magnificent receptions granted to the Russian Grand Duke and the King of Bavaria: huntings at Fontainebleau, and dress and dissipation everywhere. Many sad stories are current of the profligacy of the Emperor, and of the sorrows of his young Queen. What a contrast to our own Court!

The report is confirmed, by fresh intelligence from Constantinople, of the defeat of a strong Russian force in *Circassia*. In the midst of the recent war, these children of the mountains appeared to have lent the Allied armies no very substantial aid. Perhaps they were of opinion, that whilst others were fighting for them, it was needless for them to throw away powder and shot in superfluous warfare; but now, when they are thrown back on themselves, the sword is unsheathed, and to some purpose. In Europe we have heard little of Russians, except as connected with the visit of the Grand Duke to the Emperor of France. The festivities of Paris and Fontainebleau have not seemed much to his taste; and he has shown, like the rough founder of his Empire, more taste for ships and fortresses than for balls and fine ladies. On the whole, he has given such a foretaste of his vigour and intelligence as assures us that, in the case of another war, he would be a formidable antagonist; and he may at this moment be mapping out accessible points of a future assault by which he is to avenge the destruction of Sebastopol. What is to be the ultimate history of those vast consolidated empires which are growing up in the East and the West of the world — Russia with one quarter of the globe, and America with another? Our own possessions are too much split into parts to be formidable to the rest of the world. With almost unbounded territorial possessions, including our colonies, our efforts in war must be always disjointed, whilst we ourselves are vulnerable at a hundred points. But such is not the case with Russia and America. Possessing, as each of them does, a quarter of the globe, within a sort of ring fence, or at the least so connected as to be able to act with united force; will their history be that of Assyria, or Babylon, or Persepolis, in old times, or of Venice in the mediæval ages? Will they burst, like bladders, by their own extension? Will it be as true of them as of Rome — “*mole ruit sud*?” The union of North with South America may, perhaps, not last long enough for the full development of their united powers; and Russia may weaken her own power to do mischief, by her constant efforts to do it. But it will not, we suspect, be the fault of the Grand Duke, if, in another war, the Russians should be driven to sink one fleet and to lock up another. He will make a fight for it, if it be only to be taught once more that more goes to the formation of a navy than masts and paddles, and that sailors can be educated only where perpetual voyages, on

hazardous coasts, discipline the men to triumph on those wide waters which have been the nurseries of their skill and courage.

The news from *the East* has been of a very mixed character. Although the war with *Persia* has come to an end, our troops appear to be posted, till some security is obtained for the fulfilment of the treaty, in a region of fever and death; and the accumulated trials of the war, even when all has seemed to be triumph, have already issued in the self-destruction of two of the highest officers of the army and navy. We suppose that the depressing influences of the climate have had much to do with these tragical events.—Nor is the intelligence from India of a cheering character. The native regiments have, in several instances, discovered a spirit of mutiny; and one of them, the 19th, has already been disbanded. The same fate is said to await the 34th. The great security for the discipline, and even fidelity, of these regiments, is the power of the European over the Eastern mind, and therefore the multiplication of good European officers. The deficiency of such officers is much complained of by those best acquainted with India.

Some difficulty has arisen with *America*, though, we trust, not of a serious character, on the subject of the Dallas-Clarendon Treaty. It is cheering to find the Senate of Pennsylvania rejecting the decision in the Dred Scott case, as opposed to the Constitution of the States. Surely the decree that a black complexion is to exclude men from the rights of citizenship and humanity, will not long be endured by a great, free, Protestant people?

At *Home*, the Houses of Parliament have assembled; and, as usual, the first act in the Commons was the electing of their Speaker. A large body on both sides of the House would probably have been willing to accept Mr. Walpole as a man, though not as a politician. But the will of the Premier was to have Mr. Denison; and, for the present, his will is law. The office is no sinecure. To be the judge in all disputes; to reduce 650 persons, many of them from the Sister Isle, to good order; to keep awake through interminable debates; never, for a moment, to give the impression of partiality in a single subject of discussion; all this supposes more wit, wisdom, and patience than is required in any man, except, indeed, the Chairman of the Marylebone Vestry.

A change has taken place in the Government—the substitution of Sir J. Ramsden for Mr. F. Peel. The alleged reason for getting rid of the latter gentleman is his loss of a seat in Parliament. But this, we should think, might in his case have been easily remedied if his presence in the Government had been particularly coveted. The fact is, that few men have rendered themselves so unpopular with all parties as the ex-Under-Secretary. His manner is hard, and his temper seems to be ungracious. We can remember his first speech in Parliament, and the brief but pregnant comment upon it of the highest authority in that Assembly—“clever, but most disagreeable.” Sir J. Ramsden, his successor, gives promise

of considerable efficiency; and Lord Palmerston has eased him of a task for which the new Secretary could not be prepared, by himself bringing forward the army estimates; having last brought them forward at the distance of near half a century. Our military reformers are much dissatisfied with the amount of reform promised by the Premier; but no one disputes the extraordinary vigour and clearness of his speech, illuminated as it was by unusual flashes of wit and gaiety on such a topic. Lord Palmerston has also dexterously managed to get rid, to a great extent, of troublesome parliamentary questions for the present Session; so that he may enjoy his bed of roses, at least for a season. As a compensation to his liberal allies, he has taken the Jews' Bill out of Lord John Russell's hands, and has carried by a large majority a resolution both to get rid of certain needless political and civil oaths; and, at the same time, of the much-disputed, but, as it seems to us, all important words, "on the faith of a Christian."—It remains to be seen how the House of Lords will deal with the question. Whilst it is difficult to deny to any body of citizens the right to be represented by one of their own body in Parliament, it is impossible to forget that Christianity is part and parcel of the law of the land—that Parliament is its legitimate guardian—and that no assembly can be regarded as Christian which is partly compounded of the worst enemies of the religion of Christ. Lord Palmerston's assumption of the Bill is a dexterous stroke of policy. It is popular in the Commons, and stands every chance of being rejected in the Lords. Lord Palmerston's argument, that Christians can never drift into Judaism because of the overwhelming tendency of the human mind to *progress*, is strangely confounded by the secessions to Popery in our own days; and perhaps also contradicted by the very fact that Christian legislators are, at the present moment, found to advocate Jewish claims. The Premier has also avowed his intention to get rid of what is called the "Ministers' Money" in Ireland. This partial, and, we may say, oppressive tax, has been regarded by many as one of the defences of the Irish Church. But there are outworks of a fortification, which are either too weak or too ill-placed to be worth preserving; and we are not sure that this is not the case with this particular tax. Mr. Disraeli has announced his intention to get up a fight on the subject—whether from attachment to Christianity or to the Church, let the public judge. The rights of married "women" have again been debated in the House of Commons. Every movement which has for its object the creation of a separate jurisdiction and interest between men and their wives, is, in our judgment, strongly to be deprecated. At the same time, women stand much in need even of *property* protection against profligate or tyrannical husbands.

In the *House of Lords*, an interesting debate has taken place on the subject of "Divorce." The Lord Chancellor presented a Bill

meant to facilitate Divorce in case of adultery—and to sanction the marriage of the guilty parties. Lord Lyndhurst proposed to allow of Divorce for other reasons than adultery. A majority of the Bishops consented to the mere introduction of the Bill, for the sake of what is good in it ; but the Primate has carried an amendment to prohibit the marriage of the *guilty* party, condemned as such marriages are, in his judgment, by the express letter of the Holy Scriptures.—Lord Lyndhurst's moral code is not, we fear, likely to be of the very strictest character. Great intellectual powers are no security for high spiritual attainments. The facility he would give to Divorce would, judging from the history of other European countries, tend to great corruption of morals.

The *Public Meetings*, beginning with the month of May, have now nearly come to an end ; and we have referred to their general character in another part of this Number. Their spirit has been such as to cheer the friends of religion and benevolence. It is curious to watch the *animus* with which the weekly and other periodicals of various complexions contemplate these Meetings. One High-Church weekly paper, conducted with much ability—though not without symptoms of a half discordance between the Editor and his correspondents—is pleased to pronounce a sort of elegiac over the supposed crippled condition of the Religious Societies, because the same men have often addressed the different Meetings, and because every Meeting during the month has not been a full one. The singer of this dirge over decaying Societies appears to forget that all the leading institutions have been crowded almost to suffocation, and that almost the whole of them have to rejoice over an increase both of their incomes and of their supporters. The “Saturday Review,” which is “broad” in religion, Peelite in politics, and resolutely antagonistic to Evangelical principles, almost gnashes its teeth at the appointment of Evangelical Bishops, and the triumphs of religious and benevolent Societies. Exeter Hall is to them a sort of Pandemonium. The speakers are knaves or fools. What a happiness it would be if these reformers of religious institutions would give their presence, instead of their pens and ink, to the cause of reformation. As far as we observe, the smallest possible fraction of the Broad Church party is ever found at any committee or meeting for the promotion of religious or benevolent objects. Their benevolence appears, in a large number of instances at least, to be a circumference without a centre—beneficent to *all*, but to no one in particular ; diffused over an immeasurable surface, but collected at no point of action ; the antagonist of all existing Societies, but without a single Society of its own. One fact is noticeable, as to this coterie of writers—that every one of their enterprises is a complete failure. They write up the Peelites, and the Peelites are crushed. They attack Exeter Hall, and it flourishes beyond all example. They scoff at the Evangelicals, and

immediately mitres fall on their heads. The truth is, that the English mind is not to be swayed by clever reasonings which have no foundation in truth, and make no appeal to the deep passions of the human heart. Spiritual religion is not to be stifled by a sarcasm; and the springs of benevolence will continue to work, in spite of the attempts of raw and unsympathising men to clog their action. The *Saturday Review* has evidently a mixture of better and worse among its contributors; and *one* conspicuously crooked hand is often at work to distort facts and cast abroad firebrands. We should be glad to see the wheat separated from the chaff, and great abilities consecrated to the highest objects. Fault-finding is a bad trade, both for the mind and the pocket.

A vindication has appeared in the *Times*, of Mr. Carus Wilson's establishment for the education of the orphan children of Clergymen; from the attacks of Mrs. Gaskell, the biographer of Charlotte Brontë, and it appears to us complete. No defence of the Institution in its present state is called for, as no attack is made upon it, and the whole nation bear testimony to its value. But the present Chaplain of the Institution has established the fact, that Charlotte Brontë's censures of its state, even in the days of her own childhood, are unwarranted; and that her picture is that of a morbid fancy, mixing up fiction with fact, and traducing, with a random pen, an Institution to which she and her family were wholesale debtors. Mrs. Gaskell is said to belong to a class of religionists who have the strongest possible reasons for wishing to discredit an orthodox faith.

ANSWERS TO CORRESPONDENTS.

WE have received a communication from a Director of Girard College, Philadelphia, complaining of a statement in a Miscellaneous Paper in our April Number, that "the Bible is not allowed to be read in the College;" and giving an extract from the Rules of the College, requiring the President to "conduct the family prayers," which shall consist of "a hymn, a portion of Scripture, and prayer." This statement sufficiently establishes the fact, that the reading of Scripture is not merely allowed, but enjoined. But our Correspondent, M. W., to whom the Director's note has been referred, asks whether, if he has been mistaken as to "reading the Scriptures," it is not the fact, that all distinctive interpretation of the Word of God is not strictly prohibited; and whether one of the highest Episcopal authorities in America, in an Address to the authorities of Philadelphia, had not characterized the Institution as a "School of Infidelity?" Having said thus much on the subject, we fear that we must dismiss it; as we cannot allow this work to become the medium of a controversy.

We desire to acknowledge a slip of the pen in having announced Messrs. Baldwin's instead of Messrs. Longman's name, as the Publishers of the new, and, in our judgment, dishonest edition of Hartwell Horne's Introduction to the Scriptures.

THE
CHRISTIAN OBSERVER.

NEW
SERIES. } No. 235.

JULY.

[1857.]

MISCELLANEOUS ARTICLES.

[The Editor desires to be considered as not responsible except for the general tone and character of the Papers in the "Miscellaneous" department of this Work.]

A CONFIRMATION.

It is a morning of deep interest, when the bells ring out from the belfry of the old Church, and proclaim that the day of Confirmation has arrived. Many parents' eyes fill with the tears of hope, or fear, or joy. In the young, hope prevails over other feelings. Soon, even before the time appointed, groups of young persons begin to assemble; and at length a long line of them sweep up along the gentle elevation of the church path, to that House of God, where most of them were first brought to the sacred font—where they have listened, it may be, to earnest and affectionate addresses from their ministers—and where most of them hope to lie down, under a turf grave, by the side of their fathers and mothers. It is indeed a morning of deep interest, because it is the ushering in of the day which will be, to many of those young persons, the starting-post whence they will take their course to unchanging happiness or misery.

We must believe that there is a great variety of state and feeling among the candidates pressing up to the Bishop.

That boy with a heavy, sluggish countenance, moving slowly on in the procession, has not the appearance of having either thought or felt very deeply. But, then, in all probability he has received little or no education. He was, perhaps, taken from school to mind crows when he was almost as much afraid of them as they of him; and even now he may have arrived at a very imperfect conception even of some of the main truths which give its especial character to the religion of Christ. But yet his minister may have been satisfied that there is a good, though sluggish,

feeling at work in him. His mind is like one of those slow streams of which it is difficult to affirm, though we suspect it, that they have any motion at all. But he has carefully, though heavily, attended the various preparation classes; and has, now and then, perhaps shown a sort of half-awakened consciousness that all is not right with him, and that something more ought to be done; and thus giving at least a faint promise of better things. I could not myself have turned him back as a candidate for Confirmation, because I think that Christianity is meant to reach to the lowest condition of human nature as well as the highest, to "raise the" very "beggar from the dunghill, and seat him even with princes;" and I cannot but hope that a compassionate Saviour will fan into a flame the faint spark which I must believe to be kindled in the shady places of such a mind.

Another of the lads seems to be made of a different material. He marches up to the altar with a little too much of at least seeming self-confidence, and looks as though his mind has been in anything but a sluggish state. The thing to be feared in him is, obviously, rather too much tendency to presumption. He has been well taught—has been educated, it may be, in a good National School—and is better furnished as to Scriptural knowledge and the other elements of an English education, than perhaps any other class of boys in the parish. In looking close at him, I seem to see something better mixed up with his apparent boldness; and I think that his half-confident manner is partly put on to hide deeper feelings than he is willing to acknowledge. An English boy does not like to look abashed; and he sometimes attempts to hide his real apprehensions and nervousness under the thin garb of an assumed courage. I can conceive that this very boy, as he kneels at the communion-table, may be the subject of deep emotions, and of real self-humiliation in the presence of God.

I exceedingly like the look of that third boy, and cannot but hope that he is much in earnest. There is little of exterior show, indeed, but it is impossible not to believe that there is a well-spring of feeling below.—What a fine English face he has; fresh, modest, open, firm. I can conceive Timothy, when he first found his way into the presence of the Apostle—his mind well stored with Scriptural knowledge by the holy labours of his natural teachers—to have had much of the same appearance and manner with this young person. If he lives, may we not hope that he may sound the depths of religious knowledge and experience to an extent to which others are strangers; and may perhaps go forth as a standard-bearer in the armies of the Cross? What a joy it must be to parents and ministers to watch the course of such a boy; at least, if his character answers to his appearance. That is no mere pageant in which he is now playing a part. The

heart, I cannot doubt, goes with the act ; and he is riveting the chain which is to bind him to the throne of God for ever.

I turn now to the other sex.—That girl has a look of unusual emptiness ; but it may be more the fault of the head than of the heart, and her minister may have found that, up to the full extent of her small capacity, she has been preparing for this solemn ordinance, and that what mind she has is really given to the subject. I have often observed that there is in the English character, and perhaps especially in the feeblest specimens of the female English mind—to adopt a fashionable phraseology—a good deal of subjective religion where there is little of what is objective. They *feel* more than they *know*. Warm hearts are not always allied to strong understandings ; and persons may have a real faith in the heart who could give a very poor account of it. Some of these cases, however, must be very perplexing to the conscientious minister, and will prompt him to labour more in one of the most interesting and important of all fields of theological occupation—the study of the human heart. Among other things, he will remember that Christianity is, as Pascal has described it, rather a religion of the affections than of the understanding, and this will dispose him to look more at the heart than the head in the case of his young scholars. At all events, he will be cautious not to clothe the Gospel in a robe of terrors.

Another, by the side of this last confirmer, has a great look of overwrought sensibility. What a pale face, and what a trembling hand ! It is not at all unlikely, from these outward symptoms, that she has fallen into the hands of some stern minister or governess, who has exhibited to her rather the startling image of God as He rolled the thunders of Mount Sinai, than as He descends with healing on His wings, on Mount Zion. Has it been sufficiently taught her that Baptism is not only a pledge, on the part of the candidate given to God, but is also a sign and pledge, on the part of a common Father, of His readiness to welcome and bless His children ? It may be necessary, in the case of scared or blunted consciences, to present the terrors of the Lord. But I cannot conceive that the young are to be scolded or terrified into Christians. God is a Father ; and nothing opposed to the character of the tenderest of all parents ought to be imputed to Him. I would not for a moment make light of sin, or call in question the stern necessity of doing justice to the holiness as well as to the compassion of God. But I am deeply persuaded that the *encouragements* of religion are not sufficiently employed in the education of the human heart. Full justice is not, as it appears to me, rendered to a God of infinite Love. The Mercy Seat is only half unveiled, and the trembling penitent is invited to approach as a slave, when the Great Teacher invites him to approach as a loving and confiding child.

But I have one more candidate to notice. Eusebia, whom I see

next approach, is all that could be desired in her exterior—her dress, her look, her manner. And these are, I believe, the true indices of a mind visited and sanctified by the Holy Ghost. She has much, both in her appearance and her character, which is almost peculiar to the “devout women” of our own happy land. Other countries have produced female sovereigns, authors, artists, of the highest order of excellence. But it is rare, indeed, to find among them what I have often seen amongst ourselves—women beautiful to the eye, and cheering the heart by the exhibition of all those qualities which are so prominent, may I not say it, in the Scriptural picture of the Mother of our Blessed Lord—humility, tenderness, strength, courage, a cleaving to the Great Master in life and in death, following Him to the cross, and seeking Him in the sepulchre.—Such persons are not, perhaps, the lights of society in its scenes of gaiety and splendour; but how bright is the lamp which they carry to the sick-chamber, the prison, the house of mourning; mainly anxious, as they go on, to hear the words addressed to them,—“Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me.”

But the candidates are not the only persons to be considered in a Confirmation. With what feelings are their *parents* able to survey the scene? Does it bring with it no visitings of the heart; no rebukes of conscience; no wish for the restoration of wasted hours; no desire to have emulated the holy and loving labours of Lois and Eunice in the education of the youthful Apostle; no spirit of supplication for themselves and their child, that this day may be a day of revival from the Lord, and that the dews of Grace may be abundantly poured out upon these young heads and hearts? May the parents of this great family of children also receive a new “Confirmation” of their hitherto wavering resolutions to bring those to God whom He has especially given to their care.

And, again, how is the *minister of religion* likely to be affected by the scene which meets his eye at a Confirmation?

In the first place, he will, in many cases, I think, find deep cause for humiliation in the painful amount of religious ignorance of many of the party before him who have come to his Confirmation classes. Such ignorance is calculated at least to awaken suspicion that his own ministry may have something to do with this painful state of things. It may lead also to the questions,—whether he has been a sufficiently frequent visitor at the various schools in his parish?—whether every parochial event has been sufficiently recognised, adverted to, preached upon?—whether he has been willing to spend and be spent in the service of his Divine Master?

Another conviction which will be almost sure to force itself upon his mind, is the infinite value of the close intercourse he has now enjoyed with the younger members of his flock. He has never before been so thoroughly face to face with them. Neither

of the parties have, before, had a close and intimate view of the other. At length, the barrier has been broken down; the pastor has come into close contact with his flock; and he has been permitted, personally and individually, to invite them to the green pastures where the Great Shepherd feeds His flock. Can he not perpetuate this close intercourse of mind with mind, and heart with heart, by Bible Classes, or some other expedient? Will he not labour to make them feel that he is a friend to whom they may come in seasons of need and perplexity, and be sure to find a hand ready to bind up their wounds, and guide them into the land of peace and joy?

And, finally, will he not be most thankful for an ordinance which gives him these special privileges? It is a strong conviction of my own mind, that the Church of our land, if really called into full operation, is amply sufficient to satisfy the cravings of the most anxious mind as to the spiritual instruction and education of our people. What, for example, would not "*Confirmation*" do for us, if fully worked as a part of the spiritual machinery in our parishes? How might it be expected, under the influences of the Blessed Spirit, so amply vouchsafed to all who devoutly seek Him, to accomplish such changes as would clothe the barren wilderness with sudden and enduring verdure and fertility!

The Confirmation is over—the Bishop has gone; but the influence of his simple and earnest address is deeply felt. Let parents, ministers, and young people go home to watch and pray that this may be a season of conversion to many souls. Let them not fail to remember the fleeting character of all lively impressions on the mind and affections. Let them make haste to rivet such feelings by immediately *acting upon them*. Let them call to mind that wasted impressions have the double effect of hardening the heart and calling down the heavy displeasure of God.

H.

PERIODS OF RELIGIOUS EXCITEMENT, AND THE CHRISTIAN'S DUTY RESPECTING THEM.

THERE is a natural tendency to sluggishness in the human mind, which renders the application of stimulants necessary, in order to prevent an entire stagnation of the current of profitable thought and action in every thing which concerns the moral and spiritual welfare of mankind. Hence arose the necessity for the preaching of the everlasting Gospel,—for the sabbatical institution,—for the recurrence of stated periods of religious worship,—for the multiplication of means of various kinds, calculated to arrest attention, and to produce serious thought and reflection on sacred subjects.

Yet we see means which, at one time, were productive of most beneficial results, becoming gradually less and less effective when the novelty of them is gone, and men have accustomed themselves to a formal, cold, and negligent use of them.

The Asiatic Churches of the Apocalypse read us some instructive lessons on this subject. The tendency to decline is, in almost every instance, apparent; and the warning voice is raised to caution each of them against dangers on the right hand and on the left. The history of the Church bears constant and often distressing testimony to the existence of this downward tendency; and the providence of God has often interposed, in the most remarkable manner, to rouse the slumbering Church, or the slumbering Christian, from this state of spiritual torpor.

I have sometimes been tempted to conclude that, notwithstanding the great amount of Christian profession by which the present age is distinguished, there is yet a more widely-spread spirit of indifference to Divine truth, and a more determined resistance to its operation upon the heart, than in former times. But perhaps it is not really so. It may be true that hearers will now sit and listen unmoved to discourses, such as would have constrained men of a previous generation to tremble in fear of approaching judgment, or to melt with contrition at the foot of the Cross. But there is this difference between the two cases, that to the past age, the subject was new; it burst upon a thoughtless world like a thunderclap, and pressed upon their thoughts, their feelings, and their consciences, with all the force of a new discovery; whereas, in our age, the theme is regarded as a hackneyed one; it has been heard so often, that the mind which was not benefited by it at first, begins to loathe it as the Israelites did the manna in the wilderness; and the Christian minister has to ask himself, "How can I present this and the other essential doctrine in such a light as shall arrest the attention, and lay hold on the affections of those who hear me?" It frequently happens, too, that he gains but little by any effort he makes to obtain the ear of his audience;—the stagnant waters defy all his power to agitate them; they are stagnant still, and seem as if they must remain hopelessly so, unless some powerful, and perhaps unexpected means are suggested, which shall first stir up their feculence, and then drain off the purified stream into a new and purer channel.

If this be a true representation of the general tendency of the mind of man in reference to the great questions connected with his eternal condition, then we see a sufficient reason why new methods—provided they are in strict accordance with the Word of God—should be resorted to, for the purpose of rousing the careless to a consideration of their danger, and of the only effectual mode of escape. The analogy of God's dealing with man in the order of His providence, will serve to vindicate a recourse to some such mode of exciting the attention of mankind. How

often does He throw a young man out of his first track of thoughtless self-indulgence, or inactivity, into some exciting scene, where he is surrounded with dangers, involved in difficulties, and deprived of the counsel of judicious parents and affectionate friends! Cast upon his own resources, he is oppressed by difficulties he had not foreseen; he feels himself as one deserted and alone, amid scenes for which he is altogether unprepared. He is shaken out of his self-confidence and self-will; he regrets that he had so little benefited by the instructions he had received at home; he looks around for some one to sympathize with, and to guide him; and at length, when he least expects it, God sends him some kind and wise friend, who leads him to the Saviour, opens to him the Scripture, and directs him to pray for that gift of the Holy Spirit, without which none receive the truth in the love thereof, or enjoy the blessing of the Gospel of Christ; or the same result may be attained by some severe personal sickness, which has brought him to the verge of the grave, and caused him to tremble at the prospect of an unknown eternity; or by the loss of some dear friend, with whose life his own seemed to be bound up; or by the sudden blasting of all his earthly hopes, so as to leave him plunged in all the horrors of poverty and distress.

What are these changes, and such as these, but so many periods of excitement, to stir up the mind to a duty which it is ever prone to neglect, and to rouse it from a state of torpor, and of spiritual death, that it may learn to know its true condition, and to use the means essential for its deliverance?

Reference might be made to excitements of an opposite kind, intended to produce the same effect. Mercies are unexpectedly vouchsafed, that the mind may be drawn "with the cords of love, with the bands of a man." A smiling Providence invites the confidence of the wandering child, and bids him return to his Father's happy home; and some who have held sternly out against the storm of adversity, have yielded to the sunshine of paternal loving-kindness. Most frequently, however, the desired effect has been produced by the interchange of light and shade, of calm and tempest, of invitation and of threatening.

If, then, God uses this variety of mode in His providential dealings with those whom He brings eventually to the knowledge of Himself, we seem to be justified in drawing the inference, that it is our duty not rigidly to adhere to some given method in seeking the salvation of sinners; but that our eyes should be open to observe the peculiar character of the times in which we live, and of the men with whom we have to do. The Christian has but one great end in view,—to glorify the Saviour. The Christian minister has one great duty to fulfil, and that is, to preach Christ and Him crucified; nor must he ever go out of his way to please men by neglecting the special subject of his mission. They who think that the Gospel itself can become stale, and unsuited to the ad.

vancing intelligence of the age, give reason to apprehend that they themselves know nothing of its saving power. But there may be an old, dry, formal, and lifeless way of stating the truths of the Gospel, which shows the preacher does not feel what he says, and therefore cannot produce any feeling in the minds of his hearers commensurate with the magnitude and glory of his theme.

There is some ground to believe, that the present time is one of excitement in the minds of Christian ministers, to aim at a more effective proclamation of Divine truth than they have been accustomed to in years that are past. They see and feel that their preaching, however sincere, however correct, however consonant with the "analogy of the faith," has not proved powerful to attract the crowd, or to rouse the careless attendant at God's house, or to kindle high and devotional feeling in the breasts of their people generally. And the question is carefully canvassed, and made the subject of earnest prayer,—“What can I do to remedy these defects? Does it lie with me, or with my people, or with *both*?” This is to begin at the right end. It must lead to profitable results. It sets the mind to work, first on itself, and then for others. If I can find my own defect, and can obtain grace to remove it, I shall find out that with which I have to contend in my hearers. Let me but obtain fresh views of my Saviour's glory, and I shall speak of it with a freshness of spirit and of manner which shall communicate the interest I feel to those whom I address; preacher and hearers will be strengthened by their mutual faith, and the work of God will prosper where all had appeared to be sinking into the sleep of death.

Having been not altogether an inattentive observer of passing events, especially in the Church, I am free to plead guilty to the charge of some degree of apprehension lest the religious movements of the age might prove injurious rather than beneficial to the cause of Christ. I feared lest there might be more of the fire of nature than of grace in the zeal which manifested itself for the promotion of religion among the *masses*, as they are generally called. But I have seen occasion to modify some of my objections, and to set others aside.

It is very possible for a Christian minister to be so taken up with schools, with public lectures, with reading-rooms, with schemes to amuse the working portion of his parishioners, that he may be rendered less efficient as a preacher, and less attentive to the sick and dying members of his flock. And wherever this is so, he has constructed, at much cost of thought and labour, a vast machine, with an ingenious complication of wheels which move rapidly and in apparent order, but which fail to produce the effect which ought ever to be uppermost in his mind—the conversion of sinners unto God.

But if the great end of the ministry be kept steadily in view, then all these fresh appliances may be used, in their subordinate

capacity, with truly beneficial effect. Some zealous clergymen have, I think, carried their concessions to the taste of the age, too far. I would not provide drafts, or a smoking-room, lest they should lead to greater evils, and draw men away from their own family and their own fireside, for the sake of amusements, or for the gratification of a very questionable habit, which often leads to intemperance. It may be hoped this evil will be corrected by the piety and judgment of those who have made the experiment, and made it undoubtedly with the best possible intentions.

With such qualifications as sincere piety and sound judgment will suggest, it may be expected that the happiest effects will flow from this attempt, on the part of the Clergy, to show how fully they enter into the feelings, and how ready they are to contribute to the comfort and welfare, of the labouring sections of the community. Yet the clergyman who thus accommodates himself to the tastes of any portion of his flock, must never allow them to forget that he has a far higher end in view than that of giving them pleasure. He must make them understand that all he does is for their spiritual and eternal welfare; and that his real design is to raise them from earthly to heavenly objects of pursuit. He would thus—

“Allure to brighter worlds, and lead the way.”

The present age is one of excitement in every thing which can occupy the thoughts, and prompt the actions of mankind. The sinful world is all excitement in pursuit of forbidden pleasures; the commercial world is all excitement after gain; the literary world, the world of taste, the world of fashion, the world of science, is all alive, all in earnest, all full of expectancy and impatient desire; and it would be strange and lamentable if religion were the only subject respecting which no excitement was taking place. We may, then, be thankful for the impulse which is now given, while we learn to “use as not abusing it;” to keep it within Scriptural limits; to guard against excesses; to pray for wisdom that we may know how far to go, and where to stop; when to put on the steam, and when to use the drag; that we may not mar the work of Christ by any unhallowed admixture of the work of man; but that, watching unto prayer, we may endeavour to fulfil the duty of our sacred calling, which is, “to teach and to premonish, to feed and provide for the Lord’s family; to seek for Christ’s sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever.”

K.

OXFORD IN 1857.

Who is not interested in the Universities of our country? Who is there that does not watch, with a kindling eye and throbbing heart, the progress of truth there, or the advancement of error; the struggles of contending parties, and the religious phases which, as good or evil predominates, are presented to the world? They have been the cradle of martyrs and confessors. From thence have come forth some of the noblest champions who have fought in the vanguard against heresy and error. In Oxford, in the dawn of the English Reformation, Wycliffe buckled on the harness of war. In Oxford, the three worthies of the advancing movement who stood in the fiery gap of the Marian persecutions, and braved the utmost wrath of Rome—Cranmer, and Ridley, and Latimer—disputed and persuaded, before they were called to higher dignities of the true Church. Later still, the great religious revival of the last century originated with two Oxford men, Wesley and Whitefield; but was mainly directed and carried on by men almost entirely connected with the sister University—the Milners and Venn; and in the end, by Charles Simeon. We look at the Universities in the present day, and feel that they are and must be mighty engines either for good or for evil. Where have our Bishops and our Clergy been reared? Whence have come the Benchers and Barristers of our Courts of Law—the Statesmen, whose voice in the Commons chiefly agitate or tranquillize the country?—those Peers in the House of Lords whose tenantry people our counties, and whose word, either for truth or against it, is law with thousands? All these once cast in their lot with the square caps and bombasins of their undergraduate contemporaries in the Quadrangles and Examination Schools. Some of us have now sons passing through the same avenues into the various departments of life. Fellows and Tutors are our relatives and connexions, of whom we could wish to hear more, but of whom we know enough to be sure that their position with regard to the rising generation is of the highest importance. How, then, can we look upon our Universities with indifference? Their interests are our own. And shall we not labour, with all possible energy, to extend their efficiency, and point out their temptations, trials, and perplexities?

It is chiefly with one only of the English Universities that we wish at present to deal; and, with that University, not in its general, but in its *religious aspect*. For many years the attention of thinking men, and the anxieties of the religious community, especially those who were parents, have been directed to Oxford. Currents of evil influence were felt at one time to be undermining the whole fabric; and the question began to be asked, whether it

was right to plunge youthful and unsuspecting minds into so deadly an atmosphere. Counter-currents, however, soon set in; the University, though somewhat tardily, spoke out, and proved that she was sound at heart, and that the mutineers, who were endeavouring, in presumptuous self-confidence, to seize the helm, were but a section, whose opinions the majority repudiated. With the check, however, came a reaction. A new danger sprang up, which, taking a broader sweep, threatened still wider destruction. Popery gave way to scepticism; and as in a dissolving view, the Vatican faded into the Temple of Reason.

I may, perhaps, be permitted to offer a few more detailed observations on the subject of these various changes.

An attentive observer who looks back thirty years, and contrasts the past with the present, cannot fail, as I have already intimated, to recognise the fact, that Tractarianism has reached its zenith, and is visibly on the wane. It is now about five-and-twenty years since the first "Tract for the Times" was issued *ad Clerum*; and whatever were the views and objects of the party—I use the term advisedly—who commenced the series, the publication of No. 90, not ten years after, opened the eyes of most men to the real character of the movement. The condemnation of Tract 90, I should be inclined to say, was an hour of momentous change. The light which had flashed across the heavens, which had perplexed and startled many, and attracted a few, began to suffer a deep eclipse.

It is but just to the University to remember, that the first steps towards this happy result were taken by her in the assembling of Heads of Houses and Proctors to sit in judgment on Newman's brochure in 1841; and in summoning Convocation, in 1845, to pronounce a still more telling verdict upon Ward's "Ideal of the Christian Church." Both were condemned; and from that moment a visible check was given to the movement; although it is true that, in the phraseology of the railroad, the points being moved, a certain portion of the train slid away in its natural direction—to Rome. It is remarkable that, during the period which has intervened between that time and the present moment, the battle has been fought almost wholly out of Oxford; not because the spirit of controversy was extinct there, but because it was felt that the University, having freed itself from the imputation of general heterodoxy, was not called upon again to do more—a great mistake, as I think: for great exigencies demand strong remedies; but these were not applied. Power and responsibility are closely associated; and men who possessed the one should have recognised the other. Had the measures of 1841 and 1845 been carried out in colleges and lecture-rooms, and men known to sympathize with the Tract party been replaced by others of a different stamp, how much pain would have been spared to the country, how much scandal to the Church, and how many nascent mediævalists might have been kept

from Rome! The successive blows, however, dealt out against Tractarian doctrines and practices, either in the courts of law or by the press; by episcopal charges, parliamentary speeches, and especially by the voice of the middle classes of the country, not to mention the disgust awakened by the dishonesty of men abiding in the Church, though Papists at heart—all these have done their work, not only in Oxford, but throughout the country. At the same time came desertions from their ranks. Some went straight to Rome; others retreated from the crevasse, and sought safer standing. And now—what shall we say of the present aspect of Tractarianism in Oxford? Only one leader of any real distinction remains; and if we judge rightly, his influence upon the University is next to nothing. He never possessed, like Mr. Newman, the qualities of a leader; nor does he hold, like the former Vicar of St. Mary's, any parochial position, by which his opinions may be steadily brought to bear upon large bodies of youthful hearers. A more recent Vicar of the same parish—who has, from ill-health, resigned the post—was more prominently a leader in this way. But here again there is a gap, and no one to fill it. A new body of Masters of Arts, also, has sprung up since 1841, many of them much opposed to Tractarianism, and still more, profoundly indifferent to it. So that the back-bone of Tractarianism may be regarded as broken, and its present movements as the struggles of expiring life. How many can now be numbered among the Heads of Houses as the champions of this once well-officered army? How many of the new Council are enlisted under its theological banner? What number of the Theological Professors now abuse their Chair for the purpose of depreciating the Reformers, or canonizing the mediæval Fathers, or in exalting tradition at the expense of the written revelation of God? Where are the sermons from the University pulpit in which “the note of Catholicism,” to use Dr. Newman's language, is struck with the same vigour as fifteen years ago? All give symptoms of decay, rupture, and approaching death. We do not wish to lull any one to sleep, either out of Oxford or within it. All, we believe, which can be done to prop up the crazy building is attempted by its surviving friends, but in vain. On the whole, it might be inaccurate at present to apply to this once prosperous heresy the language—

“A heap of dust is all remains of thee;”

but we may confidently affirm it to be sick of a mortal disease.

I now pass on to notice that second heresy which has erected itself on the ruins of Tractarianism, and which is, partly, of German origin, and partly bred within the cloistered rooms of the University—partly a reaction from the excessive credulity of Semi-Popery. The authority of the Bible was shaken in the minds of those who had raised tradition to an equal rank with it; and now the Bible is in many instances cast overboard. This new movement in the theological department has already awakened serious appre-

hensions; the Church of Christ has begun to feel that it has a new conflict opening upon it, in which the old and oft-rebutted arguments of Infidelity and Socinianism are associated with new fallacies, in which conjecture or false philosophy for the most part takes the place of clear thought, simple faith, and "the spirit of a sound mind." No one *School*, in this case, appears to embrace all the tenets which are thus breaking in upon the "faith once delivered to the saints." In some quarters there is a general vagueness of doctrinal teaching; and Christian Socialism, or the duty of a general brotherhood among mankind, is the chief phenomenon. In another it assumes the form of *secular* Socialism, and has for its apostle Mr. Holyoake. In other cases, it is of a more philosophic caste, and reproduces the prominent features of the German School, as exhibited in the works of Bähr and Hegel. I do not pretend, however, to give even the outline of the various forms of Rationalistic or Neologian Theology, as they present themselves in this country. At present, the battle seems to be raging round two great centres,—the Inspiration of the Scriptures, and the doctrine of the Atonement. Our feeble faith sometimes almost trembles for the ark of God, when thus exposed to attacks on every side. But how interesting is it to see men of grace and power raised up to meet the emergency of the times; and to find that the discoveries of antiquaries and travellers are every day raising new and impregnable walls of defence against the coming enemy.—What view does Oxford present with reference to the questions at issue? It would be almost presumptuous for any individual to attempt an analysis of the state of things there. Considerable anxiety is, and has been felt lest the teaching of our young men should become poisoned at its fountain-head. One course of Bampton Lectures gave birth to much uneasiness. One series of sermons, by a man of mark and prominence, were discussed with much anxiety, and left an impression of unsettled tendencies on the minds of those who heard it. A few isolated addresses from the University pulpit have, from time to time, awakened the same misgivings; and, more recently, the Commentary and Essays on St. Paul's Epistles, by the present Professor of Greek, have made it clear that, on many points of theological opinion, and some of dogmatic revelation, men are sitting loose to the Articles and Liturgy of the Church of England, and introducing a scheme which must be characterized as a denial, on their part, of "the Lord that bought us." Those who have attentively read the last work to which I have referred, will remember the wide range of subjects which the Essays or Notes embraced—from the "State of the heathen world," to the "Doctrine of the Atonement." The aspect of the whole work is, indeed, *negative* rather than positive. It is the antagonist of other systems rather than the architect of its own. It pulls down, but it does not build up. It turns us out of our house, but does not build us another. I refer to this fact, because it goes far to show that

at present there is *no school*. Nothing, indeed, which deserves that name can be said to have erected itself in the University. There is no body of men who have united to work out this new problem, and regenerate the country after their own fashion. The spirit of inquiry which, like a higher wave than ordinary, is beating up against our ancient landmarks, is at work in Oxford as it is elsewhere. A dislike to be confined to the well-beaten thoroughfare, on which the Church of England has been content to walk hitherto, and found it to be a highway of peace and holiness, is painfully manifesting itself amongst gownsmen of various classes. But when we contrast this sort of solitary and spasmodic action which convulses a man here and there with the movements of Tractarianism, in which there was a certain well-understood concert, agreement, and determination to go forward, perhaps at first without exactly knowing in what direction, the difference is most important. In the mean time, there is, as far as we have heard, no systematic change in the teaching of the Lecture-rooms, or in the Professorial chamber. German criticism has attractions for many minds, but German heterodoxy, as to the great doctrines of Christianity, has no strong hold on the University mind. And we are perhaps rescued from this depth of ruin, partly by the peculiar course of our University study. It is not, let it be remembered, a University for the study of Theology. It is not a school for the instruction of the sons of the Prophets in those great subjects of the ministry which will by and by occupy their attention. Men, in general, come up to Oxford so imperfectly instructed in those classical studies which are absolutely necessary before the taking of their degree, that the attention of Tutors is almost exclusively dedicated to these subjects; and Divinity, as a science, occupies a comparatively small portion of time or thought. An "Article" lecture; a Catechesis on the New and Old Testament; a series of discourses on the history of the Bible and Prayer Book, is, if we are rightly informed, about the sum total of these professional studies. The Professors' Chairs of course take a somewhat wider range, and pursue a more systematic course; and most influential must they be for good, as far as these seats of honour are occupied by faithful men. The candidates for the Ministry attend, before leaving Oxford, one or more of these courses of lectures, on the study of Hebrew, Scripture, Exegesis, or the "Theology" of the Pastorate, or systematic Divinity, and Ecclesiastical History. And many of the Teachers, we are persuaded, are labouring faithfully in their departments. As new ones continue to be appointed, we look with intense interest to see what will be the tenor of their teaching. Hope and fear visit us in turn. We trust that the eminent writer and essayist who now fills the Chair of Ecclesiastical History, over which he has already begun to shed something of the lustre of his richly-stored mind, will be found true to the great doctrines of the faith on which our Christi-

anity is built, and for which confessors and martyrs have contended and died. Passages have occurred in his published writings which have given alarm; but we hope that, as he will now have the opportunity to speak with authority, so he will clearly, manfully, and fully, proclaim from his important Chair, the undivided inspiration of Scripture, and so its supreme authority; and that whether it be the authenticity of miracle, or the fact of a sacrificial atonement in substitution for all other schemes of salvation, he has to dilate on, we shall find him confirming the feeble-minded and supporting the weak.

In taking this general survey of the present state of Oxford, we are led to the conclusion, that there is no reason why parents should not send those dear to them as their own heart's blood to the University, and commit them with confidence to its guardianship and teachers. And whilst we must not expect too much, we must resolve to get all we can. Parents of influence and position must make their minds known as to their sons as soon as they enter them in the University. They must show that, though at a distance, they are in the habit of scrutinizing with an anxious eye its highways and byeways. Tutors and Heads of Colleges should feel that young men—the lads of our public and private seminaries—are still watched over from the sanctuaries of their own pious homes. Affectionate intercourse should be kept up, and that influence exercised which is more or less felt, however little it may be acknowledged, by the educational staff which is plying its labours there. Much will depend on the next ten years, whether the religious tone of Oxford is raised or sunk; whether the clouds which are drifting across us, either from or in their passage to other quarters, shall settle down with a heavy blight, or shall roll away, leaving “the clear shining after rain” to take its place.

All this must, in a measure, depend upon the supply of well-disposed and decided, as well as scholar-like men, who are given us by the country. We want many other things, as I know; but the two changes we conceive to be highly important, are the dissolution of the present Common Room, and the liberty given, as in Dublin, with the happiest effect, to Fellows to marry. Much again will depend on the vigour, ability, and faithfulness with which, whether in the country or the University, the errors rising in and out of the University are met. Let men of God prepare for the struggle. Let them think well, and read widely, on the two great subjects to which I have adverted above—the inspiration and authority of Scripture, and the true doctrine of the Atonement. Let us not underestimate our dangers. Wherever the head of the hydra presents itself, let us, in the name of our Great High Priest, prayerfully and faithfully come forward to the attack.—A question is sometimes asked, whether young men going to Oxford must not be greatly disturbed in seeking the ministry, by the unsettled state of opinion on these points in the University?

Our impression is, that opinion is far less unsettled in Oxford than in some other places. If a young man enters the University with full purpose of mind to devote his time to the studies of the place, and gives his spare moments to a Sunday-school or to the poor; if he searches for godly, praying, and humble young men as his companions, and makes his wants known, such men are to be found. He must be content, indeed, to take up his cross; he must not be surprised to hear a hard word now and then levelled against a Bible Reading or Missionary Association, or a Prayer Union, or a Sunday School Teachers' Meeting; but he may find a healthy atmosphere for the breathings of his spirit, though it will be less popular and more narrowed. We could not help thinking, at the Church Missionary Anniversary in London this year, that Oxford men, while they have to blush for many things, might well be thankful for her representatives in that assembly—the Bishop of London, in his virgin address, insisting on the value of a spiritual and missionary ministry; the Bishop of Carlisle speaking with the earnestness of an Apostle; two Missionary Bishops, from the extreme East and West, delivering their simple and unequivocal testimony to the truth of God; and a clergyman from the country, of power and piety, a class-man, and the successful Prize Essayist of the University in his day. What we seem especially to want in Oxford is earnestness and vigour. There is no religious Association or Society to which Fellows and Tutors manifest any strong interest. They may, indeed, exhibit more life in their country parishes; but in Oxford they are motionless as statues. Even University Sermons, which might claim their presence, one would think, for example's sake, exhibit a poor attendance. Much less do Religious Meetings call them forth in any numbers. Some, perhaps, absent themselves from the pressure of University work; but many more, we fear, from indifference to the object, or from a morbid fear of being associated with "a party." This, indeed, is one of the "street cries" of Oxford in 1857—"We must be of no party;" and it is one which is more or less connected with the latitudinarian phase through which the country is passing. Either it is an evidence of that cowardice which prompts men to hide their real opinions, or it is the fruit of general indifference to creed and confession. It is, indeed, an easy course to saunter through life agreeing with every body; but it brings men into strange company, and reduces society to a strange compound. Honesty, manliness, the Holy Volume,—all require something more of us. If we cleave to Christ, we must cleave to those who live the nearest to Him, and who most faithfully reflect His image. The cold-hearted may dub us, in the phraseology of the world, as party men; but for all this, we need *not* be men of a party *spirit*. And this is the great problem to solve,—How to be faithful, and yet loving; decided in our own course, and yet tolerant of others who differ from us.

And now, Sir, let me say how deeply sensible I am of having, in the preceding, offered but a most inadequate view of a large subject. But I shall be glad if enough has been said, at once to dispel unwarranted fears, and to awaken a spirit of caution, earnestness, and prayer. I have said more of Oxford than of Cambridge. "Far be it from me," however, as old Fuller says, (writing as a Cambridge man,) "to make odious comparisons between Jachin and Boaz, the two pillars in Solomon's temple, by preferring either for beauty or strength, when both of them are equally admirable. Wherefore, I presume, my aunt Oxford (Cambridge) will not be justly offended, if in this book I give my mother the upper hand, and begin with her history. Thus desiring God to pour His blessing on both, that neither may want milk for their children nor children for their milk."

OXONIENSIS.

A MEETING OF THE CHRISTIAN KNOWLEDGE SOCIETY.

To the Editor of the Christian Observer.

You have more than once referred to a question, raised by Dr. Biber in the Society for Promoting Christian Knowledge, as to the issue of a Bible by the Society, with such corrections in the margin as have been supplied by the improved scholarship of the last two centuries. You may or may not have heard, that after some delay, arising out of the honourable desire of Dr. Biber not to introduce the subject on a day inconvenient to others who were likely to be specially engaged on the first Tuesday of the previous month, the question was discussed at a very full board of the Society, and his motion rejected by an immense majority.

It may interest your readers to hear a little about that Meeting; and for the sake of this, they may be willing to receive a few comments on the topic under discussion from an unknown hand.

The Meeting was, on the whole, an amusing one. Dr. Biber proposed his resolution at considerable length, dwelling much on two points, which might, I think, have been taken for granted,—viz., first, that it was the duty equally of societies and men to supply to their neighbours the most correct possible copies of the Word of God; and secondly, that the two centuries which have intervened between our own days and those of King James' Translators have shed a certain amount of light on some dark or doubtful passages; and he then proceeded to show that the Society for Promoting Christian Knowledge were not only the fittest Editors of a corrected edition, but that they were pledged as the "keepers and witnesses of Holy Writ," to proceed to the discharge of this important office. It was, of course, obvious to reply, as a gentleman who subsequently addressed the Meeting did, that

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the Church, and not the Society, was "the keeper and witness of Holy Writ;" and that to raise the Society to such a seat of authority was to force her into a position to which she had no pretensions. And nothing, in my judgment, can be more preposterous than to instal a Voluntary Association into the office of the Church, or, as practically considered, of King, Lords, and Commons, in this country.—Convocation, with the sanction of the three orders of the State, is the only fitting instrument for any Version which is to be substituted for the Authorized Version of the country.—It was curious enough that Dr. Biber, in touching upon a translation of St. John, lately put forth by five well-known scholars and divines, quarreled with a large number of their modest changes, and especially with their verbosity, thinking that about 240 words might be substituted for above 400 of the translators'. I could not help thinking, at the moment, what a happy specimen such a statement presented of the probable harmony or unanimity of a model Committee, constructed after Dr. Biber's pattern for Scriptural revision. Suppose him in the chair, as the bringer-in of a Bill often is, and the five translators (and who more worthy?) to be on the Committee, what must have been his opening address?—"Gentlemen, I must begin by announcing my intention to knock on the head one-third of your corrections, and substitute twelve of my own, and must beg utterly to protest against your superfluity of language." With such an opening, what might be expected to follow?—It was, I believe, with profound astonishment the Committee heard Dr. Biber announce, that, in his marginal corrections, he should be indisposed to pay much regard to articles, as we understood them, and not particles, as quoted by a Reverend gentleman, and other grammatical trifles which make up about one-half of the parts of speech. Could he mean to include the definite article in this category? Such an announcement would have been almost enough to rouse poor Bishop Middleton and Dr. Wordsworth out of their graves.

Dr. Biber was replied to by a member of the Standing Committee; and then two or three other addresses were made on both sides of the question. The Motion was negatived by a large majority; and was then, as I trust, consigned "to the tomb of the Capulets" for ever.

Having thus, for the sake of our country cousins, given my narration, I beg to offer a few observations on the real topic to be discussed, viz.—"Whether a body of translators is likely to be found, in or out of the Society, who are likely to surpass the translators of King James?" I think not. In the days of that would-be philosophical monarch, Bishops and Deans and Presbyters had comparatively little to do; and their most intense desire and primary object were to secure a correct translation of the Volume, so lately rescued from the grasp of Popes and Cardinals. But where are the forty-seven men to be now found with

sufficient leisure and zeal to give months and years to such a translation? Men of the world have their own interest to ply; and men of God would shrink from an experiment, which is a matter almost of life and death to the interests of Christianity.

Then, these early translators were, in the main, not men of a party. Their common enemy was Popery, and their one deep anxiety was to show how little the Scriptures favoured that heresy. Where are the forty-seven to be now found equally free from party bias, and how easily would a strong party spirit give a colouring and shape to the whole translation?

Then, again, the King James' translators to a man held the Word of God in almost superstitious veneration. Every letter was sacred in their eyes. Such reverence would dispose them to deep integrity and simplicity in the rendering of the sacred page. The character of the present age is to deal with the Bible as with any fallible book—to cavil at its contents rather than welcome them—to alter a passage which gives out a meaning contrary to their own preconceived opinion—to reject all as spurious which does not square with their own views of right. Could a body of men, half of them not unlikely to be cavillers, be expected to produce a correct version of a book which habitually exalts its Divine Author, and tramples underfoot the pride of man? The "Preface" to the present translation indicates, by unmistakable signs, their profound veneration of these admirable men, both for the Book, and for its Great Author.

Now, Sir, I must not be mistaken, as though I maintained that marginal corrections should, at no time, and by no authority, be supplied. At present, my counsel is for peace and patience, instead of conflicts which might shake the fabric of truth to its deepest foundations.

VIATOR.

REVIEW OF NEW PUBLICATIONS.

1. *Report of Latin Sermon, by Rev. W. Hayward Cox, before Convocation, May 1st, 1857.*
2. *M'Caul's New Constitution for Church and State.*
3. *Journal of Convocation. Vol. I. Published at the Request of the Prolocutor, and Committee of Privileges of the Lower House of Canterbury.* Rivingtons.

THERE is a cycle in National and Ecclesiastical affairs, which at certain intervals brings round the same topics for re-consideration. The election of Members of Parliament is one of those important events which a Christian Observer is bound to notice in an aspect

not generally taken by the public press ; the corresponding return of Members of Convocation has, perhaps, a still more especial claim to his attention.

About the time of the last General Election, in the year 1852; the discussion respecting the revival of Convocation seemed to be begun in earnest. The attention of our readers was directed to it in several Articles, especially in Reviews of treatises on Synodal Action, and of Episcopal Charges by the Archbishops of both the Provinces. Time has effected some change in the posture of affairs during the period which has elapsed between the Election of 1852 and that of the present year, but not enough to produce any material modification of the views we then presented to the public. The changes we then wished for we still deem essential to the due working of an ecclesiastical body which claims to be at the head of the national Church of these realms.

The objections so ably urged, in 1853, by Archdeacons Sinclair and Garbett, remain still in full force. The calm and lucid argument of the Archbishop of York, which rent in pieces the figment of the legislative authority of Convocation, still keeps its ground, notwithstanding the rude assaults made against it by anonymous writers in the ephemeral publications of the time. The forcible, yet mild and gentle terms, in which the Archbishop of Canterbury, in his Charge to his Clergy, expresses his conviction that the progressive improvement in the Church which has undoubtedly taken place, would not have been aided by anything which a Convocation would have had the power to do, are as applicable now as at the period of their delivery. And therefore we have nothing to retract, nothing to wish unsaid, of all that we then maintained on the several topics brought forward by us in our remarks on these several official and other publications.

The change which has occurred is, however, deserving of consideration, as indicating the effect of calm discussion upon the minds of the Clergy, and probably of others. We never imagined that the population at large had any favour whatever towards the High Church claims for the exercise of Convocational powers. The indifference with which such claims were treated arose from the conviction that they never would be sanctioned by the Legislature; and, consequently, the advocates of extreme opinions were allowed to make as much noise as they pleased, so long as they were not permitted to lay their hands on the ark of the Constitution. If, however, a single overt act of Convocation had been suffered to interfere with the liberties of Englishmen, the country would have been roused to indignant resistance from Dan to Beersheba.

Meanwhile, the Clergy have shaken off a considerable portion of that lethargy which prevented them from concerning themselves in any way about the choice of Proctors at the opening of the Parliament of 1852. We have, in part, to thank the Tractarians

for this. They were wide awake, and felt the importance of the juncture to the success of their schemes. If they could only get Convocation into action—no matter how—they would gain a step in advance which might lead, as they hoped, to victory. They pressed their point, and actually seized an outpost of the camp, in obtaining a limited permission of discussion. They fought hard to extend this limit; and allowed their zeal so far to outrun their discretion, as to produce an embroilment in their own counsels, which might have led to serious conflict, but for the timely intervention of an authority like that of Neptune, who summarily sent the struggling winds back to their cave, and thus calmed the tempest of the ocean.

They who were behind the scenes when certain Bishops wished to draw the Archbishop of York into a net which they had prepared for him, "could a tale unfold" which would be more creditable to the ingenuity than to some other qualities of those Right Reverend prelates. They carried their resolution; but one of them, at least, with less than usual of the *suaviter in modo* of which he is such a master, twitted the Bishops of London and Carlisle with the ignorance which might be assumed to belong to their episcopal noviciate. The bait was, however, refused by the cool-judging Archbishop; and the scheme proved to be nothing better than a Tractarian abortion. Yet it revealed the animus of the party, and roused a spirit, not only in the Province of York, but also in that of Canterbury, which made itself to be felt in the recent elections of Proctors. Just as in the Commons, some of the most noted and influential Members of the former House have found no place in this, because their opinions or their conduct incurred the disapprobation of their constituents; so, in the newly-elected Houses of Convocation, several of the most conspicuous Members of the former Houses have vanished out of sight. If the public asks, "Where are Cobden, and Bright, and Sir Joshua Walmsley?" the Church asks, "What has become of such prominent debaters as Dr. Hook and Canon Trevor?" "How is it that M'Neile and Stowel, with others of the same class, have found their way within the gates once hermetically sealed against all such heretical intruders?" The answer is not difficult. Tractarianism has shocked the public feeling; its insidious designs are beginning to be fully exposed; its proud pretensions are treated with contempt; the State sympathizes with the public; the constitution of the country is seen to be imperilled by the essentially Popish principles involved in the Tractarian creed; Bishops are appointed who are alive to the dangers of the crisis; and in this way elements are introduced into Convocation, which tend greatly to improve its quality, though, from the peculiarity of its constitution, they cannot have removed its essentially inherent and radical defects.

The election of the Dean of Bristol, as Prolocutor of the Lower House, well-known for his Anti-Tractarian opinions, is another movement in the same direction; as is also the appointment of the Rev. W. Hayward Cox to preach the Latin sermon before Convocation in St. Paul's Cathedral. From the report of this sermon, containing much judicious practical counsel to this august and learned body, we extract the following remarks, bearing directly on the question we have undertaken to discuss. Many of our readers will have seen it in the public press; but we wish to call their especial attention to it, as opening the way to deeper inquiries into the whole case than have yet been made. His text was 2 Tim. ii. 24, 25:—"The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves," &c. His object was to illustrate and enforce the *spirit* in which religious controversy ought to be maintained, and the *principles* on which alone it can successfully be carried out.

"The preacher concluded with a special application of these *principles* of religious controversy and struggle, to the business of *Convocation*. He noticed the grave questions, many of which affected very deeply the well-being of the *Establishment*, and others the highest interests of *society*. Such were the religious and secular education of the people; the revision of the present version of the Bible, and of our Church Services; measures of Christian and of civil liberty; the relations of Church and State—expressing here an opinion that the carrying out the idea of separation in its completeness would impair the rights of Dissenters no less than of Churchmen, and, finally, the constitution of Convocation itself. To this question he urged instant attention, dwelling forcibly on the perilous position in which Convocation was at present placed. At present, they could do no more than deliberate; they were without the power of enacting canons. For himself, he heartily desired a nearer approximation to the representative character of our civil legislature in the institution of their Synod—impressing on them, that, unless the laity had a voice in the selection of those clergymen who might be sent as members to Convocation, they could not expect sympathy or deference on the part of the Christian public. But with this modification, he could anticipate a bright future for the Church, in contrast to its history, when, at the Revolution,—the period of civil liberty bursting upon the people—it was thought necessary to silence the ambitious tone and factiousness of Convocation itself."

We can but take the delivery of sentiments like these, in the presence of the assembled Convocation, as an indication that the vital questions involved in the restoration of active powers to that body will receive a far more searching and judicious consideration than the so-called High Church party have been previously disposed to give them. It is time that absurd pretensions to the antiquity of Convocation should be universally disclaimed. Even the late Archdeacon of the East Riding of Yorkshire could claim no higher antiquity than five hundred years for its constitution, which would be little more than one hundred and fifty years prior to the Reformation; thus tracing its birth to a period when the

nation was sunk into a state of most deplorable ignorance, and most abject submission to the yoke of Rome. The Archbishop of York shows that 1283 was the period at which it received substantially its present form; but that then, and for some time subsequently, it had no necessary connexion with Parliament. It was summoned by writ at any time the King pleased; and was summoned merely for the purpose of granting subsidies. In 1295, it was summoned as an integral part of Parliament; but the members of Convocation regarded this required attendance in Parliament as a burden rather than a privilege, and "even urged that it was an infraction of their rights to be called upon at the King's pleasure, without the command of the Archbishop." Thus, in their struggle to get rid of a *burden*, they succeeded in depriving themselves of a *right*; and lost the power they might have possessed in the great council of the nation. This result was by no means to be regretted; but it serves to account for the anomalous position of Convocation after that period. They were permitted to form a *quasi*-ecclesiastical parliament, separate from the legislative power of the State. Their powers therefore must be limited, or jarring interests and sentiments might lead to perpetual conflict, which would endanger the peace and safety of the nation. And such were the limitations of its power by the Pope on one hand, and by the State on the other, that it could and did effect but little. It is a remarkable fact, and one which High Churchmen ought to consider, that it obtained greater power at the period of the Reformation than it had ever possessed in the brightest days of Papal ascendancy. This fact is not difficult to be accounted for. When the supremacy, which had been usurped by Rome, was restored to its rightful owners, the sovereigns of the realm, they naturally committed to the Clergy the charge of remodelling the services and worship of the Church. Yet they did not go *first* to the Convocation, but to selected Bishops and other learned men, for aid in the work of Reformation. And it was only gradually, and at a comparatively late period, that the assent of Convocation was deemed essential to give force to alterations or additions to the Services of the Church. Thus slowly yet certainly grew the power of this assembly under *Protestant princes*. Its palmy period was about the commencement of the seventeenth century. But the heterogeneous materials of which it was composed worked at length its own downfall. The intoxication of power led to internal conflicts, which were sure to end in humiliation and defeat; and though it still retains its name and its existence, it has been prostrate since the commencement of the Hanoverian succession. The well-known history of its misdeeds and punishment renders further illustration on our part quite unnecessary.

That the parties who dislike the Reformation should be strenuous advocates for the revived powers of Convocation seems extraordinary,

and would be inexplicable but for the fact, that this body seems to afford the only medium through which they can hope to acquire the ascendancy they so much covet in and over the Church. And the dread of such a result forms, in the minds of thoughtful men, one great ground of strenuous opposition to the revival of those powers. It must be acknowledged that a Convocation of some kind might find profitable employment in correcting existing abuses; in repairing the defects which time and change of circumstances have produced or exposed; in making those slight alterations which might fairly meet the wants, or, it may be, the prejudices of the age, without lowering the doctrinal standard or the spiritual tone of our Articles and Liturgy; and in various other things which the changing state of affairs in this changing world may demand. But if the question be asked, "Is Convocation, as at present constituted, competent to deal wisely and beneficially with such questions?" we must answer, "It is not."

Its inherent defects have been so repeatedly and fully stated, that we need not here enter on any careful investigation of them. The fact that Convocation was originated for another purpose than that to which it can now be applied,—that purpose being now accomplished in a different way—would lead to the suspicion that it could scarcely be expected to meet the necessities of the case. That it commenced in times when the Papacy was dominant, and absorbed in its own insatiable gulf all conceivable ecclesiastical authority, would be sufficient to afford *primâ facie* evidence that it could not be bent into subserviency to the interests of a free Protestant community. The overwhelming preponderance of *ex-officio* members in the body, leaving the elective portion a contemptible minority, renders it impossible to expect impartiality in its judgments, and fairness in its dealings with the interests of the mass of the Clergy; while the utter denial to the laity of a voice, we do not merely say in Convocation itself, but in the election of a single member of its body, cannot fail to provoke strong opposition, on the part of the country at large, against the restored action of such a professed representation of the Church.

If the Church is to have an ecclesiastical Parliament, distinct from that civil Parliament which sits at Westminster, let it be modelled on the same principle, the principle of the British Constitution; and then there might be some hope that the two bodies would act in harmony. But an ecclesiastical oligarchy like Convocation would be in a perpetual jar with a free and constitutional House of Commons.

This consideration suggested to the preacher, to whose Latin sermon we have drawn attention, the expression of a hearty desire for a "nearer approximation to the representative character of our civil legislature;" while he declared, that with such a modification of the constitution of Convocation, "he could anticipate a bright future for the Church." Admitting, however, that such a change

would be an undoubted improvement, we are not without apprehension that serious difficulties would still remain, which might involve consequences injurious to the interests, if not fatal to the existence, of the Church.

Supposing such a representative body to be formed, what are to be its powers? Are they to be legislative, or judicial, or executive, or all three? Can they become these without changing the Constitution? The wisdom of our rulers has separated, in civil affairs, the Legislative from the Judicial functions. The law is made by Parliament, but administered by independent Judges; thus maintaining the balance of the Constitution, by not allowing the makers of the laws to carry them into effect. Here the Lawgiver and the Judge would be the same. Again; it becomes an urgent question, whether a representation of Churchmen, so constituted, would not, of necessity, lead to a disruption of the union between the Church and the State. See the case fairly argued by Dr. M'Caul, in his pamphlet entitled, "The New Constitution for Church and State." If what the several Church Unions have contended for, be conceded, this disruption becomes inevitable. They desire to have in Convocation a court of final appeal in religious controversies, and would thus deprive the subject of that power of ultimate appeal to the Sovereign which is the birthright of Englishmen. This is what Convocation never has possessed, and, we presume, never will. Dr. M'Caul asks:—

"Is the laity, then, to give up that right which they possess both *de jure* and *de facto*, that they may receive they know not what part in the government of the Church, as may be conceded by the framers of the new constitution? That, however, is a question for the laity. But even if they be willing to renounce their present privilege, there remains this grave objection to a representation of the laity apart from Parliament. It is a revolution; a change of vast and fearful import; nothing less than a formal and forcible separation of the Church from the nation. Forcible, because the nation does not desire it; formal, because if a convocational lay-house be the legal representation of the laity, the Parliament has ceased to be so. The Church has ceased to be national. Wherever there exists a body, consisting of clergy and laity, and constituting the Church representative, apart from the national representation in Parliament; then, palpably and visibly, the Church is distinct from the nation; and, as in America, it is in the eyes of the people one of many sects: or, like the State Churches of the Continent, one of the tolerated confessions, and ready to be placed under a Secretary of State for Ecclesiastical affairs; divested of all its gigantic national dimensions and majesty, and cut down to the puny proportions of a pigmy. The territorial Diocesan and Parochial system, endowments, exclusive possession of sacred edifices, must come to a natural, perhaps a speedy, termination. All these depend upon the Church's identification with the nation: and separated voluntarily from the nation, it can hardly continue to possess a right to privileges acquired only by reason of the Union." (p. 12.)

Dr. M'Caul then proceeds to state, that even if such a separation should take place, "our Bishops would remain true Bishops, and our Clergy true Ministers of Christ; for their commission is not of this world." Though there is much force in the reasoning

we have just quoted, we think it requires some qualification; for certainly, when the 139th Canon of the Convocation in 1604 asserted that the National Synod then assembled was truly representative of the English Church, it was never supposed that by such an act the Church had ceased to be national. Yet we believe the reasoning to be sound, that if the Church should assert a claim, as several advocates for Convocation have recently advised, for the independent legislative action of the Church, the consequences anticipated by Dr. M'Caul would inevitably and speedily ensue.

Hence the necessity which the Preacher before Convocation suggests, for instant attention to "the perilous position" in which Convocation was even now placed. If not disposed to proceed with great care, and with a paramount consideration of the necessity of having its own powers limited by an authority above itself,—in other words, the authority of the nation, as expressed by the voice of the Sovereign and the Legislature,—it will either be restrained, as it has been, by the strong arm of the civil power, or work its own downfall, and probably that of the Church which it so inadequately represents.

We can scarcely doubt, that, if the Church Unions had been permitted to pursue their own course, unchecked by the rising spirit of the times, we should already be suffering the consequences of the disruption of Church and State, and should find our Church reduced to a mere sect among sects, instead of holding the place she still holds, and we trust will continue to hold, as the great bulwark of Christianity in the land.

It is only necessary for the reader to refer to the "Journal of Convocation, published at the request of the Prolocutor and Committee of Privileges of the Lower House of Canterbury,"—a completely one-sided publication, in favour of Ultra-High-Church doings,—in order to perceive the innumerable perplexities in which that clerical body is placed, irrespectively of the restraint placed upon it by the Royal Supremacy. Convocation is hydra-headed. There is one for Canterbury, one for York, one for Ireland,—all formed on different principles, and regulated by different laws. It is not easy to conceive how these parties could be brought into harmonious and efficient co-operation. The way in which the case has been managed between Canterbury and York was by a tacit compromise,—the York Convocation agreeing to accept and endorse what was done at Canterbury. This was, perhaps, the best course that could be pursued under the circumstances; but it was fatal to independent action, and left, of course, the whole government of the Church, so far as Convocation had anything to do with it, entirely in the hands of the Southern Provincial Assembly; so that, in effect, the Northern Convocation was of no real use whatever as a deliberative body.

To allow Convocation, then, to proceed to business before the

question is fairly adjusted, would be to place the Northern Province in collision with the Southern, or else to place the former at the feet of the latter. Neither of these results would tend to the edification of the Church, though they might furnish some amusement to those who have "evil will at Zion." The difficulty increases as we advance. How is Ireland—how are the Colonies to be represented in Convocation? Must not such questions be definitively determined before power is restored to the sleeping giants?

But, we are told, Convocation itself, only give it the opportunity, will solve all these and other doubtful questions. *Credat Judeus!* Writers who covet this power may speak very blandly and softly before they obtain it; but we should be sorry to see them intrusted with so dangerous a weapon. Convocation, thus armed, might begin with murder, and end with suicide. We mean no disparagement to the learning, the talent, the zeal of many of those who have been most strenuous in their exertions to raise this body to life again; but we doubt the faithfulness of some of them to the Protestant principles of the Reformation; we doubt their true sympathy with the spirit of the times, and their adequate information respecting the wants of the age. Towards conscientious Dissenters there would be a process of forbidding and repulsive sternness; towards Romanists a lax and unscriptural indulgence. We dread the propensity, too manifest in many quarters, to bring the Church of England into a closer approximation with Rome; and we have ground to apprehend that Convocation, as at present constituted, might be made instrumental in promoting this object. We are quite confident that steps taken in this direction cannot fail to be attended with fatal consequences; and therefore we mark with extreme jealousy the tone of assumption which pervades many even of the most cautiously-worded arguments produced at the recent Sessions of Convocation. If the precise form of it had been laid down in Scripture, acted upon by the Apostles, and handed down from them through the successive centuries of the Christian era to the present time, greater fear of trenching upon any of its former practices, or of altering one iota of its laws and regulations, could scarcely have been entertained. One speaker will not allow Parliament to touch its constitution, because Parliament did not call it into existence. For the same reason, we suppose, the Queen must not interfere; and then, for the very same reason, it must not alter its own constitution; for it is indisputable that Convocation did not create itself. It was, as we have seen, the creature of circumstances, originating primarily in the Provincial Synods of the nation, but owing its form and being, as a Convocation, to the Royal authority. And in our opinion, that authority is adequate to effect such changes in its form and character as the exigencies of the Church require.

How such changes are to be effected, and to what extent they shall proceed, are questions of the gravest import, with which we do not think Convocation the fitting body to deal effectually. They are parties not sufficiently disinterested to deal fairly with themselves. On many points they manifest a childish fear of innovation, where change is absolutely required. Not even Bel and the Dragon are to be excluded from the services of the Church; not a single lesson to be introduced from any part of Holy Scripture which is not already in the Calendar. We refer to the debates in the Upper House, February 6, 1855 :—

“The Bishop of Exeter said, he thought they should adhere strictly to the contents of the Book of Common Prayer, and not add even passages of Scripture which were not appointed in the present Prayer Book to be read at some time.”

“The Bishop of Oxford said, they now simply proposed to apply for power to make certain alterations, if these alterations should hereafter appear to be desirable. For example, it must be, and to his judgment was, desirable to leave out of the Daily Service some of the lessons taken from Baruch and Tobit, in the Apocrypha, and to substitute lessons taken from the Canonical Scriptures, such as the Books of Revelation and Isaiah.”

“The Bishop of Exeter repeated his wish, that they should adhere to the principle of not admitting anything, even from Scripture, into the service that was not contained in the Book of Common Prayer, and that they should distinctly announce that as the principle on which they acted.”

After more discussion of the same kind, which we do not deem it necessary to repeat,—

“The Bishop of Exeter said, that all that he wanted was, to deprive a certain class of objectors,—and he believed such were by no means uncommon,—who were anxious to make alterations in the Book of Common Prayer, of the power of saying afterwards, that they themselves (the members of Convocation) had already made alterations in the Book of Common Prayer.”—(*Journal of Convocation*, p. 241.)

What poor work is this? If reform in Convocation is to travel at such a rate, how long will it be before any good effect is to be produced by this deliberative assembly? And of what use is such a body likely to be to the Church or the country?

When we turn to the proceedings of Convocation respecting the changes required in its present constitution, we find deliberation enough, but all issuing in results infinitesimally small. Such proceedings show how far this learned body is from perceiving their own true position, and from knowing what the country is entitled to expect from their united counsels. A Committee is appointed to report upon this subject. They draw up an elaborate Report, in which the utmost stretch of their liberality is to propose a slight addition to the elected Proctors in the Lower House; and this is signed by the late Bishop of London. But it is more than Convocation can grant.

The Bishop of Oxford moved the following Resolution :—

“That this House having taken into consideration the Report presented by the Bishop of London in July last, on the changes required in the present

constitution of Convocation, have resolved that, in our judgment, it would be inexpedient to propose at this time any alteration in the legal constitution of the Convocation of Canterbury.'

"He was induced to propose that Resolution for several reasons. It must be admitted on all hands, that it was a matter of the greatest doubt with whom the power to make any alterations in the constitution of Convocation resided; and unless the House was clear in its own judgment with whom that power rested, it would be inexpedient to propose that any change should be attempted. The powers of their Lordships' House was to be ascertained by custom and precedent. The constitution of the Convocation of the Province of Canterbury did not spring from any Act of Parliament. It had neither been created nor modified by an act of the Legislature. Whether it had the power of changing or modifying its own constitution, might be matter of grave legal doubt; and therefore, although the recommendations contained in the Report of the Committee in question, if carried into effect, must remove some anomalies at present existing, still any such benefits would be dearly purchased by anything that had a tendency to introduce elements of doubt as to the constitution of Convocation."—(*Journal of Convocation*, p. 249.)

The word *legal* was objected to, and after some remarks respecting the inference that the power must be supposed to rest with Her Majesty, which the Bishop of Oxford denied, the Resolution was carried, which summarily disposed of the labours of the Committee.

The puzzle seems a great one, With whom does the real power of altering the Convocation rest? There can be no doubt that such a power rests somewhere. The British Constitution knows nothing of irremediable wrongs,—of breaches in the walls either of its civil or ecclesiastical establishments, which there is no power to repair. Constitutional lawyers will tell the Convocation that; and if this ecclesiastical assembly cannot find where the work of change—if change be needful—must begin, the power will arise which will either untie or cut the knot—not the gordian knot—of which they are so long engaged in seeking the ends.

Our own opinion is, that the power really rests with the Supremacy; and that the Queen can direct whom she pleases, whether the members of Convocation, or a chosen number of Bishops, aided by ecclesiastical lawyers, to settle the constitution, and to adapt it to the necessities of the times. That such a procedure would require due and serious deliberation, there can be no doubt. But we do not think that any satisfactory result would follow, if Convocation were left to do the work for itself.

We will give one more example of the way in which Convocation proceeds to do its work, and then to undo it again. These Resolutions are sent from the Upper to the Lower House. Arch-deacon Denison meets them all with a direct negative. There is force in the following observations, though, true to himself, he acts inconsistently with his own principles:—

"Two great matters," he says, "had been before the Committee—one the reconstruction of the Convocation—in the terms used by the Convocation itself, in order to enable it to treat with the fuller confidence of the Church. They had confessed that they were not fit to represent the Church of England, and he did not think they could get over that. Let them look round

that chamber. The number of that House was 145 members, yet there were present not more than 55 members of the whole body. (A member, 'Sixty.') There was, however, another consideration. In the old times, a Convocation of the Province of Canterbury might have been thought to represent the clergy of England. But that the clergy of the Province of Canterbury, something less than the half—that those who attended that Convocation should be considered to represent the whole of the clergy of England—was absurd. They could not proceed further until they contrived to make that House represent the clergy of the Church of England. All old analogies between the Convocations of York and Canterbury were out of the question. Their business was to labour patiently—first, for the legal constitution of an assembly, which would be a full and fair representation of the clergy; and secondly, to labour for a fusion with a like assembly in the Province of York. When that was done, then they could deal with questions affecting the Church. After 150 years of abeyance, let them not confess at one moment, that they were a body which did not represent the clergy, and the next moment dare to lay their hands upon the Prayer Book."—(*Journal of Convocation*, p. 265.)

Yet before this body, of whose incompetency he thus speaks, and speaks truly, he had endeavoured to bring his own case; and could hardly be restrained from going into it at length, though it was, at the very time, under the cognizance of another tribunal. Nor do we see much force in his remark, that they had confessed their own incompetency, and yet dared to lay their hands upon the Prayer Book. For, indeed, they laid a very gentle hand upon it, when they proposed to alter nothing in it, and merely sought to add some lessons from portions of Scripture which had been overlooked, or but slightly used in the last revision. The next speaker, Archdeacon Hone, an honest and able adviser, said,—

"He knew what were the views of the laity of the Church, and he felt sure that their confidence would never be granted to a Council in which they had not, either directly or indirectly, a voice. He wished, therefore, to propose, as an amendment,—That it is inexpedient for this House to enter upon the consideration of any important question affecting the interests of the Church, until such reforms of the constitution of Convocation have been effected, as will entitle it to the full confidence of the clerical and lay members of the Church of England."

The Hon. W. S. Best seconded the Amendment,—

"He had always felt that until the Houses of Convocation could be made to represent the Church of England to a larger extent, embracing the laity, they would be nullifying their own action." (p. 266.)

This amendment was put, but no discussion of it allowed by the Prolocutors, and was negatived; a proceeding which recalls to our mind the merited sarcasm of Pascal against the Doctors of the Sorbonne, who, in their settlement of the controversy between the Jesuits and the Jansenists, had less difficulty in finding "monks" to vote on a question, "than arguments" to prove it.

What we have advanced serves to show how inadequate the present cumbrous machinery of Convocation is to deal with the urgent questions of the day, respecting the best means of promoting the efficiency of the Church as a great national instrument of usefulness, of giving it an expansive property which shall render it commensurate with the growth of our population, of enabling it to lengthen its cords," so that it may embrace our rapidly-

increasing colonial empire, and of making it generally a blessing to the world.

We might have had some hope if, instead of haggling about Tobit, and Bel and the Dragon, some bolder spirit than the rest had denounced the Apocrypha as unfit to form part of our religious services, and had proposed the substitution of lessons from the prophets in their room.

It is possible that the increased number of members in both Houses, devoted to the true principles of the Reformation, may effect an important change in this respect. It appears from the commencing proceedings of the present Convocation, that greater facility for *deliberation* is to be allowed. We have no objection to this, so long as authoritative action is denied. It may lead to a conviction on the part of the more sensible among the advocates for the Old System, that a remodelling of the whole is indispensable, and that this work can never be effected by Convocation itself. The proposition that it should be the author of whatever changes may take place in its constitution, is justified by no precedent whatever. The first act which gave it a distinct being as Convocation, was the act of the Sovereign. Such an act, now repeated by her Majesty, in consultation with our Archbishops, Bishops, and other authorities, lay as well as ecclesiastical, legal as well as theological, might raise out of the ashes of a dying or defunct progeny, half Popish, half Protestant, a deliberative council, which should suggest improvements where needed; point out what abuses existed, and how they might be removed; and propose alterations suited to the altered state of times and circumstances, which should receive the Royal sanction, and be accepted by the nation in its Parliamentary assemblies.

But we seriously hope never to see Convocation clothed with legislative power, or again permitted to thunder out anathemas, or become established as a court of appeal, either mediate or final. The worst enemies of the Church could not desire a greater triumph over her, than would be given them by any such restoration of, and addition to, her former rashly exercised powers.

We want no Episcopal Star-chamber—no Protestant, or rather Catholic, inquisition to be established among us under the milder name of Convocation.

In speaking thus, we do not mean to profess ourselves satisfied with the present state of the law respecting appeals in ecclesiastical affairs. Some remedy for this appears necessary; but an unwieldy assembly of Clergy is not the fitting body for such a work; where profound legal knowledge, combined with a clear faculty of discernment, long practised in sifting evidence and in drawing conclusions from it, are indispensable.

The present ecclesiastical crisis is one of immense importance. May the Great Head of the Church mercifully interpose to render it a turning-point for good to our country and to the world; inasmuch as we firmly believe, that, whatever should weaken the

Church, would effect injuriously the interests of mankind; and whatever should promote her true prosperity, would augment the general stock of human happiness among all the families of mankind.*

Memoirs of John Abernethy, F.R.S. With a View of his Lectures, &c., and Letters relating to his Marriage, his Religious Views, &c.
By GEORGE MACILWAIN, F.R.C.S. Hatchard, Piccadilly.

It has often struck us, that the man most certain to secure attention, in a mixed company, to what he has to say, is the man most familiar with the science of healing. All his narratives, especially if they are not too horrible, are listened to almost with open mouth; and if he goes on to throw out a few extempore hints as to the treatment of disease, few in the same society will have the same chance with him of an attentive auditory. There can be little doubt that this sort of interest springs in part from the fact that the medical man, when talking professionally, is in fact talking of ourselves; that the person he treats of has the very same organization, tendencies, dangers, and needs the same remedies, with that one human being to whom our regard is apt to be very especially directed. It is possible also that the avarice of human nature has a share in this interest. In speaking of the remedy for diseases, he is giving a sort of gratuitous prescription, to be treasured up for future use. One plain-spoken professional man is said to have replied to a person endeavouring thus to twist an economical opinion out of him, by asking the question, "What ought a man in those circumstances to *take*?" "Why, take *advice*." And no one can quarrel with the reply.

We plead guilty to something of this sort of instinctive interest in the opinions or sayings of a medical man when we took up the Memoirs of Mr. Abernethy. He was a person of high distinction in his profession; had the reputation of having greatly enlarged its science, and improved the application of it. Many peculiarities also had been ascribed to him,—out-of-the-way sayings and doings; and, on the whole, we were prepared to find in him one of the most interesting of his tribe, and sat down to his Life with something of the same zest that we suppose he himself would have devoted to a new and striking subject in anatomy—a specially beautiful or deformed limb submitted to his inspection. Nor did the reputation

* If in any part of these observations we appear to have spoken disrespectfully, either of the Bishop of Oxford or others, we trust the remarks may be regarded rather as critical than personal, and not to be inconsistent with our belief, both of the sincerity and ability of many such persons. The position they have chosen for themselves is, we think, responsible for much that we could not otherwise explain.

of Abernethy stand merely on his professional claims. He had been recognised in a contest with another surgeon of eminence as the champion of spiritual existence, in opposition to materialism ; as having refused to accept a theory which reduced man to a level with the "beasts that perish," or to a machine, which, having worked for a certain period, wears out, and is resolved into its original elements. The fact of his having fought this battle, and so far triumphed as that, we believe, his antagonist thought it well afterwards to stick to his dissections, and leave the sublime truths which he had assailed to a higher order of practitioners—had conferred on Abernethy a sort of celebrity, and a peculiar place in the regards of the religious public.

With expectations, then, somewhat raised by his antecedents, we sat down with considerable appetite to the consideration of this volume. And it is with much regret we are obliged to confess that we have been disappointed. We shall have something more specific to say, as to the religion of this great surgeon, afterwards ; but it is at once our painful task to state, that we see very little in the volume which carries along with it the impression of Scriptural truth having taken any deep hold on his mind, or indeed as having penetrated far beyond the surface of his general opinions. It may be as well, for the present, to give our readers a very slight sketch of the life of one of the most thoughtful and eminent medical characters of his day.

John Abernethy was born in London, April 3, 1764, exactly one year after his "*magnus Apollo*," John Hunter, had settled in London. Nothing remarkable is recorded of his youth. Strong understandings often develop slowly ; nor do even the quickest and brightest minds always put forth very early shoots. Dryden took no honours at Dublin University. Sheridan was presented to his schoolmaster, by his mother, as an incorrigible dunce. Even through his University career, the late Lord Grey, one of the very first thinkers and orators of his day, was accounted heavy and unpromising. And others, such as Galileo, Newton, Wren, might be added to the same catalogue.—Abernethy's schools do not appear to have materially helped on his intellectual progress. He was, however, when he left it, at the head of his school at Wolverhampton. After this, he was bound as a sort of medical apprentice to Sir Charles Blicke, an eminent practitioner—though, on the whole, not very highly esteemed by his pupil—in 1779. Sir William Blizard was among the few eminent lecturers of his day on Surgery ; and on his lectures Abernethy appears to have early and earnestly attended, and received from him a strong impulse in his profession ; and especially learned not to set as high a value on the mere science of Anatomy, as on the practical application of that science to the cure of disease. He said at a later period of his life, that he "never would have wedded himself to so ugly a witch as Anatomy but for the power (of Physiology) which she

brought him." From Sir William, also, he received high notions of the spirit of truth and integrity in which his professional duties were to be discharged. On the resignation of Mr. Pott, in 1787, he was elected as Assistant Surgeon at Bartholomew's Hospital. In this position, however, he had nothing officially to do; and whatever cases he conducted were only by sufferance of his senior, Sir C. Blicke. The office was therefore of a very limited character as to direct professional labour; and this, perhaps, especially directed him to that employment by which he was especially distinguished—that of a Hospital Lecturer to medical students; and on this duty he entered at the age of twenty-three—a season of life too early, both for the highest acquirements in science, or for a reasonable economy in the use of bodily and mental faculties. Colts should not be set to do the work of grown horses, or infants to accomplish the labours of Hercules. However, to work he went, and lectured on almost all the branches of his profession—anatomy, physiology, pathology, surgery—any one of them enough to occupy any one man. But he was all the while gathering knowledge and power by study, and by an assiduous attendance, public and private, on the great discoverer and philosopher among surgeons, John Hunter. His Lectures soon began to attract attention; and a new and larger theatre for this object was erected, mainly for him, at the Hospital.

Much was as yet to be done in almost all departments of his profession; so much, indeed, as to make one shudder at the enormities of theory and practice to which our poor ancestors of the last century were subjected. The day had indeed passed, when Zinzendorf prescribed daily ablution in "pig's blood" as a remedy for "the gout;"—when Horace Walpole was instructed at Paris that the best remedy for that gentleman-like but very troublesome disease, was to "preserve the parings of the nails in a bottle;"—when Dr. Heberden taught that damp sheets, houses, and beds were in the highest degree salubrious;—when a noted prescription for palsy was, "take a fox, uncase him, the bowels being taken out; scathe him in a sufficient quantity of water, and bathe the sick person therein;"—when Adam was stated to have died of hereditary gout;—when Ficinus advised old men, in order to recruit their vigour, to "drink of the blood of young ones;" and "roast cat and goose grease" were considered as "specifics for convulsions." But though the human mind had escaped from these profound depths of ignorance and error, there was still an enormous space to be passed over before medical science and common sense were to be brought into any kind of alliance; and Abernethy must be regarded as the man, above all others, except John Hunter, who brought common sense, experiment, and a spirit of earnest investigation to bear on all the mysteries of the medical craft. It would be beside our object to attempt any development of his discoveries and additions to philosophy, surgery, medicine.

It is enough to say, that probably few men have discovered more ; and that certainly very few have as successfully managed to communicate his knowledge to others. He dug deep for the best ore, and freely and ably exhibited it to the eyes of other inquirers. We have, in the work before us, curious references to the "dissection of the whale ;"—to "curious cases" published in the *Philosophical Transactions*, 1793 ;—to the horrible disease designated as "lumbar abscess ;"—to an *Essay*, well known, and largely employed by his successors in the healing art, "on the diseases of the skin and lungs, teaching the intimate alliance of cleanliness and health ;"—to a treatise on "tic-doloureux," from which many a sufferer from that horrible visitation has largely profited, especially by learning how closely the disease is connected with over-indulgence of the appetite ;—to the then general system of profuse and periodical bleeding, which is now no longer dreamt of ;—to a Paper on the "Injuries of the Head ;"—to experiments on the muscles of frogs, and of galvanic influence on them, conducted, we are happy to say, with as much tenderness as the case admitted ;—to "remarks on tumours ;"—on "curious circumstances, sometimes following injury to the lungs." But we must bring to an end these medical details, leaving our readers to pursue them in the volume itself.

A chapter on Abernethy's "marriage" opens with the following riddle, which we leave for the solution of our readers :—

" Ye solvers of enigmas—ye
 Who deal in mystery—say,
 What's cried about in London streets
 And purchased every day ?
 " 'Tis that which all, both great and small,
 Are striving to obtain ;
 And yet, though common and quite cheap,
 Is daily sought in vain."

On the details in this chapter, and the controversy as to the amount of what is called heroic love in the case of Mr. Abernethy, it is enough perhaps to say, that his earlier devotion to surgery was, perhaps, too strong to admit of the successful rivalry of any other passion. However, there is really a touching letter of the great surgeon to his designated bride, which might do for the "Ready Letter Writer," or might be useful to those in the same circumstances, who find a difficulty in recording the intensity of their own affections. It would be very refreshing to hear of the multiplication of such straightforward admirers as Abernethy appears to have been. The last line in the fourteenth chapter is one of the most painful in the book, and the biographer would have been "more honoured" in the omission than the reproduction of it.

Chapters XV. and XVI. introduce us to Abernethy's work on "The Constitutional Origin of Local Diseases," otherwise "My Book"—on which, however, as too professional for our purpose, we must not enter. It contains, however, much important matter.

The work excited much attention—awakened many natural doubts—served to abate many antiquated prejudices—and led to a great increase of Abernethy's practice.

Chapter XVII. gives some account of the Hunterian Museum, and renders due honour to its originator. Chapter XVIII. opens the subject of Abernethy's controversy with Lawrence, and his manly, wise, and successful resistance to the theory of the latter gentleman, which, as we have before said, went far to destroy the distinctions between mind and matter, and to represent the first only as a high modification of the last.—And it is at this page of the work that we have more especially brought before us the topics which had in the first instance called our attention to it.

Almost every one has heard of Abernethy's conflicts with the "Materialists" of his own profession; and as one is always disposed, in some measure, to estimate the character of the whole from its parts, we had indulged ourselves in the hopes that the subject of this Memoir might be adduced in extenuation of the charge often brought against the medical profession—of indifference to that subject which ought to fill the first place in the mind of every rational being. If the health of a perishing body is of such importance that a whole profession is to be dedicated to its preservation, the conclusion would seem to be inevitable, that the eternal well-being of an immortal spirit would find deep and reverential consideration at the hands of every responsible creature, and perhaps especially amongst us, intimately connected with life and death as the medical profession. There have, no doubt, been individuals of that profession who have regarded the never-dying soul as worthy of high regard by those whose skill and wisdom were directed to the conservation of our physical frame. We scarcely know how, for example, *Æsculapius* should have been canonized and exalted from a man into a god, unless he had called forth the regard of his idolaters by something of devotion and spirituality on his part. Galen also appears to have been, in his way, a man of devout spirit. His remarks on the "Human Hand," as indicative of Divine skill and wisdom, have been thought worthy of insertion in one of the *Bridgewater Treatises*; it shows him to have been anything but careless on the subject of natural theology, but, on the contrary, to have been more anxious to carry the student up from the body to its Creator, than many of his professedly Christian successors.

In more recent times, Sir Thomas Brown was eminently a man of the same school. So also Boerhaave, Mede, the Bells, Cheyne, Pearson, Hey, Abercrombie, Hope, Gordon, with other *minores gentes* of the clinical race.

Thus far we have been able to speak favourably of Mr. Abernethy; but we are sorry to feel unable to give him a place among those who contribute to rescue his profession from the charge of irreligion. We now and then hear sentiments from him of a lighter

character than we had anticipated; and more than once he is represented by his biographer as larding his conversations with expressions which cannot but be offensive to religious minds. He is, indeed, far from an Atheist—far from a sceptic—far from a materialist; but he does not appear to be a man of devout mind; and there are to be found in the work many of those slap-dash expressions from which religious minds must shrink.—And, here, we are compelled to ask, what it is in the circumstances of the medical profession which, on the whole, appears to indispose its members to the higher order of religious feelings?—Is it the early education of the hospitals, which we believe, in old times especially, were scenes of unusual profligacy; where the opportunities of sensual indulgence were abundantly supplied, and too often sadly abused? Was it that young men were very early committed, without control or supervision, to the dangers of great cities? Was it that the continual contemplation of man as a material frame, to be acted upon, set up, and pulled down by human skill or mismanagement, led to the preterition of that nobler part of human nature, the soul, which alone distinguishes it from the brute, and gives it the exclusive power of discerning and worshipping a God? Or was it, that the frequent contemplations of scenes of death extinguished the deep emotion with which such scenes ought ever to be approached? Whatever the cause, or the co-operating causes, however, the fact, we fear, is undeniable, that medical men, as a body, stand low in the list of the true servants of the Cross; and that those whose influence at the bedside of the sick and the dying would be so valuable, have rarely acted in the great object which ought to be kept supremely in view.

With this preface, we give our readers, as they may have some curiosity upon the subject, a portion at least of the dicta of Abernethy on subjects of philosophy and religion, as collected in a particular part of the volume:—

“Thinking being inevitable, we ought, as I said, to be solicitous to think correctly. Opinions are equally the natural result of thought, and the cause of conduct. If errors of thought terminated in opinions, they would be of less consequence; but a slight deviation from the line of rectitude in thought may lead to a most distant and disastrous aberration from that line in action. I own I cannot readily believe any one who tells me he has formed no opinion on subjects which must have engaged and interested his attention. Persons both of sceptical and credulous characters form opinions, and we have in general some principal opinion, to which we connect the rest, and to which we make them subservient; and this has a great influence on all our conduct. Doubt and uncertainty are so fatiguing to the human mind, by keeping it in continual action, that it will and must rest somewhere; and if so, our inquiry ought to be where it may rest most securely and comfortable to itself, and with most advantage to others.

“In the uncertainty of opinions, wisdom would counsel us to adopt those which have a tendency to produce beneficial actions.” . . .

“If I may be allowed to express myself allegorically with regard to our intellectual operations, I would say that the mind chooses for itself some little spot or district, where it erects a dwelling, which it furnishes and deco-

rates with the various materials it collects. Of many apartments contained in it, there is one to which it is most partial, where it chiefly reposes, and where it sometimes indulges its visionary fancies. At the same time, it employs itself in cultivating the surrounding grounds, raising little articles for intellectual traffic with its neighbours, or perhaps some produce worthy to be deposited amongst the general stores of human knowledge. Thus my mind rests at peace in thinking on the subject of life, as it has been taught by Mr. Hunter; and I am visionary enough to imagine that if these opinions should become so established as to be generally admitted by philosophers, that if they once saw reason to believe that life was something of an invisible and active nature *superadded* to organization, they would then see equal reason to believe that mind might be *superadded* to life, as life is to structure. They would then, indeed, still further perceive how mind and matter might reciprocally operate on each other by means of an intervening substance. Thus, even, would physiological researches enforce the belief which I say is natural to man: that, in addition to his bodily frame, he possesses a sensitive, intelligent, and *independent* mind—an opinion which tends in an eminent degree to produce virtuous, honourable, and useful actions.” . . .

“I now beg leave to add that there are many who think clearly, who do not think deeply; and they have greatly the advantage in expressing themselves, for their thoughts are generally simple and easy of apprehension. Opinions immediately deduced from any series or assemblage of facts may be called primary opinions, and they become types and representatives of the facts from which they are formed, and, like the facts themselves, admit of assortment, comparison, and inference; so that from them we deduce ulterior opinions, till at length, by a kind of intellectual calculation, we obtain some general total, which in like manner becomes the representative and co-efficient of all our knowledge, with relation to the subject examined and considered.

“In proportion to the pains we have taken in this algebraical process of the mind, and our assurance of its correctness, so do we contemplate the conclusion or consummation of our labours with satisfaction.” . . .

“In the progress of science, genius with light and airy steps often far precedes judgment, which proceeds slowly, and either finds or forms a road along which all may proceed with facility and security; but the *direction* of the course of judgment is often suggested, and its actions are excited and accelerated, by the invocations of preceding genius.” . . .

“It is equally apparent that the belief of the distinct and independent nature of mind incites us to act rightly from principle; to relieve distress, to repel aggression, and defend those who are incapable of protecting themselves; to practise and extol whatever is virtuous, excellent, and honourable; to shun and condemn whatever is vicious and base, regardless also of our own personal feelings and interests when put in competition with our duty.” . . .

“There is nothing in the assertions of Drs. Gall and Spurzheim contradictory to the results of general observation and experience. It is admitted that the superior intellectual faculties can and ought to control the inferior propensities. It is admitted that we possess organs, which, nevertheless, may be inactive from general torpor or want of education. General observation and experience proclaim that susceptibility is the chief incentive to action, that it is the source of genius; and that the character of the man greatly depends on his education and habits. We educate our faculties; what is at first accomplished with difficulty, by repetition is easily performed, and becomes more perfect and established by habit. Trains of perceptions and thoughts also become firmly concentrated, and occur in succession. Even our feelings undergo the same kind of education and establishment. Casual feelings of goodwill by repetition strengthen and produce lasting friendships; whilst trivial sensations of disgust, in like manner, may occasion inveterate hatred.” . . .

"It was, however, the comparing the mechanism of the hand and foot that led Galen, who they say was a sceptic in his youth, to the public declaration of his opinion that intelligence must have operated in ordaining the laws by which living beings are constructed. That Galen was a man of a very superior intellect could readily be proved, were it necessary. I have often known the passage I allude to made the subject of reference, but not of quotation, and therefore I recite it on the present occasion, and particularly because it shows that Galen was not in the least degree tinctured with superstition. 'In explaining these things,' he says, 'I esteem myself as composing a solemn hymn to the great Architect of our bodily frame, in which I think there is more true piety than in sacrificing whole hecatombs of oxen, or in burning the most costly perfumes; for, first, I endeavour from His works to know Him myself, and afterwards by the same means to show Him to others, to inform them how great is His wisdom, goodness, and power.'"

"Mr. Hunter, whom I should not have believed to be very scrupulous about inflicting suffering upon animals, nevertheless censures Spalanzani for the unmeaning repetition of similar experiments. Having resolved publicly to express my own opinion with respect to this subject, I choose the present opportunity to do it, because I believe Spalanzani to have been one of those who have tortured and destroyed animals in vain. I do not perceive that in the two principal subjects which he sought to elucidate, he has added any important fact to our stock of knowledge; besides, some of his experiments are of a nature that a good man would have blushed to think of, and a wise man ashamed to publish, for they prove no fact requiring to be proved, and only show that the aforesaid Abbé was a filthy-minded fellow." (pp. 200—212.)

These extracts, it will be seen, amount to little as evidences of the Author's religious creed, and still less as to the tone of his mind on religious subjects. But they mean a little more than appears; inasmuch as many of them were uttered or written in the midst of a controversy with Materialists and impugners of the Sacred Volume, in which Mr. Lawrence was his antagonist; when the Council of the Hospital refused to take a single step in his favour, and under circumstances in which all religious belief was, in too many instances, scoffed at and impugned.

There is another subject treated in this volume which may not be without use and interest to a considerable portion of our readers. One of the best and most important chapters in the work is on Abernethy as a "Lecturer." In that capacity he was distinguished beyond the great bulk of his contemporaries. Students crowded to hear him, and deep impressions of various kinds were made on large numbers of them. *What, then, was the power by which he thus acted on the minds of others?*—and will a consideration of the subject supply any useful hints to another class of Lecturers on this subject? We shall not hesitate to make somewhat copious extracts.

"Lecturing after a fashion is easy enough; *teaching* is a very different affair. The one requires little more than good information, some confidence, and a *copia verborum*; the other establishes several additional requisitions. These requisitions, when rendered comparatively easy by nature, are seldom perfectly matured without art and careful study. The transmission of ideas from one mind to another, in a simple, unequivocal form, is not always easy; but, in teaching, the object is not merely to convey the idea, but to

give a lively and lasting impression — something that should not merely cause the retention of the image, but in such connection as to excite another process, 'thought.'

"There was no peculiarity in Abernethy more striking than the power he possessed of communicating his ideas, and of sustaining the interest of the subject on which he spoke. For this there is no doubt he was greatly indebted to natural talent; but it is equally clear that he had cultivated it with much care. His ability as a lecturer was, we think, unique. We never saw his like before: we hardly dare hope we shall again.

"There is no doubt that a great part of his success depended on a facility of giving that variety of expression, and that versatility of manner, which falls within the province of what we must call dramatic; but then it was of the very highest description, in that it was perfectly natural. It was of that kind which we sometimes find in an actor, and which conveys the impression that he is speaking his own sentiments, rather than those of the author. It is a species of talent which dies with its possessor, and cannot, we think, be conveyed by description. Still there were many things in Abernethy that were observable, and such as could hardly have been acquired without study.

"If we examine any lecturer's style, and ask ourselves what is his fault, we shall find very few in whom we cannot detect one or more. When we do this, and then reflect on Abernethy, we are astonished to find how many he avoided. We shall endeavour to make this as intelligible as we can, by citing some of the points which our attention to different lecturers have suggested.

"*'Simplicity'* has struck us as a feature which, in some sense or other, is very commonly defective. Simplicity appears so important, that perhaps, by not a very illegitimate extension of its meaning, it might be made to include almost all the requisitions of this mode of teaching. Let us think of it in relation to language and illustration. In all sciences, the *facts* are simple; the laws are yet *more so*: increasing knowledge tends to impress on us an ever-increasing and comprehensive simplicity. In explaining simple things, no doubt language should be simple too. If we employ language unnecessarily technical, we use symbols to which the learner is unaccustomed."

"To hear some lecturers, one would almost think that they adopted the definition of language which is reported of Talleyrand—that it was intended to conceal our ideas. Some make simple things very much otherwise by the mode of explaining them. This reminds us of a very worthy country clergyman, in the West of England, who, happening to illustrate something in his sermon by reference to the qualities of pitch, thought he should help his rustic congregation by enlarging a little on the qualities of that mineral. He accordingly commenced by saying, 'Now, dear brethren, pitch is a bituminous substance:' rather a difficult beginning, we should think, to have brought to a successful conclusion."

"As contrasted with simple facts thus obscured by an unnecessary complexity of expression, we may see in Abernethy how a very comprehensive proposition may be very simply expressed. Take almost the first sentence in his *Surgical Lectures*, the germ, as it were, of a new science: 'Now I say that local disease, injury, or irritation, may affect the whole system; and conversely, that disturbance of the whole system may affect any part.'

"We have sometimes thought that lecturers who have had several desirable qualifications have materially diminished the attraction of them by faults which we hardly know how to designate by a better term than vulgarity, ill-breeding, or *gaucherie*. Now Abernethy had, in the first place, that most difficult thing to acquire, the appearance of *perfect ease*, without the slightest *presumption*. Some lecturers appear painfully 'in company'; others have a self-complacent assurance, that conveys an unfavourable impression to most well-bred people. Abernethy had a calm, quiet sort of

ease, with that expression of thought which betokened respect for his task and his audience, with just enough of effort only, to show that his mind was in his business." . . .

"Abernethy was remarkably free from anything of the kind. The expression of his countenance was, in the highest degree, clear, penetrative, and intellectual; and his long, but not neglected, powdered hair, which covered his ears, gave altogether a philosophic calmness to his whole expression that was peculiarly pleasing. Then came a sort of little smile, which mantled over the whole face, and lighted it up with something which we cannot define, but which seemed a compound of mirth, archness, and benevolence.

"The adjustment of the quantity of matter to the time employed in discussing it, is an important point in teaching. A lecture too *full*, is as objectionable as a lecture too *long*. If the matter is spread too thinly, the lecture is bald and uninteresting, and apt to fall short of representing any integral division of subject; if it be too thick, it is worse, for then all is confused and difficult. A man's brain is like a box packed in a hurry; when all is done, you neither know what you have got, nor what you have forgotten." . . .

"Abernethy's illustrations were usually drawn from some source already familiar; and if they were calculated to impress the fact, he was not very scrupulous whence he drew them. This would sometimes lead him into little trippings against refinement; but these were never wanton. Every thing had its object, from the most pathetic tale down to the smallest joke. When the thing to be impressed was not so much single facts or propositions, as a more continued series, he had an admirable mode of pretending to con over the lecture in a manner which he would first recommend students to do—something after this fashion: 'Let me see—what did he say?' 'Well, first he told us that he should speak of Matter in general; then he said something about the Laws of Matter, of Inertia, &c. Well, I did not understand much of that; and I don't think he knew much about it himself;' and so on. There would now be a general smile; the attention of the class would be thoroughly alive; and then he would, in this 'conning over,' bring forward the points he most wished to impress of the whole lecture." . . .

"Lecturers will sometimes endeavour to illustrate a point which is difficult or obscure by something more difficult still, or something borrowed from another branch of science. Sometimes the illustrations are so lengthy, or intrinsically important, that a pupil forgets *what principle* it was that was to be illustrated." . . .

"On another occasion, a boy having suffered severely from disease of the hip, Abernethy had enjoined his father to remove him from a situation which he was unfitted to fill, and which, from the exertion it required, would expose him to a dangerous recurrence of his complaint. The father, however, put the boy back to his situation. One day, Abernethy met both father and son in Chancery Lane, and he saw the boy, who had a second time recovered, again limping in his walk. After making the necessary inquiry—'Sir,' said he to the father, 'did I not warn you not to place your son in that situation again?' The father admitted the fact. 'Then, Sir,' said Abernethy, 'if that boy dies, I shall be ready to say you are his murderer.' Sure enough, the boy had another attack, and did die in a horrible condition." . . .

"He was particularly happy in a kind of coziness, or friendliness of manner, which seemed to identify him with his audience; as if we were all about to investigate something interesting *together*, and not as if we were going to be 'lectured at' at all. He spoke as if addressing each individual; and his discourse, like a happy portrait, always seemed to be looking you in the face. On very many accounts, the tone and pitch of the voice, in lecturing, are important. First: That it may not be inaudible; nor, on the contrary, too loud. The one of course renders the whole useless; the other is apt to give an impression of vulgarity. We recollect a gentleman who was about to deliver a lecture in a theatre to which he was unaccustomed.

He was advised to ascertain the loudness required, and to place a friend in the most distant part, to judge of its fitness; but he declined it as unnecessary. When he had given the lecture, which was a very good one, on a very interesting subject, he was much mortified in finding that he had been inaudible to at least one half of the audience.

"Abernethy was very successful in this respect. His voice seldom rose above what we may term the conversational, either in pitch or tone; it was, in general, pleasing in quality, and enlivened by a sort of archness of expression. His loudest tone was never oppressive to those nearest to him; his most subdued, audible everywhere. The *range* of pitch was very limited; the expression of the eye, and a *slight modulation* of the voice, being the means by which he infused through the lecture an agreeable variety, or gave to particular sentiments the requisite expression. There was nothing like declamation; even quotations were seldom louder than would have been admissible in a drawing-room. We have heard lecturers whose habitually declamatory tone has been very disagreeable; and this seldom fails to be mischievous. A declamatory tone tends to divert the attention, or to weary it when properly directed." . . .

"Another fault we observe in some lecturers is, a reiteration of particular phrases. In description, it is not easy always to avoid this; but it seldom occurred in any disagreeable degree in Abernethy. We have heard some lecturers, in describing things, continually reiterating such phrases as 'We find,' 'It is to be observed,' in such quick and frequent succession, that people's sides began to jog in spite of them." . . .

"Every one feels the value of order, and clearness of arrangement. Of Abernethy's, we have already spoken generally: simplicity, and impressing the more general facts, were his main objects. He showed very frequently his perception of the importance of order, and would often methodize for the students." . . .

"We have heard an excellent lecturer whose only fault, we think, was want of liveliness and variety. Few men could in other respects lecture comparably to him. Nothing could surpass the quiet, polished manner of this accomplished teacher. His voice, though not good, was by no means unpleasing. His articulation elaborately distinct, and free from all provincialism. His language invariably correct and appropriate; the structure of his sentences strikingly grammatical; and they fell in such an easy, though somewhat too rhythmical succession, as to be at once graceful and melodious. His arrangement, always simple and clear." . . .

"What, it may be said, can such a man want? Why he wanted liveliness and flexibility. His voice measured forth its gentlemanly way with all the regularity of a surveying rod. Various and interesting as his subjects were, and handled with consummate ability, he must certainly have *taught*; yet we think he sent away many of his audience *passive* recipients, as distinguished from persons *set on thinking* what they had heard 'into their own.' " . . .

"There is no discourse that is solely intellectual; the driest mathematical proposition interests our *feelings*. The pleasure of truth, what is that? Not merely intellectual, certainly. It is a pleasure derived *from* the intellect, no doubt; but it is a *feeling* entirely distinct. So, in addresses to the passions, if they are successful, the presiding influence of the intellect is very obvious; this away, a discourse soon merges into bombast or fustian, a something which neither impresses the feelings nor the passions as desired." (pp. 217—238.)

And now are we wrong in affirming, that "Abernethy, as a Lecturer," may serve as a useful example to Lecturers of another class. We may add to these statements, that he spoke extempore; and that, in our judgment, no man who has to teach others, can be

regarded as having completed his education, without the acquisition of this power. Many of the Clergy, we think, require to be roused from a lazy insensibility on this subject. They have no right to be the only members of a profession who are unable to express plain thoughts in plain language without turning to a manuscript.

We give, in conclusion, the following extract as a compensation to our readers for their quiet endurance of our comments on drier subjects, and as an honourable testimony to Mr. Abernethy.

"It was on his first going through the wards after a visit to Bath, that, passing up between the rows of beds, with an immense crowd of pupils after him—myself among the rest—that the apparition of a poor Irishman, with the scantiest shirt I ever saw, jumping out of bed, and literally throwing himself on his knees at Abernethy's feet, presented itself. For some moments, every body was bewildered; but the poor fellow, with all his country's eloquence, poured out such a torrent of thanks, prayers, and blessings, and made such pantomimic displays of his leg, that we were not long left in doubt. 'That's the leg, yer honnor! Glory be to God! Yer honnor's the boy to do it! May the heavens be your bed! Long life to your honnor!' The man had come into the hospital about three months before, with a diseased ankle, and it had been at once condemned to amputation. Something, however, induced Abernethy to try what *rest* and constitutional treatment would do for it, and with the happiest result.

"With some difficulty the patient was got into bed, and Abernethy took the opportunity of giving us a clinical lecture about diseases and their constitutional treatment. And now commenced the fun. Every sentence Abernethy uttered, Pat confirmed. 'Thru, yer honnor, no lie in it. His honnor's the grate dochter entirely!' While, at the slightest allusion to his case, off went the bed-clothes, and up went his leg, as if he were taking aim at the ceiling with it. 'That's it, by gorra! and a bitter leg than the villin's that wanted to cut it off.' This was soon after I went to London, and I was much struck with Abernethy's manner; in the midst of the laughter, stooping down to the patient, he said with much earnestness: 'I am glad your leg is doing well; but never kneel, except to your Maker.'" (pp. 260, 261.)

Arctic Explorations. The Second Grinnell Expedition in Search of Sir John Franklin. 1853—1855. By ELISHA KENT KANE. Trübner and Co., Paternoster Row.

On the sixth of August, 1855, "a little man, in a ragged flannel shirt,"—followed by a troop of storm-battered comrades, whose appearance bore unmistakeable signs of disease, famine, and exposure,—arrived off Upernavic, a little Danish Settlement on the west coast of Greenland. "Sebastopol a'nt taken," was one of the first pieces of news that greeted the ears of the new-comers. "Where and what is Sebastopol?" they asked, as though fresh arrived from some other world; and so, in fact, they had; for it was Dr. Kane, who had just effected a flight of 1300 miles over

ice and water from the wintry prison in which, for the two last winters, he and his companions had been immured.

Since the *Erebus* and *Terror* left our shores in 1845, on their ill-fated journey, some thirty vessels have proceeded to the Arctic regions, with a view to their discovery and relief. In 1852 Sir E. Belcher had started with his magnificently-furnished squadron of five vessels; and Dr. Kane had himself been previously employed on a similar errand by the same gentleman to whose munificence the present expedition was mainly indebted. Dr. Kane's party formed a strange contrast to those of his predecessors, in the unimposing character of the means at his command, and the simplicity of detail which characterized its equipment. A crew of eighteen men—one of them an Esquimaux lad, to whose unerring aim and untiring limbs the party was often indebted for means of subsistence,—a little brig of 144 tons, and a code of rules which was summed up in a promise of complete subordination—abstinence from strong drinks, except on lawful occasions, and from strong language, on all—were the means and appliances with which Dr. Kane, in, we may add, a spirit of deep reliance upon God, fearlessly set himself to the prosecution of his heroic task.

Convinced, by the analogy of its appearance to previously explored lines of coast, that Greenland was a peninsula, in all probability approaching within a small distance of the Pole, Dr. Kane determined to make land the basis of his operations; to force the brig as far as the ice would allow, and then to send out exploring parties to the north, with a view to ascertaining the existence of a Polar Sea, and also to make observations on the opposite coast of Smith's Sound, the scene of Sir E. Parry's most remote northern discoveries. Greater facilities of travel, a better chance of securing game, and an increased probability of falling in with Esquimaux, whose supplies of dogs and provisions would be most material to the success of the expedition, were the chief advantages which recommended this plan of operations. They left New York in May, 1853, and reaching the coast of Greenland without incident, on the 1st of July entered the harbour of Fiskernaes, a little settlement devoted to the catching and curing of cod-fish, and to supplying the Danish market with shark and seal oils. Having laid in a supply of fish, and taking with them their Esquimaux hunter, Hans, they touched at Lichtenfels, one of the three Moravian settlements of South Greenland.

"A sudden turn round a projecting cliff brought into view a quaint old Silesian mansion, bristling with irregularly-disposed chimneys, its black overhanging roof studded with dormer windows, and crowned with an antique belfry. We were met as we landed by a couple of grave antient men in sable jackets and close velvet skull-caps, such as Vandyke, or Rembrandt himself, might have painted, who gave us a quiet but kindly welcome. All inside of the mansion-house—the furniture, the matron, even the children, had the same time-sobered look."

Slowly advancing against unfavourable winds, on July 10th

they reached Sukkertoppen, a group of scattered huts, which nestle at the base of a wild isolated peak rising 3000 feet from the sea. As they entered the port, an Arctic summer midnight "bathed every thing in gray but the northern background, an alpine chain standing out against a blazing sky."

It was not till near the end of July that they approached the entrance of Melville Bay. Here a heavy ice-fog settled upon them, in the midst of which they drifted into the bay: and when it cleared off, they found themselves in the thick of the ice-bergs.—Two days later their Arctic adventures began in earnest. After eight hours of "warping, heaving, and planting ice-anchors," they had succeeded in fastening themselves to an ice-berg. "We had scarcely a breathing spell, before we were startled by a set of loud cracking sounds above us; and small fragments of ice not larger than a walnut began to dot the water like the first drops of a summer shower. The indications were too plain; we had barely time to cast off, before the face of the berg fell in ruins, crashing like near artillery."

Meanwhile the surface-drift of the loose ice set southwards; the larger bergs, affected by the deep currents, bore steadily north. Attaching themselves to one of these, they were carried irresistibly forwards: the berg, "a moving breakwater of gigantic proportions," ploughed its way through the opposing current, and a long wake of black water marked its onward progress. Pushing onward from pool to pool, as the opening floes admitted their advance, they at length got clear of Melville Bay, and early in August came in sight of Capes Alexander and Isabella, the two headlands of Smith's Sound. To the westward the snow stretched gloomily monotonous to the water's edge. On the right, an array of frowning cliffs stood in their precipitous grandeur as the portals of the mysterious region within. "They have been until now the arctic pillars of Hercules; and they look down on us as though they challenged our right to pass. Even the sailors are impressed as we move under their dark shadow." Reaching Lyttleton Island, they raised a cairn, and buried one of their boats, with a supply of provisions. Here they found one of those melancholy evidences of the extinction of the Esquimaux race, with which they subsequently became familiar: a few ruined walls alone remained to tell of a departed settlement. "Nothing can be imagined more sad and hopeless than these memorials of extinct life. Hardly a vestige of growth was traceable on the bare ice-rubbed rocks; and the huts resembled so much the broken fragments that surrounded them, that at first sight it was hard to distinguish one from the other."

Dr. Kane had already observed symptoms which told him of approaching obstacles to his northward progress; nor were his anticipations disappointed. A vast "upheaval" of accumulated ice, in some instances more than sixty feet high, formed a barri-

ade against which it was in vain to struggle. At times, however, the movements of the tide, or changes in the wind, caused the formation of narrow winding passages in this otherwise impassable barrier; and the next month was occupied in endeavours to force the vessel through these as opportunity offered. This process was sometimes accompanied with extreme danger. On one occasion, an angry sky, and the near approach of the walruses, "shaking their grim wet fronts and mowing with their tusks the sea-ripples," gave warning of a gale at hand. Due preparations were made; and with the help of three good hawsers, they hoped to be able to ride out the storm. The hurricane came roaring from the southward; a sharp twanging snap told them that one of their hawsers had parted. "Half a minute more, and 'twang, twang' came a second report. I knew it was the whale line, by the shrillness of the ring—our noble ten-inch Manilla still held on we could hear its deep *Æolian* chant swelling through all the rattle of the running gear and moaning of the shrouds. It was the death-song! The shrouds gave way with the noise of a shotted gun, and in the smoke that followed their recoil, we were dragged out by the wild ice at its mercy."

Nothing remained but to scud before the storm, which drove them fiercely toward the icy masses in front. Their heaviest anchor cannot check them a moment, as the ice-torrent tears them along and whirls the huge floes on their lee into a terrible agitation: one upturned mass rises above their gunwale, smashes in the bulwarks, and deposits half a ton of ice on their decks! But the worst was still to come; straight in the line along which they were being helplessly carried, appeared a group of bergs; on these, unless some providential nook gives them a refuge, they must be dashed to pieces.

"As we neared them, we perceived that they were at some distance from the floe edge, and separated from it by an interval of open water. Our hopes rose, as the gale drove us toward this passage and into it; and we were ready to exult when, from some unexplained cause, probably an eddy of the wind against the lofty ice walls, we lost our headway. Almost at the same moment we saw that the bergs were not at rest; that with a momentum of their own, they were bearing down upon the other ice, and that it must be our fate to be crushed between the two.

"Just then a broad scone-piece or low water-washed berg came driving up from the southward. The thought flashed upon me of one of our escapes in Melville Bay; and as the scone moved rapidly alongside us, M'Gary managed to plant an anchor on its slope, and hold on to it by a whale line. It was an anxious moment. Our noble tow-horse, whiter than the pale horse which seemed to be pursuing us, hauled us bravely on; the spray dashing over his windward flanks, and his forehead ploughing up the lesser ice as if in scorn. The bergs encroached upon us as we advanced; our channel narrowed to a width of perhaps forty feet; we braced the yards to clear the impending ice-walls. . . . we passed clear; but it was a close shave,—so close that our port-quarter boat would have been crushed, if we had not taken it in from the davits,—and found ourselves under the lee of a berg in a comparatively open lead; never did heart-tried men acknowledge with more gratitude their merciful deliverance from a wretched death."

Towards the close of August, the rapid formation of young ice announced but too clearly that further progress northwards would soon be out of the question ; and Dr. Kane, having overruled the opinion of his officers in favour of a return southwards to winter, finally determined on a home for the "Advance" in Raneelaer Harbour. Their position afforded them security from the moving ice, and promise of early liberation in the ensuing year ; and its headlands formed a shelter to seaward, and protected them from winds, eddies, and snow drifts. Here accordingly the brave little vessel was brought to her final resting-place ; for she was destined never to escape from the icy chains which winter was already beginning to bind around her.

By September 10th, they were able to walk and sledge on the new-formed ice ; and as they calculated on losing sight of the sun by the 10th of October, no time was to be lost in making preparations for their winter sojourn. A store-house was to be built, and the contents of the ship's hold transported thither by means of a canal, which was fresh cut every morning. As they could not reckon on any supply of game, and had no hermetically sealed meats, they set themselves to freshen their salt provisions, as best might be, by soaking and airing. Steaks of salt junk were strung in festoons under the ice of a neighbouring fresh-water pond ; dried fish was immersed in perforated barrels, while the acidity of pickled cabbage was remedied by a little potash. The deck-house, too, was to be built, as well as a kennel for the dogs ; who, though a very wild, lawless set, and somewhat indiscriminating in their voracity (Dr. Kane once saw them demolish a feather bed,) paid their masters the compliment of deserting the abode destined for them on the rocks, to couch in the snow within hearing of man's voice. A chain of provision depôts was to be established along the coast northwards, with a view to future operations ; the supplies for these, consisting chiefly of pemmican, had to be transported in sledges ; while two of the party started with the Esquimaux hunter to investigate the resources of the interior of the country. An astronomical observatory was constructed of blocks of ice, with moss and frozen water as an appropriate arctic substitute for mortar. The magnetic observatory was comparatively luxurious : it had a wooden floor and roof, and a copper fireplace, notwithstanding which appliances of comfort, "a magnetic term day" seems to have been far from an enjoyable occasion :—

"The observer, if he were only at home, would be 'the observed of all observers.' He is clad in a pair of seal-skin pants, a dog-skin cap, a reindeer jumper and walrus boots. He sits on a box that once held a transit instrument. A stove, glowing with at least a bucket of anthracite, represents pictorially a heating apparatus, and reduces the thermometer as near as may be to ten degrees below zero. One hand holds a chronometer, and is left bare to warm it ; the other luxuriates in a fox-skin mitten. The right hand and the left take it watch and watch about : as one burns with cold the chrono-

meter shifts to the other, and the mitten takes its place. Perched on a pedestal of frozen gravel is a magnetometer, stretching out from it a telescope, and bending down to this an abject human eye; every six minutes said eye takes cognizance of a finely divided arc, and notes the result in a cold memorandum-book. This process continues for twenty-four hours, two sets of eyes taking it by turns; and, when twenty-four hours are over, term-day is over too."

There was, besides, a separate building for the meteorological instruments, furnished with latticed screens, behind which observations might be made; as the mere approach of the human body, in such low temperatures, was found to produce a sensible disturbance in the condition of the atmosphere.

The *depôt-party* was still away. Meanwhile there is no room for idleness at the ship. The numbers and audacity of the rats on board the vessel had become extremely troublesome, and Dr. Kane made an attack upon them with carbonic acid gas. The hatches were fastened down, and charcoal burnt; into which the French cook venturing on some culinary project, very nearly shared the fate of twenty-eight well-fed rats, which were the result of the fumigation. Then the ship caught fire; but happily, the air, heavily charged with the gas, which they had been manufacturing, helped to suppress the flames, and ten minutes sufficed to put the ship in safety.

At length, alarmed at the protracted absence of the *depôt-party*, Dr. Kane started to look after them, with four Newfoundlanders and a light sledge. One of the crew accompanied him on skates; the ice was very unsound, and as their safety depended on all the dogs successfully clearing the numerous fissures, progress soon became a work of peril. At last, sledge dogs and all fell into a wide chasm. However, the tin cooking apparatus kept the sledge afloat; the dogs were patient and persevering; and Dr. Kane and his companion succeeded in rescuing it, and reached the solid ice, "steaming in the cold atmosphere like a couple of Nootka Sound vapour baths."

On the 15th of October, they fell in with the returning *depôt-party* :—

"Not a man had escaped some touches of the frost. Bonsal was minus a big toe-nail, and plus a scar upon the nose. M'Gary had attempted, as Tom Hickey told us, to pluck a fox, it being so frozen as to defy skinning by his knife, and his finger had been tolerably frost-bitten in the operation. 'They're very horny, sir, are my fingers,' said M'Gary, who was worn down to a mere shadow of his former rotundity; 'very horny, and they water-up like bladders.' The rest had suffered in their feet, but, like good fellows, postponed limping till they reached the ship."

They had succeeded in establishing three *cachets*, the third as high north as latitude 79° 50'. Here they buried about eight hundred pounds of provisions, piling rocks round them, and adding a coat of frozen sand and water as a security against the bears' claws.

And now the protracted darkness began to tell on men and dogs.

Hans had previously begun to show symptoms of home-sickness ; which Dr. Kane, like a wise physician, had "treated successfully by giving him first a dose of salts, and secondly promotion." A fancy ball, an Arctic newspaper, called the *Ice-Blink*, with the motto "*In tenebris servare fidem*," and a fox-chase round the decks for the prize of a Guernsey shirt, had helped to keep up the spirits of the crew. Several dogs now fell victims to a strange epileptic seizure, which ended in regular lunacy, taking the shape of alternate lethargy and paroxysms, and generally resulting in symptoms similar to those of lock-jaw. Before the winter was over, out of nine Newfoundland and thirty-five Esquimaux dogs, all but six had fallen victims to this malady, notwithstanding their admission to the cabin, and Dr. Kane's assiduous nursing.

On February 21, Dr. Kane caught the first glimpse of the returning sun : "I saw him once more, and upon the projecting crag, nestled in the sunshine : it was like bathing in perfumed water." The sufferings and monotony of the long winter had impressed themselves in characters of terrible distinctness on the pale features of the crew ; and their Commander, as he looked at them, might well feel that "an arctic night and an arctic day age a man more rapidly and harshly than a year anywhere else in all this weary world."

The month of March proved intensely cold. For several days the mean temperature was 46 degrees 30 minutes below zero. When the cold is of this degree of intensity, the snow offers great resistance to the sledge-runners ; and sledging accordingly becomes a slow and laborious operation. However, on March 19, a *dépôt* party started with a supply of provisions, with a view to facilitating a subsequent expedition by Dr. Kane himself.

Some days later, three of the men returned, swollen, haggard, and hardly able to speak. They gave a very indistinct and alarming account of their comrades. They had left them, they said, lying frozen and disabled somewhere in the hummocks to the North and East. A party of ten instantly started to the rescue. Ohlsen, who seemed the least exhausted of the returned party, was strapped into a sledge, in hopes of his being able to act as guide ; but having been fifty hours without rest, he sank instantly into a state of unconsciousness. The thermometer stood at 49 degrees 3 minutes below zero. The nerves of all were shattered ; trembling fits and shortness of breath seized the stoutest of the party. After eighteen hours without food or water, their Esquimaux hunter hit upon a sledge-track, which in three hours more brought them to the missing party :—

"The little tent was nearly covered. . . . As I crawled in, and, coming upon the darkness, heard before me the burst of welcome gladness that came from the four poor fellows stretched on their backs, and then for the first time the cheer outside, my weakness and my gratitude together almost overcame me. They had expected me. They were sure I would come!"

The march home was marked by terrific sufferings : the intense exertions of the rescue-party told fearfully upon their already over-taxed and exhausted systems. They reached the brig, staggering and unconscious from delirium, after an absence of seventy-two hours, exposed to a temperature during the whole time which averaged 41 degrees 2 minutes below zero, and having travelled between eighty and ninety miles, most of the way dragging a heavy sledge. Two of the party soon after sank from the effects of the expedition.

At the end of April, Dr. Kane made a journey to the Great Glacier of Humbolt :—

“ A line of cliff rearing a solid glassy wall three hundred feet above the water level, with an unknown, unfathomable depth below it, and its curved face, sixty miles in length from Cape Agassiz to Cape Forbes, vanishing into unknown space at not more than a single day's railroad travel from the Pole. . . . It was in full sight—the mighty crystal bridge which connects the two continents of America and Greenland. I say continents; for Greenland, however insulated it may ultimately prove to be, is in mass strictly continental. Its least possible axis, measured from Cape Farewell to the line of this glacier, in the neighbourhood of the 80th parallel, gives a length of more than 1200 miles. Imagine, now, the centre of such a continent, occupied through its whole extent by a deep unbroken sea of ice, that gathers perennial increase from the watershed of vast snow-covered mountains, and all the precipitations of the atmosphere upon its own surface. Imagine this moving onward like a great glacial river, seeking outlets at every fiord and valley, rolling icy cataracts into the Atlantic and Greenland seas; and having at last reached the northern limit of the land that has borne it up, pouring out a mighty frozen torrent into unknown Arctic space.”

During the short summer, various other exploring expeditions were undertaken by those of the party whose health was sufficiently unimpaired, with a view to correcting and verifying previous projections of the coast.

The whole of the shores of this Northern sea, with the exception of about a hundred miles to the North-West, had now been ascertained. For the purpose of exploring this, a twofold party was organized. They were to advance to the base of the Great Glacier of Humbolt; replenish the *cache* there established; some of the party were then to try to scale the glacier, while Hans and Morton pushed forward for the more distant coast. As they pressed northwards on this journey, they were surprised by various symptoms of a milder temperature: the ice became rotten, the snow pulpy and wet; numerous birds, found generally far to the South, attested the proximity of some unknown source of warmth. Kennedy Channel, along which their course lay, was open water, with loose ice floating in it. Their ice-path now failed them: it became impossible to advance with the sledge, and Morton soon found himself “toiling over rocks and along a beach of the sea, which, like the familiar waters of the South, dashed in waves at his feet.” From a height of 480 feet he commanded a prospect of some forty miles, all perfectly open water. Birds of the South flitted on the

crests of the waves. In the far distance, to the north-west, the ridges faded away; and Morton, as he planted the flag which marked the term of his progress, might well believe that he was gazing upon the realization of the idea which for three centuries had fired the imaginations and prompted the energies of Arctic cruisers—the existence, namely, of an open polar basin.

But spring had crept on, and given place to summer; summer was waning into winter, and still there were no symptoms of any possibility of escape. There, immured in their frosty prison, the diseased and ill-provisioned party felt their prospects to be dark indeed. Their coal was gone; and wood they possessed in a most inadequate amount. The health of all was shattered; some had lost limbs; others were suffering from snow-blindness; the scorbutic condition of their bodies prevented the wounds of those who had suffered amputation from thoroughly healing. The few dogs that had survived the previous winter, and others which they had procured from the Esquimaux, were feeble and travel-worn. Dr. Kane, however, determined to stick by the brig; and as he reckoned on Sir E. Belcher's squadron being in the region of Wellington Channel and Melville Sound, he determined on making a desperate attempt to communicate with him, and so take advantage of the stores of the *North Star* at Wolstenholm Islands or the Beechy Island dépôt. Accordingly the old "*Forlorn Hope*" was patched up for the occasion, mounted on a sledge, and, after five days of painful toil, transported to the open water. She was a mere cockle-shell, only twenty-three feet long; and Dr. Kane endeavoured to remedy the deficiencies of her build with false bows, and a half-deck of canvas and gum-elastic cloth. Notwithstanding these precautions, the most experienced among them felt a qualm as they lost the land; and the short chopping sea constantly threatened to swamp the boat. Presently a gale broke upon them from the North; their false bow was broken in: the powers of all were taxed to the uttermost to prevent the boat broaching-to; and their ultimate preservation was owing to the admirable skill with which, for twenty-two hours, M'Gary performed the function of helmsman with a long steering-oar. The storm over, they began boring into the ice-pack which encountered them on the south. For several days they succeeded in "tracking," or towing the boat through fissures, sometimes so narrow that her gunwales touched on both sides, and the ice met over their heads. Varied was the chapter of accidents which now befel the already weather-beaten *Forlorn Hope*. At one moment she had to be hauled up on the ice to escape nippings; at another, the floes suddenly closed in just ahead of her, and the accumulating fragments bore her out of the water for twenty minutes. Sometimes she was dragged over the ice, sorely to the detriment of her already strained timbers; and it became one man's full employment to bale out the water which her leaks admitted. At length, on the

31st of July, ten miles from Cape Parry, a solid mass of ice right across their path, extending onward to their farthest horizon, brought them to a stand-still ; and the baffled party returned to the brig, with no other result of their exertions than a considerable improvement in their own physical condition from a host of ducks and awks, upon which they banquetted at Northumberland Island, on their way back.

This attempt having failed, and unequivocal signs of the nearness of winter forbidding all hopes of any further opening of the ice, it was finally decided, on the 23rd of August, that there could be no attempt to release the ship for that year. Some of the party were for abandoning her at once ; and Dr. Kane, while stating his objections to the project, gave free permission to those who chose it, to attempt an escape, at once, to the open water. Nine of the party determined to do so ; and the remaining eight, with waning powers, shattered health, and depressed but not broken spirits, set themselves to prepare for the dreary season of monotony, suffering and isolation, that now lay before them. Convinced of the immense influence of systematic action on the spirits and tempers of men so circumstanced, Dr. Kane determined on abating no item of the routine which had hitherto been observed on board the ship. Several important hints on the subject of diet were borrowed from the Esquimaux. In this respect, their northern sojourn had produced a strange modification in the tastes of the explorers. The great advantages of raw flesh at such a temperature led them to a disregard of culinary antecedents, rather shocking to the imagination of warmer latitudes. Slices of raw blubber, chunks of frozen walrus beef, eaten with little slices of his liver, are luxuries, in the description of which Dr. Kane quite rises into eloquence ; but which our more squeamish appetites might crave to have submitted to Mr. Soyer's manipulations before any call was made on ourselves to testify to their excellence. Dr. Kane was at the head of the adventurers in this culinary department, and gratified his revenge, as well as his palate, by various concoctions, in which his old enemies, the rats, formed a principal element. Into the brig itself, also, some Esquimaux fashions were introduced. The quarter-deck was padded with moss, which had to be quarried off the ledges of the rocks with crowbars and carried to the ship like stone. Down below, a space of eighteen feet square was likewise packed with moss, and caulked with plaster-of-paris, with a covering of oakum. It was approached by a "possut," or low moss-lined tunnel, such as invariably forms the entrance to the native huts. A treaty was solemnized at this time with the Esquimaux, whose intercourse had now become so important as to necessitate regularly established relations. The brevity of the terms of this covenant, and the fidelity with which it was observed, entitle it to the admiration of more important diplomatists. The natives promised not to steal ; to bring fresh meat, to sell or lend dogs, to

keep company with their allies, and to show them where to find game. In return, Dr. Kane engaged not to visit them with sorcery, to shoot for them on hunts, to welcome them on shipboard, to present them with "needles, pins, two kinds of knife, a hoop, three bits of hard wood, some fat, an awl, and some sewing thread;" and to trade with them generally for walrus and seal flesh. In conjunction with these important assistants, several hunting expeditions were made, and the bears and walrus thus secured served partially to avert the consequences which must otherwise have resulted to a party so inadequately provided with anti-scorbutics. Their traps, for a time, occasionally supplied a hare or fox; but after November, ceased to be of any real service. Meanwhile, fuel was running short, and the ship was gradually being stripped of every inch of timber which could be removed without destroying her sea-worthiness. Dr. Kane watched every stick brought down for consumption with a pang, and contrived a new arrangement of the stove pipe, by which greater heat was obtained at a more economical rate.

On the 12th of December, those of the party who had started southwards, made their way back, to find a hearty welcome and generous reception on board the brig. They had journeyed three hundred and fifty miles; the last seventy, from Etah Bay, through an atmosphere of 50°. Coffee and meat, biscuit, soup, molasses and pork, were welcome luxuries to men who, for two months, had lived on frozen seal and walrus. On Christmas Day "the returned and the steadfast" sat down to a repast where neither stalled ox nor herbs were forthcoming, but where love, patience, and devoted heroism, sorely and frequently tested, had bound together the hearts of many present with such links as are forged only in the hot fire of trial and peril.

"We passed around merrily our turkeys, roast and boiled; roast beef, onions, potatoes, and cucumbers, water melons, and other cravings of the scurvy-sickened palate, with entire exclusion of the fact that each one of these was variously represented by pork and beans. M'Gary of course told us his story. We hear it every day, and laugh at it almost as heartily as he does himself. Cæsar Johnson is the guest of 'Ole Ben,' colored gentlemen both, who do occasional whitewashing. The worthies have dined stanchly on the dish of beans, browned and relished by its surmounting cube of pork. A hospitable pause; and with a complacent wave of the hand, Ole Ben addresses the lady hostess, 'Ole woman! bring on de resarve.' 'Ha'n't got no resarve.' 'Well den,' with a pleasant smile, 'bring on de beans!'"

At length, however, the long night began to draw to a close; and on the 21st of February, all those of the crew who were in a condition to move, assembled on deck to greet the returning sunlight. For several days they had watched the gradually increasing warmth of the horizon. "We have marked every dash of colour which the Great Painter in His benevolence vouchsafed to us; and now the empurpled blues, clear, unmistakeable—the spreading

lake, the flickering yellow : peering at all these, poor wretches ! everything seemed superlative lustre and unsurpassable glory—we had so grovelled in darkness, that we oversaw the light.”

Soon after, Hans wounded a deer ; and, next day, came back with the joyful news, “the tukkuk dead only two miles up Big Fiord !” The cry found its way through the hatch, and came back in a broken huzza from the sick men.

The month of April found the party at its lowest ebb. The want of fresh animal food told fearfully upon the healths of all ; the invalids daily sank into greater feebleness ; their wounds opened afresh ; one of the crew, “as stalwart a man-o’-war’s man as ever faced an enemy, burst into tears when he first saw himself in the glass.” At this trying time every thing depended on the energy and firmness of the Commander. “I never doubted for an instant,” he says, “that the same Providence which had guided us through the long darkness of winter was still watching over us for good, and that it was yet reserved for some—I dared not hope for all—to bear back tidings of our rescue to a Christian land. But how I do not see.”

Hans was soon afterwards sent off to the Esquimaux at Etah ; but, from their lean limbs and shrivelled faces, he soon learnt that famine had been pressing upon them also ; of their thirty dogs, all but four had been sacrificed ; they had “eaten their reserve of blubber, and were seated on the ground, in darkness and cold, gloomily waiting for the sun.” Hans, however, went out hunting with them, and having succeeded in killing a walrus, soon returned to the brig with a grateful supply of flesh, and an Esquimaux lad, whom he had engaged as an assistant on future excursions.

And now a new source of anxiety disclosed itself. Two of the crew—“bad fellows both, but daring, energetic, and strong”—had already excited Dr. Kane’s suspicions by their frequent confabulations. At last they were caught in the very act of deserting, and one of them succeeded in effecting his escape, leaving Dr. Kane under the gravest apprehensions that he might waylay Hans, who was out hunting, and seize the sledge and dogs, on which the hopes of all in so great a degree now depended. His fears were increased when, a fortnight later, the deserter re-appeared in company with the sledge, reporting that Hans lay sick at the settlement at Etah. He said that he had determined to take up his abode with the Esquimaux, and positively refused to return to his duties on board. Dr. Kane, with characteristic decision, presented a pistol at him, and marched him back to the ship ; and on his suddenly turning to fly, fired twice upon him, both times without effect. Those who have questioned the justifiableness of this somewhat summary proceeding, perhaps do not sufficiently take into account the absolute necessity, at such a crisis, of asserting, in terms however rough, the paramount duty of every member of a party so circumstanced to stand by the rest. It would be

difficult to conceive an act of baser heartlessness than the desertion of a set of prostrate comrades, at a moment when the severest efforts of the able-bodied among them barely sufficed to preserve them from destruction. If society has ordinarily a right in self-defence, and for the sake of warning, to take away life for certain grave offences, it must be admitted that the tremendous emergencies which then threatened the hourly existence of every man of the crew, did not destroy that right. The argument which justifies our hanging a convict at the Old Bailey will be allowed to apply with convincing force to Dr. Kane's rifle-shots at the deserter from the "Advance." The effects of his successful escape, both on the spirits of the ship's crew and on their relations with the Esquimaux to whom he had escaped, were likely, the Commander thought, to be so seriously injurious, that he determined on making a great effort for his recapture, and accordingly started himself for Etah Bay, and succeeded in bringing him back to the ship. We cannot but rejoice, however, that Dr. Kane was providentially preserved from executing a sentence, the justice of which, we believe, will not, on the whole, be disputed; and the more so, as the deserter, after his compulsory return, seems to have given no further evidence of any inclination to treachery or insubordination.

Regular communication was now established with the settlement at Etah Bay. The Esquimaux of Greenland appear to be a rapidly expiring race. The terrible hardships to which the climate, and their mode of life, expose them, seem to be more than human nature can contend against. Frequent murders and infanticide assisted, as it appeared, still further to reduce their numbers. Their habits were appallingly filthy, even to the strong nerves of so experienced a traveller as Dr. Kane. The idea of "dirt," as such, is not among the number of Esquimaux conceptions, and their vocabulary supplies no term to express it. Their public mournings are marked by some curious formalities. Weeping matches, in which all are expected to join, are held not only over the dead, but at the failure of the hunt, the snapping of a walrus-line, or the loss of a dog. Sometimes the precise cause of tears is altogether unknown, except to the person who first breaks out. Courtesy, however, prompts a general compliance. "Mrs. Eider-duck, *née* Snake-belly, once looked up at me from her kolopsat and burst into a gentle gush of woe. I was not informed of her immediate topic of thought, but with remarkable presence of mind I took out my handkerchief, made by Morton of an unused shirt, and after wiping her eyes politely, positively wept a few tears myself." The angekok (prophet) of the tribe is still a great authority, though Christianity, introduced by Lutheran and Moravian missions, seems to have gained much ground, and is exerting an influence even over those who are not confessedly within its pale. The worst crimes were formerly in vogue, and

the shores of Greenland were notoriously treacherous and inhospitable. This is now completely changed. "From Upernivik to Cape Farewell the Esquimaux does not hesitate to devote his own meal to the necessities of a guest;" and in other respects the morality of Christianity may be found co-existing with the lingering superstitions of a half-extinguished paganism. Physical superiority decides the claim to the mastership of the tribe; and the "questionable privilege" of polygamy, and a share in the proceeds of the hunt, are the chief perquisites of the office. Opposed to the prophets are the "isiutok," a sort of witches, whose operations are exclusively evil. As late as 1818, one of these was publicly put to death, in accordance with a prescribed ritual, with some grotesquely horrible solemnities.

Several hunting excursions in conjunction with the Esquimaux, which supplied them with the great desideratum of fresh meat, and a final unsuccessful attempt to clear up the unexplored coast of Kennedy Channel, occupied the next few weeks. Dr. Kane succeeded, however, in the neighbourhood of the Great Glacier, in making further observations on its shape and structure; and he was especially led to observe its analogy to the ice-formations of Norway and the Alps, and the fluid-like movements of the masses which composed it.

May had now arrived, and every energy had to be bestowed on preparations for the great enterprise of their final departure. Woollen clothes and canvas mocassins, sleeping-sacks of buffalohide, sail-cloth provision bags, were already in course of construction. Ship-bread was powdered and prepared for carriage; pork fat melted down and re-frozen; the three boats, which had suffered much from exposure, were patched up into such sea-worthiness as their crazy condition would admit of. Most difficult of all, the invalids of the party, wayward and feeble, had to be braced into energy, and disciplined into cheerful submission. At length all was ready; and on May 20 the whole ship's company assembled to bid a final farewell to the little brig, which now for nearly two years had served as their prison and their home. "We read prayers, and a chapter in the Bible; and then, all standing silently around, I took Sir J. Franklin's portrait, and cased it in an india-rubber scroll." "Taking a last look at the familiar timbers, the little party scrambled off over the ice." Four of the crew were still helpless; and one sledge at a time occupied the whole available force of the crew.

Dr. Kane acted as common carrier to the expedition; and in the first fortnight after quitting the "Advance," travelled with his sledge and dogs nearly eight hundred miles between the vessel and the different points on the line of retreat, where provision depôts were to be established. The first of these was Anootok, where Dr. Kane had previously made preparations for the reception of the invalids, and whither they were all in due time transported, and

and soon gave evidence of the beneficial results of an altered scene and of new excitements. At first, their progress was discouragingly slow. The first eight days saw them only eight miles on their journey; and even subsequently, they never cleared more than seven and a half miles a day. Near Lyttleton Island, Wohlson, who had acted as carpenter, sank from the results of a desperate effort made to rescue one of the boats when sinking in a tide-hole. They subsequently received much important aid from the Esquimaux; who brought them constant supplies of food, and assisted in the painful task of moving forward the boats. On the 18th of June they were encamped but three-quarters of a mile from the sea. "Our boats are at the open water; we see its deep indigo horizon, and hear its roar against the icy beach. Its scent is in our nostrils and our hearts."

They had now successfully transported their boats over eighty-one miles of solid ice; but their labours were far from ended. They now alternated between moving over the ice and sailing. This was a difficult and perilous task; treacherous ice, deep snow, hummocks through which a passage had to be cut, fogs and storms, all helped to delay them. Their fuel ran terribly short. The appearance of their limbs gave painful evidence of over-taxed powers and enfeebled systems. Their spirits had sometimes well nigh sunk within them. They depended for provisions chiefly on the game with which they fell in; this, though sometimes abundant, was of course a most precarious supply. Once, when they were at the lowest, a seal was observed floating upon a piece of ice at a distance. Trembling with anxiety, their oars muffled, they stole down upon him. The excitement was almost insupportable. "He was not asleep, for he reared his head when we were almost within rifle-shot; and to this day I can remember the hard, careworn, almost despairing expression of the men's thin faces as they saw him move. Their lives depended on his capture." Peterson, who was marksman on the occasion, could scarcely take aim from his intense anxiety:—

"The seal rose on his fore-flippers, gazed at us for a moment with frightened curiosity, and coiled himself for a plunge. At that instant, simultaneously with the crack of our rifle, he relaxed his long length on the ice, and at the very brink of the water his head fell helpless to one side. I would have ordered another shot; but no discipline could have controlled the men. With a wild yell, each vociferating according to his own impulse, they urged both boats upon the floe; a crowd of hands seized the seal, and bore him up to safer ice. The men seemed half crazy, and I had not realized how much we were reduced by absolute famine. They ran over the floe, crying and laughing, and brandishing their knives. It was not five minutes before every man was sucking his bloody fingers, or mouthing long strips of raw blubber."

At length, after eighty-four days of unremitted labour and peril, the weary travellers reached Upernavic, where they learnt the news of traces of Sir J. Franklin's expedition having been dis-

covered far to the south of the region to which their investigations had been confined; and also that two vessels had started, only a fortnight previous, in search of themselves. With these they fell in, a few days later (Dr. Kane's brother was on board one of them,) at Disco; and the hearty cheers that followed the recognition of the long-lost wanderers, told them that at last their arduous task of patient endurance, unflagging resolution, and constant self-devotion had drawn to its close; that its protracted hardships were soon to be exchanged for the luxuries of home life, and its desolate monotony for the warm greetings of rejoicing friends. They reached New York without further incident on the 11th of October.

We cannot but linger affectionately over the memory of Dr. Kane, who has since been removed to the world of spirits. His character seems to us to have been one of those choice growths which one may well pause to notice and admire. The union of determined fixedness of purpose with great gentleness of temper, the ready presence of mind, the unflagging diligence with which the objects of the expedition were prosecuted, the simple fervour of his piety, and the delicate humility which marks the whole of his narration, constitute a combination of graces on which those who believe that every good and perfect gift is from above, and who feel that a great and good man is among the best of all God's blessings to His creatures cannot but dwell with thankfulness and delight.

The feeling of interest which always exists in this country on the subject of Arctic Discovery, has lately received a stimulus from the announcement of Lady Franklin's resolution to make one further effort towards clearing up the awful mystery which now hangs over the fate of her husband and his party. The intelligence which Dr. Rae brought home, served at once to stimulate curiosity, and to assign definite limits to the tract of ground over which search might be made with any hopes of success. Dr. Kane tells us that at one time he had positively determined, in the event of certain contingencies, on taking up a permanent abode with the Esquimaux; and the possibility that some at least of the missing party may have adopted this resource, seems fully to justify—and if to justify, then perhaps to demand—the further exposure of human life which this last enterprise will involve. The Commander to whom the expedition is intrusted has already honourably distinguished himself in the same field of action; and we have good reason to hope that, aided by the experience of former voyages, and with a clearly ascertained district of comparatively small dimensions within which to conduct their operations, Captain M'Klintock may succeed in making such discoveries as may, at any rate, lay to rest for ever the miserable suspense and the heart-sickness of hope so long deferred, which have now for so many years weighed upon those whose best hopes and dearest joys are bound up in the destinies of Sir John Franklin and his companions.

The least which these heroic men deserve at the hands of their country—and, we may add, of that universal world of which they are the recognised citizens—is an universal sympathy in their sufferings and history. If they are alive, they must be found. The blessing of the Great Guide of the wanderer and exile must be sought, and all must feel their own happiness less complete till the fate of these martyrs is ascertained.

The Life of Charlotte Brontë, Author of "Jane Eyre," "Shirley," "Villette," &c. By E. C. GASKELL, Author of "Mary Barton," "Ruth," &c. 2 vols. Smith, Elder, & Co., London.

WHEN "*Jane Eyre*" was first published, scarcely anything could exceed the interest which was awakened by it in the minds of the readers of Novels. On one occasion, it was stated—whether truly or fabulously, we cannot say,—that a Cabinet Council had been delayed, by a large proportion of the members of it having been drawn aside from the work of the nation by these exciting volumes. Having little taste for this style of literature, the wide-spread temptation did not extend to ourselves; and we felt no difficulty in refusing to have anything to say to the books, especially after learning, from the report of more voracious readers, that the story was tinged, to say the least, with offences against delicacy, and that their tendency was, to speak most charitably, of a questionable character. The publication of the present biography, and some discussions which have risen out of it, have led us to look at what had been before "*tabooed*" volumes; and both the attractions of the original work, and the objections to it, are of too obvious a character to escape the recognition of the most superficial reader.

The attractions of *Jane Eyre* to ordinary readers are,—vivid conceptions, clothed in almost impetuous language—a strong pencil producing vigorous pictures,—a power of exhibiting the working of tempestuous passion,—shrewd observation of character,—and, occasionally, considerable depth and originality of thought, and a high order of eloquence. There was also, in parts of the volume, what may be called a character of genuineness—strong indications that the Author was herself the subject of the history, and that the incidents of the novel were the record of events which had been realized in his or her personal history. The objections to the book are also both numerous and obvious,—that the story is crowded with impossibilities; that a character is exhibited in which are united and confused much both of fine feeling and true nobility, with faults of a most offensive character,—especially, in women, a sad absence of delicacy; the description of the growth and excesses of a desperate passion for a person who is more of a

savage than a man; who is cross, fierce, self-willed, avowedly profligate; who begins by giving the love-sick lady a naked history of his own gross amours, and ends by endeavouring to trepan her into a marriage with himself, while his first wife—a maniac, and in restraint under the same roof—is yet living. The moral of the tale is obviously as bad as can well be conceived; in as much as it encourages the conviction that ungovernable passion is an apology for every other vice, and that a young woman may reasonably fall in love with a monster—a man whose vices, as far as we can see, are unredeemed by a single excellency, who lives for himself exclusively, and is utterly indifferent to the wretchedness inflicted on his species.

The fact, that much which is generous in sentiment, magnanimous in character, and even devout in spirit, is mixed up in this olio, only adds to the mischief of the work; because, if the whole story teaches anything, it is that the best and the worst passions may co-exist, without jostling, in the same mind; and that Christianity may dwell in the heart, without shutting out some of the qualities most antagonistic to it.

Long before the publication of the Memoir now before us, the fact that Miss Brontë was the author of "*Jane Eyre*," and of two other works, which, though not rising to the same level of general power, discovered a good deal of depth of thought and vigorous conception, artistic skill, the same strength to exhibit the workings of the strongest passions of our nature—combined, as before, with extravagance in the fable, and extravagance in the style of composition. A clever critic in the "*Times*," when "*Shirley*" was published, dealt with it as something of a very inferior caste; and ascribed the falling off to the author having exchanged the region of truth for that of fiction—as having now ceased to give *her own* history, and having wandered into the region of mere invention and fancy. This conception, however, would appear to be only in a measure true. All Miss Brontë's stories have the same mixture of fact and fiction. The various incidents are founded upon facts of which the author had heard, or refer to scenes which she herself had witnessed; but which are so enlarged, coloured, modified, exaggerated by the hand of the artist, as to make it impossible to distinguish truth from falsehood. And here is one of the great evils, as well as crimes, of "*Jane Eyre*" as a work. It seizes on a fact in the history of some individual; states enough of the truth to leave no doubt as to the person intended; then throws in fictitious incidents, so as to fasten on the person represented all the sins and follies of the fictitious character. Such, for example, is the manner in which Miss Brontë has dealt with Mr. Wilson, of Casterton—a gentleman who must always take a high place among the benefactors of a particular class of society, especially as the founder of the School for Clergymen's children now at Casterton, in Yorkshire. We have no doubt that Mr. Wilson, for a time, reposed too much confidence in an old servant, who was the cook of the establishment. We

should also be disposed to admit that his manner had something of stiffness and absolutism—defects scarcely casting a shade on a character of unusual brightness and beneficence. Both these slight defects Miss Brontë has magnified into deformities,—has put speeches into his mouth which were impossible to him; and has, on the whole, written his name under a portrait which scarcely more resembles Mr. Wilson than Miss Brontë. The Author of the present Memoir avows her opinion that Miss Brontë, had she known the impression her exaggerated style of portrait painting was likely to convey of Mr. Wilson, would have greatly modified, or altogether blotted out, the caricature she had sketched.—And we are of the same opinion. Miss Brontë had no wish, we conceive, either to libel or to depreciate others. But she had been betrayed into the capital, but not uncommon, error of deeming it allowable, as we have already said, to combine fact and fiction, and was thus entrapped into firing grapeshot, when she meant only to discharge the light artillery of wit and fancy.—We must add, that Mrs. Gaskell, the Author of the present narrative, is by no means clear of the charge of considerable indifference to the injunctions of the ninth Commandment. Since the publication of these volumes, she has been compelled, we believe, by threats of an action at law, to admit the gross distortion of facts in her volumes in the case of a particular lady; and she ought, we think, instead of perpetuating an injury, which she says Miss Brontë would have been anxious to repair, to have taken the utmost care to exhibit the admitted excellency as well as any alleged defects in the manner and mind of Mr. Wilson, and to have done ample justice to the power and self-sacrifice which had set on foot and established an institution for which hundreds of parents and children are thanking God, and the benevolent author of the Institution, from hour to hour. Mrs. Gaskell appears herself, to us, to partake, to a considerable extent, of the defects of Miss Brontë. She also is a writer of lively invention, passion, power. Her “*Mary Barton*” and “*Ruth*,” on which we have offered some observations in previous Numbers of this Work, leave no doubt as to this point. But her taste is by no means refined; and the moral influence of her writing is, to say the least, very doubtful. If “*Mary Barton*” teaches any moral, it is that all the miseries of society are exclusively the work of the rich: according to our view, a most false and mischievous representation. And in “*Ruth*,” she instructs us, that a woman who has violated the laws of purity is entitled to occupy precisely the same position in society as one who has never thus offended.

We may add, that the style of religion in the two friends—as far as we are able to apprehend it—is far from satisfactory. Miss Brontë, indeed, represents herself as deeply offended by the Deism of Miss Martineau; but there is little in the work which enables us to decide as to the degree in which she herself embraced the whole religion of the New Testament.

Mrs. Gaskell's religious creed is, we cannot but fear, one of a very limited character. We imagine her—though we shall be deeply pained, if we are doing her injustice—to receive just as much of the New Testament as she conceives herself to understand; to lean, therefore, more to what is called (though most inaccurately, if the word is meant to designate the highest order of reason) "rationalistic," than to what is "orthodox;" to proceed to the investigation of Scripture—like the student of Euclid, who began the reading of his "*Elements*," by cutting out all the *figures*,—by an exclusion of all which constitutes the grand peculiarities of Christian Truth, and thus leaving us a sad residuum, on which we find no resting place for the soul.

To such moral teachers we have no disposition to listen. When the storms of life beat upon the house of their erection, we believe that it will fall, and leave the conscience-stricken sinner no shelter from the thunders of a violated Law, and the righteous wrath of a holy and deeply injured Lawgiver.—We are bound however in justice to add, that, considering the qualifying sentences introduced into the Memoir with regard to Mr. Wilson, it appears to us, that more warmth and indignation have been awakened among that gentleman's friends than the case warranted. Mr. Wilson's character stands too high to be injured by a few random shots from a feeble hand; and those who most value him would, we believe, have done better by allowing himself and his Institution to stand upon their own now universally recognised reputation, than by resolving to justify any possible mistakes or deficiencies in the early administration of a scheme, then, as new in its character as it was admirable in its objects.

We have now done. It was not our intention to enter upon any minute examination of the Memoir, but rather to deliver a general verdict upon it. The particulars of Miss Brontë's real history are almost universally known,—that, instead of living a life of intense interest and of tragical issues, she resided in the lonely parsonage of a remote village with an almost solitary parent, discharging her home duties with much tenderness, self-sacrifice, and skill,—that, at length, she married, not a monster of romance, but a plain country clergyman,—that her feeble health, soon after her marriage, gave way, and she passed from off a stage, where opposite judgments will be passed upon her, to the foot of that "great white Throne," where ample justice will be done to all that was really good in her character, and where all really contrite, believing, loving hearts will find a compassionate Friend and Judge. The poor, the blind, the maimed, the mourned over her death; and we should be sorry to pass by her grave untouched by softening remembrances of great talents ill-directed, and generous emotions ill-controlled—of the great disadvantages of her early position, and of the heavy trials of her life.

BRIEF NOTICES OF NEW BOOKS.

Feigned Excuses. Seeley and Co. Price 1s.

AN excellent little book—the work of one who has thought for himself, and gives his readers the benefit of good thoughts in simple language. What excuse persons may plead for not reading it, we do not know. Most certainly they cannot justly plead tediousness, a high price, more leaves than fruit. And we shall be truly glad if many read it, and as many act upon it. The labours of Political Economists have been much directed to reduce the bulk of money, so that much value might be comprehended in small space and weight. It might be wished that Authors would set themselves more anxiously to work in the same direction. But they are too often satisfied to give us Spartan money instead of Bank-notes. The little work before us does not fall under this rebuke.

*Letters of James Boswell, addressed to the Rev. W. J. Temple.
London : Bentley. 1857.*

WE regard this as, for every reason but one, an utterly worthless book. The one qualification which stands out from every other is, that the work exhibits in the strongest colours the wretched results, even in this state of being, of a life of sensual indulgence. James Boswell, the author of one of the most celebrated of all biographies—the “Life of Johnson”—appears, as here represented, a man of most unusual vanity, selfishness, a debauchee, and a sot. Thus he lived; and it is most melancholy to be obliged to add, thus he appears to have died. If any one of our readers should have fallen under the delusion, even for a moment, of conceiving that considerable talents in at least one department, with good Scotch blood, and property that would have enabled almost any other man to live independently and honourably, were sufficient to make a man happy, in spite of loose principles and looser habits—then let him read the following extracts, which are the mere echoes of fifty others:—

“I am alone at an inn, in wretched spirits, and ashamed and sunk on account of the disappointments of hopes which led me to endure such grievances. I deserve all that I suffer. . . . I am quite in a fever. O, my old and intimate friend, what a shocking state am I reduced to!” (p. 32b.)

Again, (p. 327):—

“You may easily believe that I most sincerely sympathize with the uneasy feelings which you confess. What a state we are in! Dissatisfied with the present, and longing for some other situation; and when we reach that, very often experiencing more uneasiness; nay, imagining that what we wished to

quit was better. Surely there *must* be a world in which such beings as we are will have our misery compensated. But is not this a state of probation? And if it is, how awful is the consideration! I am struck with your question, 'Have you confidence to entreat the Divine aid?' In truth, I am sensible that I do not sufficiently 'try my ways;' and am almost inclined to think with you, that my great oracle, Johnson, did allow too much credit to good principles without good practice."

One most melancholy feature of the narrative is, that Johnson appears to have too much participated in at least one of the offences of his biographer, to be able to "cast the first stone."

Confirmation Records. By the Rev. G. R. Moncrief, M.A., Rector of Tattenhall. London: Hatchard.

WE consider this as one of the most valuable books on the subject of "Confirmation" which has come before us. It proceeds on the peculiar plan of giving a regular record of what was said and done by the writer with his own "confirmees;" and, as far as he could judge, of the fruit of his labours. To us, these simple "annals of the poor" are most interesting. They exhibit a very high standard of pastoral duty, and may well serve to humble the pride of some and to quicken the zeal of all. It is a strong conviction of our own, that the Church of England fairly worked out, and made to do her utmost, is amply furnished for all the necessities and objects of ministerial and pastoral labours. What, for example, might not be hoped from "Confirmation," if every pastor carried his whole mind into it, like the Author of this little book? What an amount of knowledge would it ensure among the younger members of his flock! What a union of heart between the teacher and the taught! To what searchings of mind and character would it lead! And how forcibly does such a work as this press on us the wish that Parishes were, by their reduction in size, brought within the limits of this sort of family character, where eye meets eye, and mind meets mind; and all are gathered together, minister and people, as a "*little flock*," under the eye of the Great Shepherd. We should rejoice to see this book in the hands of every minister, as it will supply him with both a stimulus and a guide, and might assist to change what is too often a dead form into a living reality, and to sow in our parishes the seeds of Eternal Truth, at that period of life when the dews of Divine Grace may be expected to be most abundantly showered down.

Commentary on the Book of Joshua. By K. F. Keil, D.D., Ph. D., Professor of Evangelical Philosophy, &c. &c., in the University of Dorpat. Translated by James Martin, B.A. Edinburgh: Clark.

PARTS of the Book of Joshua are among the most interesting, and the most pregnant with practical instruction, of any of the historical portions of the Old Testament. Every minister of the

Gospel draws largely from it for his pulpit lessons ; but the Book, taken as a whole, has many difficulties. In the work before us, there is, at least, a learned and honest attempt to meet them. It treats—(1) Of the name, subject, and design of the Book of Joshua; (2) Of its unity; (3) The date of its composition; (4) Its credibility; (5) Its exegetical aids. The work contains an elaborate investigation of the miracle of the sun and moon standing still ; on which the Author, after a careful examination of other schemes of interpretation, comes to the conclusion that all which is intended by it is, that the Divine Being listened to the prayer of Joshua, and gave him a complete victory over his enemies *before the sun and moon went down*. We are unable to receive this solution of the difficulty, neither do we see the necessity for it ; but the reader will find that Dr. Kiel has much to say for himself, and, if we cannot receive his theory, we are disposed to do the fullest justice to his learning and abilities.

Five Years in Damascus, &c., with Travels and Researches in Palmyra, Lebanon, and the Hauran. By the Rev. J. L. Porter, A. M., F. R. S. I. 2 Vols. Murray.

WE have delayed longer than we intended to notice these two curious and interesting volumes, in which the Author leads us over cities, mountains, and plains, to which perpetual reference is made in the sacred volume. Mr. Porter has been for some years associated with two missionaries in Ireland and in America. He resided for five years in Damascus and its neighbourhood, and he gives us in these volumes the result of his large and intelligent inquiry. One of his objects is to point out the inaccuracies of previous travellers—such as Buckingham, Buckhart, De Sauley, and Lynch. The only travellers in those countries to whom he thinks the smallest deference is due, are Drs. Robinson and E. Smith ; and the only Author for whom he claims unlimited respect and deference, is, we are sorry to say, himself—a traveller of whom he appears to think a little too highly. These volumes, however, are valuable. They are far more full and minute than any other on the subject ; and the maps and illustrations, we have reason to believe, are unusually correct. One interesting part of the work is the careful survey it makes of the Moslem character. The solemn gravity, the careful carriage, the occasional abstinence, the frequent worshippings of large numbers of the disciples of the False Prophet, have led, as Mr. Porter believes, and as we concur with him in believing, to far too high an estimate of them. His picture of their sloth, sensuality, fanaticism, is most affecting, and creates an intense desire to see the Cross substituted for the Crescent. Eothen, among other publications, has contributed much to the misleading of the public mind : but the aim of its Author was rather to be picturesque than accurate, and in that he has succeeded ; but he is by no means

to be trusted as a just delineator, either of the countries or of the inhabitants. Mr. Porter's work must be regarded as a standard volume on the subject of the countries which he visits.

OBITUARY.

H. KEMBLE, ESQ.

It seems scarcely right that such a person as Henry Kemble should be allowed to pass off the stage of life, without some public notice of his many excellences. Such notice is indeed superfluous in the case of those who knew him; but it is of importance that where the influences of Divine grace have been largely vouchsafed, the debt should be acknowledged, and the example held out for the instruction and encouragement of the Church.

Born of religious parents, and sedulously trained in the way of righteousness, it would be hard to say how, or when, the subject of this notice was first brought to serious convictions on the subject of religion. He would seem to have been one of those, of whom it might be said, that he was "sanctified from his mother's womb." Certainly, one of his marked characteristics in youth—a characteristic which only grew more definite as he advanced in years—was a hearty love of truth, with a generous scorn of all that was mean or base. And though this characteristic may be found, in a measure, when the heart is still a stranger to God, it is seldom, and perhaps never, stamped as deeply in those who have not been renewed by "the Spirit of truth." No one, at any time, or under any circumstances, could have to do with Henry Kemble, and not be struck with his entire truthfulness. He had acuteness and penetration, so that you felt that he looked you through; but, at the same time, that he was so transparent in his integrity, that you could look him through, and see nothing but what was upright, honourable, and pure.

As he advanced to mature life, he showed a singular love for the "pure" Gospel of Christ. It was a love which distinguished him to the last. He knew thoroughly well all the articles of this Gospel. He delighted to hear them faithfully expounded. A sermon might be deficient in intellectual power, but it satisfied Mr. Kemble, if it were truly "the preaching of the Cross;" whereas, without this, the highest efforts of oratory had no charms for him.

This delight in the Gospel was evidenced by the intense interest which he took in every effort for the spread of Christianity, in missions either to the Heathen, or to our home population. He thought it little to give money, though this he gave with princely munificence; he gave both time and thought; and many Committees will bear witness to his wisdom, zeal, and piety.

His active benevolence, however, did not confine itself to

Societies which were expressly designed for the diffusion of the Gospel. He had a large heart ; and he felt for the temporal as well as for the spiritual wants of his fellow-men ; and hospitals, infirmaries, asylums for orphans, and kindred institutions, profited largely from his generous spirit, which appeared to grow under the demands upon it. At the same time, it was well understood by those who had the best opportunities of knowing, that his secret charities were even larger than those to which his name was affixed. On this, however, it would manifestly be unbecoming to dwell. Death is not to lift the veil which the devout Christian in his lifetime spread so scrupulously over his own doings.

At one time Mr. Kemble was called from the privacy in which he chiefly delighted. His high character, his well-known principles and talents, marked him out, at a season of great political excitement, as eminently qualified for a seat in Parliament. He yielded to the solicitations of a large body of the constituency, and became Member for the Eastern Division of the county of Surrey, in which he resided. It is not the object of this notice to trace his political career. But it may safely be affirmed, that no member of the Legislature ever distinguished himself by a more patient discharge of his public duties, or by a more manly, unflinching, and enlightened maintenance of the principles which he had undertaken to support. Though he did not often take part in debate, his fine strong sense, his clear expressive language, and his manifest honesty of purpose, always secured him an attentive hearing ; and on several occasions the late Sir Robert Peel showed his sense of Mr. Kemble's worth as a member of the Senate, by asking his opinion, and seeking his assistance.

When Mr. Kemble retired from Parliament, he can scarcely be said to have withdrawn altogether from public life. He devoted himself with singular assiduity to the duties of a magistrate, always tempering justice with mercy. As Chairman of the County Lunatic Asylum, he watched anxiously and tenderly over those whom the dispensation of God had incapacitated from taking care of themselves ; whilst he was always ready to preside at public meetings convened for objects beneficial to his parish or neighbourhood.

It can hardly be necessary to speak of the subject of this notice in the several relations of life ; for a man such as we have endeavoured to describe could scarcely fail to excel in domestic and family Christianity. But, certainly, there never was a person who made home more attractive. Blessed with a naturally good and amiable temper—a temper that was yet more sweetened by grace—he shed a kind of genial influence over all with whom he came into contact. The face of every one with whom he spoke seemed to brighten. Even if he had to remonstrate or reprove, he did it so graciously that no offence could be taken. If he had to confer a favour, it was doubled by his manner ; and when he took part, as he always readily did, in general conversation, there was a play-

fulness, and yet a wisdom, an acuteness of thought, with a sparkling frankness of expression, which left you in doubt whether most to admire him for his ability or his gentleness.

We will not venture too far into scenes and circles which should be sacred in their privacy. But in tenderness, as a son, a brother, a husband, and a friend; in kindness, considerateness, yet firmness, as a master; in tender regard for all his relations, to take trouble for them, and willingness to assist them—in these and other respects, they best know how Mr. Kemble excelled who, now that they have lost him, feel that they did not value him half enough. And yet they thought it was hardly possible to have valued him more. It may be given as one evidence of his home qualities, that the young clung to him with a sort of instinctive tenacity. He made himself the playfellow of children, and yet the children never lost their respect for him.

The close of such a life was every way worthy of its course. "Mark the perfect man, and behold the upright; for the end of that man is peace." Peace was the characteristic of Mr. Kemble's death-bed. If there were not the triumphant expressions which are sometimes heard from an expiring saint, there was the meekness of resignation, the calmness of a chastened hope, a consciousness of the presence of the "Good Shepherd," a humble reliance on the merits of Christ, and a deep confession how little, after all, he had been able to do for so gracious a Redeemer. Texts, such as the following, always elicited from him signs of satisfaction, even when there remained but little power of utterance: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish; neither shall any pluck them out of my hand." "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but to all them also that love his appearing." The dying man visibly kindled at these last words: he fastened, manifestly and delightedly, on the inspiring truth, that there was one and the same Crown for himself, for those who had gone before, and for those whom he must leave behind.

Life passed away slowly, but tranquilly. The breathing grew shorter and fainter; but there was nothing of that strife and struggle which often attends the taking down the "earthly house of this tabernacle." Friends who stood round the bed, commended, in broken accents, the parting spirit to God. A moment more—another, and a feebler, gasp—and this man of noble faith, and of unusual piety, was gathered unto "the general assembly and church of the firstborn."

There have been many who have left behind them the record of more dazzling actions. But we point to the life of Henry Kemble as an illustration, seldom, if ever, surpassed, of St. James's definition of "pure and undefiled religion." "The fatherless and widows in their affliction," ever found in Henry Kemble a ready

helper. And though he mixed freely with his fellow-men, entering heartily into the stir and bustle of life, and interesting himself in the projects, occurrences, and politics of the day, he reserved so scrupulously his seasons for private communing with God, and watched so earnestly against any undue earthly entanglement, that he was wonderfully enabled to "keep himself unspotted from the world."

"Blessed are the dead that die in the Lord. Yea, saith the Spirit; for they rest from their labours, and their works do follow them."

VIEW OF PUBLIC AFFAIRS.

THE temper of the great European family during the month has seemed to be influenced by the state of the thermometer, which has disposed men more to rest than to movement. There is no case in which men will be less disposed to call in question the truth of the proverb, that "no news is good news."—"News," in the history of States, ordinarily involves the history of quarrels without or of commotions within. "No news," on the contrary, indicates national tranquillity. One would be heartily glad to find, by experience, that seasons of repose were seasons of great growth and improvement. But they are sometimes, unhappily, employed in secretly forging fresh fetters for the consciences and independence of the community; in strengthening the grasp of despotism, or adding a link to the mysterious chain by which the Pope binds both monarchs and people to the Pontifical Chair.—Our own Houses of Parliament, we gratefully acknowledge, are disposed to turn their quiet hours to better account.

A wedding is likely to take place between the Royal families of Piedmont and Saxony, which is calculated to give umbrage to *Austria*. The union of these two States one with another, and perhaps in the end with Prussia, would be most formidable to the German ascendancy of Austria, and to that system of Pope-ridden administration which has been forced on her Provinces.—Austria must suffer the degradation of abject submission to the Papacy, in the eyes of surrounding nations. Prussia is gradually surrounding herself with a cordon of free governments, on whose aid she may rely in the season of conflict. We would be slow to ascribe the free and ample patronage given by the King of Prussia to the "Evangelical Society"—which is before long to assemble in his dominions—to any views of policy. But there can be no doubt that such patronage is the truest policy. It creates friends for the protecting country in every part of Europe,—men who will remember it in their hours of quiet thought, and of devout supplications at the Throne of Mercy. Prussia sprang into importance under such an influence, and she will continue to thrive under it.

The "Times," in a very clever leader, adverts to the strong

taste of the *French* nation for "Revolutions,"—to their easy renunciation of schemes which had recently been the subject of idolatrous admiration, and to the intense conviction of this volatile and fickle people that their present system, be it what it may, is the wisest, best, and most enviable in the world. To common men it would seem that the present form of government in France is a beggarly substitute for Representative Government. The "*Moniteur*" does not think so; but is open-mouthed in condemnation of the latter; and deliberately maintains that the gagged senators of the French Legislative Assembly are vastly to be preferred to our open-mouthed orators in the English Houses of Lords and Commons. "*De gustibus non est disputandum.*" One advantage, at all events, of our constituted Government must be admitted,—that *it lasts*; and that King, Lords, and Commons retain much of the same relative position towards each other after successive centuries. So also it would seem to be of advantage to us that, as "in the multitude of counsellors there is wisdom," every man is free to speak his mind. Nor can there be any doubt, we suppose, that, on the whole, under the Divine blessing, our system has worked well for our national prosperity. If any one doubt, let him look at the state of our commerce and revenue,—the absence of soldiers, acting as policemen, from all public meetings,—the comparatively small number of suicides,—the vast strides of national education,—our numerous, almost innumerable, Societies for religious, moral, and merciful objects. All these tell a tale of national prosperity for which it is impossible to be too grateful to God and to our Constitution. What a marvellous farce is at this moment playing off in France, where, "while the spirit of *freedom in election* is proclaimed, the Government are forcing their own creatures down the throats of the constituency. The means taken to secure the seat of any one candidate in France, if adopted by the Government on this side the Channel, would cost Lord Palmerston his Premiership within twenty-four hours. The Emperor himself does not escape the charge of having, to say the least, "doctored" some of the addresses from the Prefects to the voters.

There is little to record about the "sick man" who inhabits the fine territory of *Turkey*, except that remonstrances are reaching the Government with regard to the usurpation and corruption of the Greek clergy—a body of simoniacal priests, who are the tools of the Russian Government. These attempts at supremacy, on the part of the Greek Church, are the more unjustifiable, inasmuch as a large majority of the Christians of the Oriental Church in European Turkey are not Greeks, either by blood or by language.

The Minister of the *Persian* Shah is said to have taken the oriental mode of settling disputes, by summarily beheading the Affghan Prince of Herat, who was recently taken prisoner. "Dead men tell no tales" and raise no disputes.

In *China* nothing has been attempted by our navy, nor will any movement take place before the arrival of reinforcements.

From *Australia* there is nothing of importance to record. The Parliament of New South Wales is prorogued, after a somewhat tumultuous session. The district of Moreton Bay has applied for a draft of convicts to be sent out at the expense of the Home Government, and to be accompanied by an equally large amount of free settlers. "Beggars must not be choosers." If our Australian brothers want settlers, they must assist to pay for them.

The news from *India*, just received, is of an alarming character. The Indian Government is beginning to reap the harvest of an universally recognised neglect to supply fit officers for the native regiments. Wide-extended conspiracy is daily developing itself; and the news has just arrived that, in addition to the regiments before reported to be in a mutinous state, the same spirit has extended itself to Meerut and to Delhi; that the mutiny at the former place had been put down; that the native regiments at Delhi had got possession of the place, and murdered every European on whom they could lay hands; but that they are surrounded by troops who are still reported faithful to our standard, and that the dispersion or submission of the insurgents may be expected. Who can wonder that a vast empire, extending over one hundred and fifty millions of men, different in faith, laws, habits, more or less, from each other, and all point-blank opposed to ourselves, should be visited by movements such as these? Etna will sometimes heave to her deepest foundations, and pour forth a flood of fire and wrath.—It is earnestly to be hoped that the Indian Government are, in a measure, prepared for the storm—which can be quelled, we fear, only by measures of great severity. When we learn that at Meerut, two regiments of infantry and one of cavalry have mutinied—that having in part escaped to Delhi, they were joined by three other native regiments—that a similar spirit had developed itself at Ferozepore—that the Hindoos have actually placed a descendant of the ancient Moguls on the throne of Delhi—that civil officers, and even officers of their own regiments, have been shot, it is obvious that a strong arm must be put forth, both to restrain and to punish.

In the mean time, it is impossible not to feel that the fortunes and lives of Europeans in India are in the hands of an over-ruling Providence. There is brute force enough in the native armies and population to extinguish every European, and reduce the country to a desert. He who controls the minds of his creatures can at once say "Peace," and there will be a great calm. His blessing and presence are to be devoutly sought.

Our Foreign news has a good deal encroached on the space usually assigned to our *Home* news.

Lord Palmerston has been satisfied, though at the head of an overwhelming Parliamentary phalanx, to exercise his power with moderation; and the Whitsuntide holidays, together with the sultriness of the weather, have disposed our legislators to rest, rather than to morbid activity. We are not sure that the country suffers by this temporary escape from impatient legislation.

During the month, however, the "Oaths" Bill—mischievously, as we think, giving free admission of the Jews into Parliament, but usefully, as we also judge, continuing the Roman Catholics under the Parliamentary restraints imposed on them at the time of the Emancipation, has been passed. Lord Palmerston has been induced, in charity to Christianity and the English Constitution, to insert some disqualifications as to Jews holding particular offices, which he had at first refused. We may venture to hope, not to have a Jewish sovereign—perhaps an Ahab or a Jezebel—on the throne, a Jewish Chancellor on the Woolsack, or a Jewish Primate at Lambeth.

The "Divorce" Bill, also, has been carried in the Lords; and although it is impossible to regret that an injured husband is no longer to sue for merely pecuniary damages, we cannot but fear that the new Court will afford too great facilities for divorce; and we feel confident that the decision of the Lords, as to the marriage of the guilty parties, contravenes the law of an infinitely higher Legislator. Is not the rule undeniable, that while human law may be too weak to carry out all the mind of the Divine Lawgiver, no enactment ought to contravene that mind when distinctly revealed to His creatures. The Bishop of Oxford has honourably distinguished himself in these debates.

A great meeting has been held at Oxford, with a view to the supplying additional Clergy to the poor and populous places in the Diocese. We should be glad to hope that all the Clergy supplied would not be of one sort. But that Diocese is evidently receiving too exclusively the stamp of one predominant mind; and of a mind which, while it awakens admiration and regard, is too much marked, as we think, by views of Episcopal supremacy, to be a safe controlling power on the Church.

A great Conference has also been held, with the "Prince Consort," as he is now to be called, in the Chair. The conversations, had chiefly reference to the one question of how to retain children longer in the schools. Of course, education cannot, in a free country, be forced upon men. Our own experience, in schools of considerable extent and of various characters, is, that the way to keep the scholars, is to improve the teachers; and to enlist, as far as possible, the feelings of laymen in the success of the schools.

The preaching continues in Exeter Hall, and numbers of all classes press in at the doors. Already we perceive that this example is beginning to operate widely; and we believe that, before a year is over, the masses of society will find powerful influences brought to bear upon them to which they have been altogether strangers. Of course such a change in the circumstances of a Christian Church demands much vigilance and care. But may He who "gives the word, and great is the company of preachers," equally controul both preachers and hearers; and may a multitude of souls be gathered into the heavenly fold.



THE
CHRISTIAN OBSERVER.

NEW }
SERIES. } No. 236.

AUGUST.

[1857.]

MISCELLANEOUS ARTICLES.

[The Editor desires to be considered as not responsible except for the general tone and character of the Papers in the "Miscellaneous" department of this Work.]

"THE FULL SOUL LOATHES THE HONEYCOMB."

IN the "Natural Theology" of Dr. Paley—a work which few, we think, can read without surprise at the knowledge and skill of the writer, and profound admiration of that Great and Glorious Being to whose honour the work is dedicated—there are few chapters of a more interesting character than that which treats of the doctrine of "Compensation;" or of that equitable arrangement in the works of the universe by which every peculiar deficiency is compensated by some peculiar endowment. What is taken with one hand is given with another. The short stubborn neck of the elephant, for example, is compensated by the flexibility of his proboscis. The bat, which labours under strange inconveniences of legs and feet, has hooks attached to the angles of the wings, by which it can readily take its flight and secure its prey. The crane tribe have to seek their food in the water, but have not the usual web feet of aquatic animals, by which they swim and grope, but they are furnished sometimes with long legs, for wading, and at others with long bills, for groping. The spider has no wings, and lives chiefly upon winged creatures. How is she to catch them? Her marvellous web enables her to arrest and seize them in their flight. In the bee the eye is fixed. How is it to look on either side? The eye is a multiplying glass, and has a distinct lens, meeting every ray which can fall upon it. Fourteen hundred of these varying surfaces have been counted in the eye of a single drone. And we might refer to a thousand other cases, in which it is evident that a Being of infinite wisdom, love, power, supplies a good to compensate every evil, and so redresses the apparent injustice in the case of any particular sufferer.

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I have often thought that this feature in the works of God may be traced far beyond the mere physical condition of the universe; and that the same law prevails as to our moral condition. Here also I suspect that the work of compensation is carried on more extensively than is supposed; and that it may perhaps be applied to solve a difficulty often felt and expressed with regard to the circumstances of mankind. Will you allow me to consider it as respects a particular point in morals.

The question is sometimes asked—"How is it, if the ways of God are 'equal,' that there is such a difference in the moral condition of men? One is born under a hedge, and is the child of a gipsy or a pickpocket. He receives no instruction except in the science of knavery. Another person, on the contrary, has, from his earliest years, received the lessons of truth,—has been all day long warned from evil and invited to good. Are these 'equal' appointments? Can the Maker of these two be regarded as dealing equitably with both?" Now, one answer to these questions is, I think, supplied by the doctrine of "Compensation." I am not about to deny that it is a blessing to have pious parents and a good school. But is there nothing of compensation in the fact, that, whilst that which is *new* and *rare* is apt to take strong hold on the mind, all that is old and common often ceases to act upon it?—What a remarkable expression is that in the wisest of all moral treatises, the Proverbs of Solomon—"the full soul loatheth the honeycomb." In other words, that which is common, frequent, abundant—even religious instruction itself—is apt to pall on the appetite, while that which is rare and new is apt to seize on the senses and reach the heart.

Do we not see this fact painfully illustrated both on a large and a small scale every day? Look at it in the case of the Jews. God dealt with them as with no other people. He called them out of obscurity in Mesopotamia; planted the fathers of the nation in strange and distant lands; then, after a time, carried them onward into Egypt, and there settled them among a proud race, who, for special reasons, despised and abhorred their occupation as shepherds. There, under His fostering care, they swelled from a single family into a nation: then, when they had grown too large for their adopted land, He led them through the howling wilderness, melted all hearts with the fear of them, wrought great wonders in their behalf, fed them with water from the rock, and manna and quails from heaven. Now, surely a people so blessed and privileged are full of gratitude, joy, conviction; their cravings are all on the side of God and the truth! Alas! no; after a short time they begin to loathe the manna; the quails stank in their nostrils, and they turn from the teaching of God to the grossest idolatry—"the full soul loatheth the honeycomb." Their very blessings," in the language of the prophet, are "cursed;" and,

in the end, it is said to be better even for Sodom and Gomorrah than for the city of God.

Take, again, the case of a congregation. It is perhaps placed under the calm, holy, intelligent, affectionate care of a minister, who faithfully teaches the doctrines of the Scripture and of the Reformation. When strangers chance to visit his church, nothing is more common than for *them* to be much struck and affected by his ministry. And when they contrast what they hear from his lips with what, perhaps, they hear at home, they are tempted to wish that their lot had fallen in such pleasant places. Almost every one knows of cases in which single sermons from a strange voice have been largely blessed to the passing hearer. In the mean time, what is the state of the congregation fed from day to day by the very same minister? It is, perhaps, dull, cold, listless, barren of good feeling and good fruits. They hear as though they heard not. The "voice" is not to them even as "a pleasant instrument," which charms though it does not improve. The state of things is a sort of pendant picture to that of the ten lepers. "Where," asks our Lord, "are *the nine*? There are none found who return to give thanks, except this stranger." It was this very strangeness which perhaps gave attraction to our Lord's ministry and miracles. Nor am I disposed to deal with this unimpressibility of the "nine" as altogether without an apology. Unimpressibility is deeply criminal when it is the result of a want of prayer and watchfulness. But it is a law of our nature that frequent repetitions dull the senses; so that what we see, and hear, and taste, ceases, after a time, to affect and stimulate as it did at first; and what is abundant and common ceases to be interesting. Here again there is the law of "Compensation" at work; and the child of the wilderness has the advantage, in one respect, over the well-fed child of the vineyard: "The full soul loatheth the honeycomb."

Look again at the case of the children of a religious family. There are, even in Christian lands, persons ready to answer in the words of a poor "navvy" to the inquiry, "Where is your home?"—"I never had a home: father had none, mother had none; and I have none." Of course such persons are not likely to have had the Sacred Volume opened to them; but are trained merely for the shovel or the pickaxe, or for the use of worse instruments, without a single reference to their eternal destiny. Suppose such a poor outcast to be suddenly brought within the sound of the Gospel. It is possible that he at once listens, feels, and turns from his sins. He feeds on his new food; thrives upon it; and grows up, it may be, to a Christian manhood. But now contrast his case with that of many of the high-fed children of a Christian family. In this case, from his earliest days religious truth is distilled into the ears of the pampered child. And how does he receive it? Coldly and listlessly, if not with aversion. Who has not witnessed something of the kind? I can remember

being called to address a school in Dublin where many hundreds of "foundling" children were collected under the same benevolent roof. The sight of so large a number of orphans in one company was calculated to draw out feelings of tenderness from the hardest heart; and I suppose that these feelings must have given something of reality and earnestness to my Address. But I had scarcely uttered three sentences when one child began to sob, and another, and another, till tears and sobs ran through the whole company; and I was obliged to put on a colder and duller manner in addressing them. From that school it happened that I went to another, which was visited and petted by half the fine ladies in Dublin. In these children, on the contrary, I found no response. The whole surface was as cold and dead as a stone; and I soon felt that my words were wholly thrown away upon them. "The full soul loathed the honeycomb."

But now, not to take more cases, what is the *inference* which I could wish to be drawn from the foregoing observations? Assuredly *not* this,—that "since religious advantages are so apt to be abused, it is better to be without them." Such a conclusion would apply to every religious advantage—to the privileges of pious ministers, schools, parents, and even to Christianity itself; and would teach us that man had better be left altogether in the condition of the brutes that perish. Such a consequence would in itself sufficiently prove that the inference must be a wrong one; and that some conclusion must be adopted which establishes the fact, so continually asserted in Scripture, that all these advantages are of infinite worth. What, then, is the just inference from the above statement? Surely this: that it behoves all classes to make the most earnest use of their privileges. No doubt the full soul is apt to "loathe the honeycomb." And, therefore, let every one for whom the honeycomb is provided, take care to approach the feast with caution, and exercise the strictest vigilance as to the possible, and indeed easy, abuse of the bounties supplied to him. Are the lessons of the minister, the teacher, the parent, apt to pall on the appetite? Then, let us never partake of them without an anxious desire to turn them to the fullest account. Let us never leave to a second lesson that which ought to be taught by a first. Let us seek the abundant blessing of God upon His own special gifts. Let us remember that the power of any truth on the soul depends on that Blessed Spirit who first communicated it to us. It was He who sent the minister, the parent, the teacher; and, as a counterpoise to the gifts, He attached to them the possibility of wasting or abusing them. He can give the appetite for what is good; can renew it, perpetuate it, enlarge it. Let us then commit ourselves to the Great Master of the Feast, and we shall find every gift deepen the appetite for fresh gifts; and, in the words of the poet, "increase of appetite grow by what it feeds on."

The foregoing observations may also have their use for all such

parents and teachers of every class as conceive that *abundance* is the one thing to be regarded in religious instruction. I am convinced, on the contrary, that religious lessons may be multiplied *ad nauseam*. And most formidable are the results of such over-feeding. It has been strongly, but perhaps too broadly, said, "that disgust from all other causes may be overcome, but *disgust from satiety never*." I do not believe this to be universally true as to religion; because, there, we often see the fit of satiety pass away, and the overfed soul returning under some new influence to its natural appetite, and craving for the wholesome food of the Gospel. But the experiment is full of peril; and the wise teacher or parent will strive earnestly not to gorge the appetite; to give only so much as is likely to leave a craving for more; to watch lest the knowledge gets too far ahead of the practice; and will remember that men, women, and children should strive to deserve more light by faithfully and prayerfully using that which they have.

H.

NOTES ON PREACHING.

BY A LAYMAN.

MR. HAMPDEN GURNEY, in his Sermon at the Consecration of the Bishop of Gloucester, has given to the world a preaching minister's idea of preaching. He thinks that there are some notable shortcomings among us in this matter. Now Mr. Gurney is not only a zealous and able man, but he possesses in a remarkable degree the Pauline virtue of "great plainness of speech." He is inclined to endorse the complaints of men who have been known (it seems) to say when the Sunday is over, "that they heard nothing but shallow reasoning and trite common-places, or that the topics had little relation to men's common life, or that moral difficulties, which perplex many anxious minds, are seldom discussed or allowed for, while much time is spent in stating and re-stating what men know full well, and in quoting texts with which they are quite familiar."

Such an outspoken discourse as this has of course attracted much attention; and all the more, perhaps, because it was not long before, that Archdeacon Sinclair had made the same topic the subject of a Charge. The one Address we may call, Preaching looked at on its own level by a Parochial Clergyman; the other, Preaching looked at from above by an Ecclesiastical Dignitary. I purpose to add a third view,—Preaching looked at from below, or by a Layman.

It is alleged that churches are not filled, nor sermons listened

to, as they ought to be, and might be. And the Archdeacon and the Parish Priest are agreed, that the Reformation must begin in the pulpit. If Sunday discourses were other than they are, it seems to be thought that congregations would be more numerous and more attentive. If this be so, perhaps a Layman may, without the charge of presumption, offer a few observations.

I meddle not with the great spiritual qualifications for the minister, such as earnest piety, a spirit of prayer, and the like. It would not only be unbecoming in me, but out of place on this occasion. For, happily, the discussion which has been raised, takes for granted (as it surely well may do) the zeal and devotion of the Clergy, and respects only those deficiencies against which the loftiest piety is of itself no safeguard.

Moreover, I cannot venture to judge of the peculiar difficulties of this species of composition; nor have I the means of estimating what kind of preaching has been found by experience most useful in its practical effects on the hearts of the hearers. These points (though unquestionably among the most important) I leave to the proper hands. It will be sufficient, and I hope not useless, for me to take for my subject a few points *which the Laity look for in a sermon*. There are, as it seems to me, certain things which they are in the habit of expecting, and which they are disappointed and repelled if they do not find. What these are, perhaps, after all, a Layman can judge better than an Ecclesiastic. It is not often that men talk freely in the presence of a Clergyman upon such points. Nor is it always that Clergymen associate with those who could best satisfy them as to the reasons of the indifference of those classes whom they are now so anxious to conciliate, and, if it may be, to win. It is agreed on all hands that the question is no unimportant one. The time was, indeed, when preaching, by a large party at least, was depreciated, and almost decried. When the "Tracts for the Times" were in full vigour, and the system they advocated was decidedly fashionable, it was thought a proof of good taste to speak slightly of sermons. An inclination to lay any stress upon preaching was considered to indicate a tendency towards dissent. Because George Herbert wrote "Praying's the end of preaching," Anglo-Catholics quoted him as a witness on their side; as if the end were most likely to be attained by a neglect of the means!

But this phase has in a great measure passed away. The intelligent and serious Laity are now by no means disposed theoretically to underrate the importance of the pulpit. But, as I said before, they have, I think, certain views as to what sermons should contain.

In the first place, it seems to me that they seek for thought and originality. These are words capable, in such a connexion, of several senses, and I desire at once to limit and define them. And I crave leave to do so in the words of another—words with which

I met by accident, but which express my meaning better than I could express it myself:—"An original man is not one who invents—not one who refuses to learn from others. But he is one who does not take words and phrases at second-hand;—who asks what they signify; who does not feel that they are his, or that he has a right to use them, till he knows what they signify. . . . All men are capable of this originality; it is not a special talent; it comes from that earnestness of purpose, that longing to find what is not dependent on ourselves, nor on human caprice, which, I believe, is awakened in us by the Spirit of Truth, and by Him only."

I hope this will be sufficient to defend me from the charge of seeking after novelties. In point of fact, I believe a little deeper thought would nip in the bud many novelties which partial study and imperfect consideration are apt to suggest. It has been said that third thoughts often bring us back to first thoughts, though with a more mature and intelligent conviction. The province of theology is surely not excepted from this law. What I seek to express is, that the words which the preacher uses should have an ascertained value for the man himself who uses them. Not merely, be it observed, that the subject on which the preacher speaks shall be one with which he has a heartfelt acquaintance. For he may well have this, and yet may so present the matter under the dry phrases of a scholastic theology, as to produce no effect on his hearers. Had the subject originally come before his own mind in this way, it is probable that he would not have been influenced by it. Let him, then, consider this; and, instead of seeking how to produce the topic in the most orthodox terms of technical divinity, let him descend into his own heart—analyze his own consciousness—and see what is the aspect of the truth which most stirs his own feelings. Preaching must be very unlike other hortatory exercises, if he do not find that, at the cost of a little reflection, he has got what is of more price than many extracts from Systematic Divines. We all know that, in secular pursuits, a shallow man is always apt to conceal his want of depth by taking refuge in a learned phraseology. It would be strange if nothing of the like kind ever happened in divinity. By all means let a man use a learned nomenclature, if it be really wanted, and if the terms which he uses stand for ascertained conceptions in his own mind. But by all means also let a Theologian, and above all a practical preacher, eschew, as for his life, the temptation to use a technical term, not to express an idea, but to serve instead of one.

Why is it that sermons on the great Festivals are commonly the poorest, and have least life and freshness? May it not be because there are conventionalities appropriate to these seasons, to which a preacher instinctively has recourse, and which he would not feel happy in omitting? Do not let me be supposed to desire that *the thing* should be omitted. My suggestion is only, whether, by a little outlay of thought and reflection—the thing signified

remaining the same—the aspect in which it is presented might not be varied and improved. “He is a rare and precious Christian,” says Baxter, “who is skilful to improve well-known truths.” This end is hardly to be attained by repeating received sayings about them, however unimpeachable. Nor will a mere variation of the language do. What is wanted is something to show that the view presented is one in which the preacher himself sees the subject—not one described at second-hand. It is strange how men who, we cannot doubt, have a lively appreciation of a truth themselves, will yet put it before others in borrowed phrases. Partly, perhaps, it comes from modesty; partly, also, from the difficulty which all but very eloquent men feel in adequately translating their feelings into words. Sometimes this is carried to the length of habitually enunciating truths that lie close to the very centres of Christian life, in the hard language of Articles and Confessions. Now Articles and Confessions are the skeleton of Theology. To reproduce them in their nakedness in the pulpit seems to be to reverse the Divine injunction, and so to prophesy as that the “dry bones” may not “live.”

But if it be true, in practical and devotional sermons, that the preacher sometimes adopts a stereotyped phraseology, instead of making the mental effort necessary to give appropriate expression to his own individualities of thought and feeling, something of the same kind surely takes place in discourses of a more energetical or argumentative nature. Is it not the case that laymen are now and then called to listen to a sort of reasoning upon theological points (and that, too, from preachers of good sense and understanding) which would scarcely pass muster as a sample of logic in any other profession? And is it not likely that this comes from a habit of repeating the common-places of Divines, instead of quietly thinking out the point? A little imagination, a little effort to place oneself in the position of the sceptic or heretic who is to be crushed, would sometimes show that he is not likely to be annihilated by the sort of artillery brought to bear upon him. The truth is, men too often write and speak about the difficulties of revealed religion in the sort of off-hand way (to use the happy illustration of Coleridge) in which the champion of a legitimate and popular monarch, on the coronation-day, challenges the non-existents who deny his master's title. Whereas, in fact, if a man does not apprehend a difficulty, he will hardly succeed in solving it for those who do. Hence come possibly their attempts to explain a mystery, which we sometimes hear, and of which it has been pointedly said, that they end by making it, “not a mystery above comprehension, but a direct contradiction, of which we do distinctly comprehend the absurdity.”

It is a common fallacy, too, to think that a demonstration must be sound because the theorem is true—the fact being that the mind holds the theorem on quite other grounds, though uncon-

siciously. A little examination of one's own thoughts would bring to light this mistake.

By all means let a man repeat verbatim an old argument, if, and as soon as, he finds it to be an argument *for himself*, but not before—not simply because it has been used as one from time immemorial. A schoolmaster will soon find out whether a boy understands his Euclid, or whether he is saying it by heart; and something of the same kind is sure to happen whenever any one, be he clergyman or layman, presents a piece of reasoning to an intelligent audience. It is remarkable how seldom any of us exercise our judgment upon our reading. Too often it seems the object of ambition to have read such and such works, and to be able to give an intelligent *resumé* of their contents. If we are ready to tell what this or that author has said, we seem to think it is all which can reasonably be required. How few of us go further, and really take the trouble of employing our minds, with patience and candour, upon the matter of our reading. How seldom do we ask ourselves as we go along, not only, "Is this interesting?" but, "Is it true?" "Is it convincing?"—not only *primâ facie*, but after balancing against it what we have elsewhere read on the other side. True, there are not a few cases in which it is the wise course to abstain from a positive opinion in the absence of sufficient materials. And it is unfair to call those who do so men of undecided minds. They may have made up their minds that it is wrong to decide the question without further information;—and this may be the only decision that is wise and philosophical under the circumstances. But what I am trying to draw attention to is something very different—viz., the bringing before others, as proper to influence them, statements and arguments not previously tested by any judicial effort of the speaker's own mind. It is easy, doubtless, to quote Augustine and Basil, or Beza and Calvin, or Olshausen and Stier (according to a man's taste and style of reading), much easier than, in a painstaking way, to put oneself in the opponent's position, and try to see how far what they say is conclusive. I believe that laymen think they have a right to expect that this process shall be gone through by their pastor in the study before he presents himself in the pulpit.

Before I conclude this paper, let me obviate a possible objection, that, in asking for more thought, I am, in fact, suggesting a style of Sermons which would be quite above the poor. With all deference, I do not think this would be the case. As regards practical and devotional discourses, I believe great simplification would often ensue, and that many of those abstract terms would be dropped, which are great stumbling-blocks to the lower classes. There would be unspeakably less danger of our hearing Sermons "stuffed," to use Mr. Gurney's severe language, "with the technical phrases of some theological school, but sounding to the uninitiated like a jargon of unknown words." More freshness

and life, not more obscurity, would, as it seems to me, be the result.

And as respects efforts of a more argumentative character, I believe that the outlay of a little more reflection would often make the chain of thought less involved and more intelligible. Working-men do not dislike reasoning. The experience of the present day proves this. What they want is good logic, couched in plain language. And, like Pope's apology for a long letter, that he had not time to write a shorter, it would often be found that complex sentences and intricate statements arise out of a deficiency, not out of a superfluity, of mental labour. To the very poor, perhaps, all reasoning is distasteful. But it is not the more so for being good of its kind. And I do not ask that a man should reason more in the pulpit; but that when he reasons he should reason well.

Should these notes be favourably received, I should be glad to continue the subject a little further.

S.

SPIRIT RAPPING IN AMERICA.

To the Editor of the Christian Observer.

ONE distinction between ourselves and our relations on the other side of the Atlantic is, that, here, independence of thought, though not destroyed, is modified by standing Institutions—by a permanent House of Lords—by a House of Commons, the choice, not of the dregs of the people, but of its middle classes, voting in broad daylight, instead of by ballot; and, especially, by an Established Church, and by Dissenting systems in a degree sobered and shaped by the creed and the habits of the Established Church. In America the public mind is far more at liberty; or, rather, enjoys the absolute license which a more fluctuating and popular state of society brings along with it. And, assuredly, the general aspect of the Transatlantic mind is not such as to tempt us to wish for any exchange with them. I find in a single column of an American paper the following advertisements:—

GEORGE ATKINS, HEALING AND CLAIRVOYANT MEDIUM, Office, No. 184, Main Street, Charlestown, Heals the sick by the laying on of hands, and other spirit remedies. When sickness or distance prevents personal attendance, by enclosing a lock of hair, with the name, age, and place of residence, the patient will receive an examination written out, with all requisite instructions. Terms, when the patient is present, 1 dol.; when absent, 3 dol.; payable in advance. Office hours from 9 o'clock to 12, a.m., and from 2 to 5, p.m.

GEORGE ATKINS, Healing and Entrance

Medium, of Charlestown, will be at Webster, Mass., three first days in every fortnight, commencing with Monday, June 1st. The friends in that vicinity desiring his services to lecture, or attend to the sick, will please address D. R. STOCKWELL, of that place. June 4.

MEDICAL INSTITUTE. HAVING no sympathy with the legalized Medical Institution, made up of a combination of speculating individuals, having no higher object than money making, frequently disregarding the interest of the sufferer, and too often taking advantage of those unac-

qualified with their craft; practising, for their own convenience, what they acknowledge as deception,—I have come to the conclusion that I may, as well as some other individuals in the city, establish myself in an institution alone, with my wife and boy to constitute the whole faculty, professing that I have cured more of the THOUSANDS OF CASES OF DISEASE by which mortals are afflicted, than any other Physician in my locality, during the long period in which I have been thus engaged; and this without regard to sophistry.

Will attend at Office, TUESDAY, THURSDAY, and SATURDAY, and will prescribe and apply for all diseases usually attended in office practice. MRS. R. E. DILLINGHAM, Assistant, who will be present at all times, for the reception of ladies, and will prescribe for them when more consistent and desirable.

Will attend to calls personally in and out of the city, as usual, when not engaged in office.

Office is connected with a store of Eclectic, Botanic, Thomsonian, and Patent Medicines, of the best quality, which will be scientifically prepared, and carefully put up for patients, and for transient sale. Also, the great variety of my own PECULIAR COMPOUNDS. Office, No. 50, Kneeland Street. N. H. DILLINGHAM, M.D.

May 28.

LIFE OF A SEER. Just published, THE AUTOBIOGRAPHY OF ANDREW JACKSON DAVIS, entitled, THE MAGIC STAFF. One volume, royal 12mo. 552 pages. Price 1 dol. 25 cents.

BELA MARSH,
15, Franklin Street.

May 28.

SPIRITUALISM AT THE TABERNACLE. Discussion of Spiritual Philosophy, by CORA L. V. HATCH, a Spiritual Medium, and MR. C. H. HARVEY, a Minister of the Gospel, on Thursday evening, April 16th, 1857. Phonographically reported, 16 large octavo pages. Price 5 cents; 6 for 25 cents; 12 for 40 cents; 25 for 60 cents; 50 for 1 dol., and mailed free of postage. Address, STEARNS & CO., Publishers, corner Ann and Nassau Streets, New York.

May 28—3t.

AN ASYLUM FOR THE AFFLICTED. HEALING BY LAYING ON OF THE HANDS. CHARLES MAIN, Healing Medium, has opened an Asylum for the Afflicted, at No. 7, Davis Street, Boston, where he is prepared to accommodate patients desiring treatment by the above process, on moderate terms. Patients desiring board should give notice in advance, that suitable arrangements may be made before their arrival.

Those sending locks of hair, to indicate their diseases, should enclose 1 dol. for the examination, with a letter stamp to prepay their postage.

Office hours from 9 to 12 a.m., and from 2 to 5 p.m. May 28—tf.

JAMES W. GREENWOOD, HEALING MEDIUM. Rooms, No. 15, Tremont Street Up Stairs, (opposite the Boston Museum). Office hours from 9 a.m. to 5 p.m. Other hours he will visit the sick at their homes. May 21—tf.

MRS. W. R. HAYDEN, RAPPING, WRITING, TEST, IMPRINTING, (Letters on the Arm,) and **CLAIRSYM-PATHIC MEDIUM**, 5, Hayward Place, Boston. May 14—tf.

MISS M. MUNSON, CLAIRVOYANT, 5, Hayward Place. May 14—tf.

MRS. R. H. BURT, WRITING, SPEAKING, TRANCE AND PERSONATING MEDIUM, 5, Hayward Place.

May 14—tf.

DR. W. R. HAYDEN, PHYSICIAN AND MEDICAL MESMERIST, 5, Hayward Place. May 14—tf.

A. C. STILES, M.D., INDEPENDENT CLAIRVOYANT, Bridgeport, Conn. Terms: Clairvoyant Examination and Prescription, 3 dol. By a lock of hair, if the most prominent symptoms are given, 2 dol.; if not given, 3 dol. Answering sealed letters, 1 dol. To ensure attention, the fee must in all cases be advanced.

"Dr. Stiles' superior Clairvoyant powers, his thorough Medical and Surgical education, with his experience from an extensive practice for over sixteen years, eminently qualify him for the best Consulting Physician of the age. In all chronic diseases he stands unrivalled."

Office—No. 227, Main Street. May 7—tf.

J. V. MANSFIELD, MEDIUM FOR THE ANSWERING OF SEALED LETTERS, No. 29, Exchange Street, Boston. As Mr. M. devotes his time to this, it is absolutely necessary that all letters sent to him for answers should be accompanied with the small fee he charges. No letters will hereafter be attended to, unless accompanied with 1 dol. (ONE DOLLAR), and three postage stamps.

April 25—tf.

T. H. PEABODY, HEALING MEDIUM, No. 1, Avon Place, Boston, Having for two years tested his power, will undertake the cure of all diseases, however obstinate. He will be assisted by Mrs. Peabody, one of the most highly developed Mediums of the age. Patients visited in or out of the city. April 11—tf.

MRS. T. H. PEABODY, TRANCE MEDIUM, No. 1, Avon Place, Boston. April 11—tf.

I also find the following statements from Correspondents of the same paper :—

"I have seen a medium walk the length of a suite of rooms, sixty or seventy feet, and the raps follow her, occurring two or three feet behind her.

"I have known them to occur high up on the door and side wall of a room, above the medium's power to reach.

"I have known them to chaunge from the floor to the table, to different parts of the table, following the motions of my hands, and then on to my chair, and thus move from place to place under such circumstances as absolutely to forbid all idea of collusion, fabrication, or even ventriloquism.

"I once associated myself with an accomplished electrician,—Major Raines, of the United States army, formerly a professor at West Point,—and, with him, had many meetings and a great variety of experiments, which demonstrated to a company of keen and inquiring minds, some of whom do not to this day believe in the spiritual theory, that the medium could not have produced them.

"I have repeatedly had them in my own rooms, when I knew there was no one there to make them.

"All this is my own testimony only, and if there was nothing else, I would not wonder at the incredulity of others. The evidence is so peculiarly personal in its character, that we cannot expect to be able to convey it to others with the same strength with which it comes to us.

"For instance, I was once seized by the arm by a powerful grip, as if by an iron hand. I felt the thumb, the palm of the hand, and all the fingers; and it held me fast, so that I could not move. I could see nothing. I put my other hand all round the spot thus affected, so that I knew there was no mortal doing it. To me, this was as absolute a reality as anything I ever felt in my life. But how could I possibly convey to any other person the same vivid realization of it that I had?"

"MANIFESTATION IN BALTIMORE.

"Baltimore, May 25, 1857.

"Messrs. Editors,—Wm. Darby, late of this city, the well-known author of several Geographical works, was, previous to his death in 1853, an investigator of Spiritualism, and a short time before his departure hence, wrote the following, and sealed the contents, viz. :—

" 'Did Eve ever smile after being driven from Paradise?'

"On the outside of the sealed note was the following endorsement, in the handwriting of Mr. Darby :—

" 'I promise to reveal what I utter within, if possible, hereafter.

" 'Written this 25th October, 1853.

'WILLIAM DARBY.'

"The note was left in the hands of a medical gentleman of this city, and by him handed to me, with a request that I would get a reply through some medium of my acquaintance. Accordingly, I laid it upon my table, while sitting opposite Mrs. W., of Bel Air, the lady of a respectable lawyer of that town, both then on a visit here. Mrs. W. was immediately entranced. Her eyes closed, while she wrote,—

" 'Eve did smile after her expulsion from Paradise. She enjoyed the love of her husband, and the protection and forgiveness of her Maker.'

"It is proper to remark that no person on earth had any knowledge of the contents of the sealed note until after the above was written, nor was the seal broken till returned to Dr. T., before alluded to.

"The 'original papers' are in my possession, for examination.

"If the foregoing is of any account, print it. The parties alluded to are all respectable, and I presume might not object to seeing their names in full.

They are—Dr. Tanner, Baltimore; R. W. Whaland, Esq., Att'y.; Mrs. R. W. Whaland, Bel Air, Harford Co., Md.—Respectfully,

"R. MEACHEM."

Can human credulity go further? Is this the nation that proposes to govern the world?—to cast into contempt the Institutions and habits of the Old World? Does this folly suggest no reasons for endeavouring to limit the air-balloon excursion of free thought, and for laying these Don Quixotes in philosophy and morals by the heels in some appropriate asylum? How deep must be the distress of the many thoughtful minds in America, when they see such follies usurping the place of Christian faith and sober truth! For my own part, looking at all these things, I feel very thankful for being

AN ENGLISHMAN.

GEOLOGICAL PROOFS OF THE MOSAIC DELUGE.

To the Editor of the Christian Observer.

As many of the modern geological theories seem opposed to the Scriptures, in relation to the reality, or at least the universality, of the Mosaic deluge, will you allow me to suggest some arguments, drawn solely from *geological* facts, in confirmation of the Scriptural account of this event?

In the first place, that there has been a universal deluge seems evident from the valleys of denudation, which extend over the whole globe, and all terminate at the sea-coast, at the exact level of the sea, except in those places where cliffs have been produced by the beating of an open sea against the coast. In other places, where the force of the waves has been diminished by the sea's being more or less enclosed by the land, and the cliffs are consequently low, and there are sometimes no cliffs at all, the valleys end at the exact level, or nearly so, of the sea.

It was through these valleys, formed by the retiring waters of the deluge, that these waters were drained off the present dry land into a lower level—that of the present sea.

Again: that there has been a universal deluge seems evident from the diluvium, consisting principally of sand, clay, and gravel, which is deposited, in stratified order, *immediately* over all the sea strata, as they appear at the surface of the earth, at every degree of elevation, from the bed of the sea to nearly the summits of the highest mountains; and which, from its generally undisturbed condition, it is clear, has never been since subject to any extensive revolution.

That this diluvium was not deposited *before* the formation of the valleys, is clear; for, in this case, the waters must have swept it entirely off the strata. That it was not deposited *after* the formation of the valleys, is also clear; for, in this case, it must, in a

great measure, have filled them up, and destroyed the smoothness of their present outline, and their beautiful winding symmetry. The diluvium must therefore have been deposited whilst the valleys were being formed by the retiring waters, which, by their force and rapidity, prevented it from filling them up, and deposited it on their sides and bottoms, as well as on the surface of the adjoining hills, in the perfectly smooth condition in which we now see it in every part of the world.

It is in this diluvium that the remains of elephants, hyænas, the rhinoceros, and other extinct land animals, are chiefly found, mingled sometimes with the remains of whales, sharks, and other fishes; of the crocodile, hippopotamus, and other amphibious animals, together with numerous trees, sometimes with their fruit—which proves that the waters which destroyed, and buried in the same spot, these animals of the sea as well as of the land, cannot be attributed to any land floods, but were those of the sea.

That the land animals to which these remains belonged, could not have inhabited the present dry land *before* the deposition of the diluvium, is evident; for the present dry land consisted then of nothing but marine strata, full of the remains of sea animals and vegetables. Besides, the strata were then soft, and, consequently, incapable of supporting either land animals or vegetables. For, had they been consolidated, as at present, no floods, however violent, could have formed the valleys which often pass through several successive strata of what is now the hardest rock.

Neither could these animals have ever inhabited the *surface* of diluvium, because their remains are buried in it, and often to a very great depth. Besides, this diluvium has, together with immense blocks of granite and other rocks, found sometimes on its surface, and sometimes deeply buried in it, been drifted often many hundred miles, across mountains and valleys, lakes and seas, by a force of water which must have carried lighter substances, such as the carcasses of animals, with it. Therefore these animals never could have lived in the places where their remains are now buried, nor even on the present dry land, which has been proved to have been, when the diluvium was deposited, the bed of the sea: therefore they must have inhabited some other dry land which no longer exists, from which they were carried by the waters to the places where their remains are now found.

That there was some other dry land, when the present dry land was the bed of the sea, is clear, from the remains of numerous land vegetables, and of some land animals, buried in its now rocky strata. Some geologists have thought that the marine strata, in which are imbedded the remains of land vegetables or animals, have been successively upper surfaces of the earth, which supported these vegetables and animals, which were destroyed and buried in them by successive, widely distant revolutions; and that, afterwards, other animals and vegetables were successively created in their

places. But the marine strata never could have been successively upper surfaces of the earth, supporting land animals and plants ; because it is certain that every lower stratum was soft when the next succeeding stratum was deposited upon it ; since the strata, throughout the whole series, pass into one another by the most imperceptible degrees ; so that it is impossible to determine exactly where one stratum ends and the next begins ; from which circumstance it is clear that all the strata were not only soft, but probably deposited in their *present* situations about the same time, and were consequently incapable of supporting land animals or vegetables.

But, it may be said, if the animals whose remains are buried in diluvium inhabited a former dry land, how can we account for the existence of similar remains in caves and fissures of the present earth, unless the animals to which they belonged inhabited the caves, or lived near the fissures, in which their remains are found ? But, in these caves and fissures, the animal remains are generally buried in diluvium ; which makes it probable that they were washed into the caves and fissures by the waters which carried in the diluvium.

The same argument will apply to the human remains, which have frequently been found, intermingled with those of extinct animals, buried in diluvium in caves and fissures ; all of which remains many eminent foreign geologists have, in consequence, pronounced to be of the same antiquity.

From the facts which have been mentioned, it seems probable that all the human and animal remains found intermingled in diluvium, in caves and fissures, were, at the same time, washed off some former dry land by the waters of the deluge, and carried to the places which they now occupy ; and, consequently, that the deluge was caused by an interchange of sea and land.

That there was such an interchange of sea and land, about the time assigned by the Scriptures to the deluge, has been maintained by several eminent foreign geologists, solely from *geological* evidence. M. Cuvier says,—

“ I conclude, with M. De Luc and M. Dolomieu, that if there be any fact well established in *geology*, it is this, that the surface of our globe has suffered a great and sudden revolution, the period of which cannot be dated further back than five or six thousand years. This revolution has, on one hand, engulfed and caused to disappear the countries formerly inhabited by men and the animal species at present best known ; and, on the other, has laid bare the bed of the last ocean, thus converting its channel into the present habitable earth.”

If, therefore, the deluge was caused by an interchange of land and sea, the races of men and of land animals, whose remains are found mingled together in diluvium, in caves and fissures of the present earth, might not only have co-existed with each other, but even with the races of sea animals, whose remains are imbedded in the marine strata. The only objection to this conclusion seems to be the opinion maintained by many geologists, that the strata were

successively deposited in their *present* situations, in the course of innumerable ages, long before the time assigned by the Scriptures to the creation of man and of all other animals. But that the strata were deposited in their *present* situations, in the course of such vast periods, seems improbable from the fact already mentioned, that all the strata pass into each other by imperceptible degrees, so that they were not only all soft, but all probably deposited, in their *present* situations, about the same time, by the floods which scooped out the valleys, and, in many instances, have swept off whole strata from the face of the earth. There are other proofs that many of the strata were deposited in their *present* situations with great rapidity. The fossil fishes of the coal strata, in the magnesian limestone, the lias, the oolite, the chalk, and some of the tertiary deposits, are often found in the highest condition, with no part of their structure injured, whilst fishes left on the sea beach, or the shores of rivers, begin to decay in a few hours. The inference to be drawn from these facts is thus expressed by Professor Phillips: "Struck with the contrast offered by these layers of fishes in marine sediments, with the few scattered fragments in modern deposits, M. Agassiz has conjectured that the rate of deposition of these strata must have been inconceivably rapid." Professor Buckland shows, in his *Bridgewater Treatise*, that the lias at Lyme Regis must have been deposited with a rapidity inconceivably greater than the sediments now accumulating in the sea; for the fossil cuttle-fish found in it must have been killed and imbedded in a moment of time, being prevented from discharging the contents of their ink-bags. He says,—“The animals must have died suddenly, and been quickly buried in the sediment that formed the strata in which their petrified ink-bags are thus preserved.” There are many other proofs of the rapid deposition of strata in their *present* situations, which it would take up too much of your space to mention.

From the above-mentioned facts, it seems reasonable to conclude, that there is *geological* proof of an universal deluge, caused by an interchange of sea and land, about the time assigned by the Scriptures to that event; that the human race and the races of extinct animals, whose remains are found mingled together in diluvium, in the caves and fissures of the present dry land, co-existed on a former dry land, from which their remains were transported by the waters of the deluge to the places which they now occupy; and, lastly, that the races of men and of extinct land animals co-existed with the races of marine animals, whose remains are buried in the strata of the present dry land, which was the bed of the antediluvian sea.

From which it follows, that *geological* facts are as really confirmatory of the Mosaic account of the Deluge, as they are in accordance with the traditions of all nations in reference to this event.

T. D. A.

REVIEW OF NEW PUBLICATIONS.

A Memoir of Allen F. Gardiner, Commander, R.N. By JOHN WILLIAM MARSH, M.A., Vicar of Bleasby, Notts. London: Nisbet & Co.

AGAIN we find ourselves, without more than a month's interval, with the biography of a Naval Commander before us. There must be some mysterious cause at work which thus prompts us, number after number, to abandon the chair in which it is our office habitually to deliver solemn verdicts on works of Theology, and to set forth on expeditions in all quarters of the world. The great moving cause of this critical phenomenon is, we believe, the singular and admirable qualities—though somewhat varying in character—of the leaders in those enterprises the story of which has recently come before us. They have either brought to their work, or their work has rapidly engendered in them, a tone of character vastly transcending that of the masses of their countrymen; and we have felt it good, both for ourselves and for our readers, to fix our eyes on persons so prompt to act or to suffer upon a great scale, and so raised above the common necessities or infirmities of our nature. Whomust not have his pride lessened when he sees what great things have been accomplished by the common heirs of his own nature; and feel an increased longing more efficiently to serve our common Master? Our spheres of action are different, but we may be men of the same mind. It has already been a gratification to us to have dwelt on the stories of Sir Edward Parry and Dr. Kane, and we have now to bring before our readers another navigator, of whom, although the name is anything but strange to us, the complete story, we believe, has not before been given to the world. That story must, we should think, have a deep interest.

The subject of this Memoir, Allen F. Gardiner, was born at Basildon, in Berkshire, June 28th, 1794. He received what must be regarded as a religious education; and a mother's earnest prayers followed him through all the steps of his early life, and till the moment when she was summoned into the presence of her Heavenly Master. From a very early age he discovered a strong inclination to the navy. At the age of thirteen he entered the Naval College at Portsmouth; after two years volunteered in the *Fortune*, and afterwards served as a midshipman under Captain Hillyar; was in the celebrated fight between the *Phoebe* and the *Essex*, and was sent in charge of the captured and much shattered vessel, the *Essex*, to England. Soon after he sustained the heavy loss of his loving, Christian mother. In 1814 he was made Lieutenant; and from twenty to twenty-five years of age, he passed a life of considerable carelessness, not to say dissipation. We give an extract from the biography, referring to this period of Gardiner's life.

"Like that of many another young man, his life from twenty to twenty-five was spent in a continual pursuit of pleasurable excitement. No exact date can be assigned to his recovery from this dangerous state. At intervals he was subject, like other people, to those inward admonitions by which God warns us of our sins, and calls on us to flee from the wrath to come; but the whirl of excitement prevented conviction. A life of restless activity has intervals of serious thought, and times of spiritual impression; and such times are calls from God to wake up from the fascinating visions of life, and think how to answer a holy God for the sin of rebellion. The soul at such a moment knows its duty,—to pray humbly, earnestly, perseveringly, for the pardon which Jesus Christ offers, and for heavenly guidance. Such prayers are always answered; but how often is the time frittered away in a meditated improvement of life without prayer for strength. A half-penitent boy or man takes up the despised Bible, and reads a chapter, and thus, occupation having relieved the mind, the Bible and the resolution are put away together. At such a time, if the door were suddenly to open, and a flippant, gay companion to enter, with what haste would the Bible be flung under a heap of papers, and with what a sense and look of detection would its student now pretend to be otherwise engaged! Had he prayed earnestly to Him who inspired the Bible, God would have given him greater courage, because he would have had a greater sense of the nearness of his Saviour. Such moments of false shame arise from the indecision of mind, consequent on a present struggle between the natural love of pleasure and the warning voice of God. When the Bible is taken up, the soul is yielding to God's influence; when under the same influence it is read, the soul is slowly drawn towards God; but when that soul stops short of earnest prayer, it is too weak to resist the first sudden attack prepared against it by the unseen Master of Temptation. Under his wicked direction, a laugh or a jest may induce the waverer to throw away of his own accord, from false shame, the very means of escape." (pp. 8—10.)

In 1820, he served under Sir H. Blackwood as Lieutenant in the *Leander*; sailed for Trincomalee, thence to Madras, thence to Penang, Malacca, Singapore, Manilla. Thence he made a voyage to Macao and Penang. The loss of many of his shipmates in these voyages appears to have had a powerful effect on his mind. In evidence of this, we may quote a letter of his father's, dated April, 1821:—

"I have the high gratification of communicating to you that this morning I have a letter from dear Allen. It is dated at Macao, the 10th of October, and continued at Canton. He says nothing of his health; I therefore trust that he has been mercifully spared from the cholera, which prevailed on board the *Leander*. The voyage has proved delightful. The *Dauntless* touched at Penang, Malacca, Singapore, and Manilla, and at each place time was given to explore every thing worth seeing. But that which affords me more satisfaction than I can express, is, that from various occurrences, and from a letter he received from me, intended to have reached him at Spit-head, but which only came to his hands at Penang, he has been led to review his past life, and his mind seems to have taken a religious turn. God grant that the impressions may be lasting! When we meet, I will read to you the paragraph which has filled me with such joy. It must not, however, be mentioned, lest they may only be as the morning cloud and the early dew. Nevertheless, I do not think he would have written as he has done, ascribing to the grace of God the change that has taken place in his heart, unless his convictions had been of a very serious kind." (p. 20.)

We then hear of him at Trincomalee; then at Port Jackson, in Sydney; next at Valparaiso and at Callao, at that time plunged

in civil commotions, and at last submitting to an insurgent army. Chili and Peru fell into the same hands, and the new Republic was established. Soon after, Captain Gambier, in whose ship Gardiner was then sailing, touched at Tahiti. Of this Missionary settlement, he gives the following account :—

“ This afforded Gardiner an opportunity of witnessing the result of missionary effort, both there and in some of the neighbouring islands. The following day was Sunday, and great was the astonishment of the sailors at the stillness of the bay. The day before, it had been covered with canoes, and the decks of the *Davutless* were crowded with natives ; but now not a canoe was launched, and scarcely any one seen moving on the beach. Gardiner, being anxious to see how a Sunday was spent at Tahiti, went ashore, with other officers. Mr. Wilson, the missionary, showed them great attention. After attending the English service, they watched the catechising of ninety native children by a native teacher. The greatest order was observed, and the presence of strangers did not appear to cause much inattention. On inquiry, they found that the first native service had been held soon after day-break, and that the second would be at half-past four. At that time Gardiner and his friends entered the chapel, and found a congregation of 220 already assembled. The service opened with a hymn, in which all joined. Then followed a chapter out of the New Testament, a prayer, and a sermon from Mr. Wilson.

“ On the next day, our friends went a few miles into the interior, to see a large church which the late king had erected. He had determined to build a house for the worship of God, which should surpass in size any that had been erected before for idolatrous purposes. The dimensions of this extraordinary building were 712 feet by 56. At its opening, in 1819, three pulpits were erected, at equal distances, from each of which at the same time a sermon was delivered, the united audience amounting to 6000 people. Though this building was thus out of all proportion, we must admire the motive which led to its erection. Six miles of good road, already completed, showed civilization taking its proper place as an attendant of Christianity.” (pp. 29—31.)

Thence he went to Huahine, another Missionary settlement, which had reached a still more advanced state of religious progress ; and about three weeks after leaving that place he landed at Sydney ; where, feeling himself shattered in health, he invalided, and resolved to take his passage to Cape Town, with a view of getting to England.

Any reader of the narrative will not fail to perceive how valuable these years of wandering had been to him ; how his Lord's eye followed him over the waters, and how the small still voice reached to his conscience amidst their angry roar. “ The sea is His ;” and in the silent hours of the night watch, He is often pleased to assert His sovereign right over the stout hearts which strive with its storms.

This temporary loss of health appears to have carried with it some of those lessons which sickness not rarely conveys to the heart. He began to think less of the present and more of the future. From this time, we find copious extracts from his Journal, all of them indicating the progress of religion in his soul. Take this, from Cape Town, 1822 :—

"The last time I visited this colony I was walking in the broad way, and hastening by rapid strides to the brink of eternal ruin. Blessed be His name, who loved us and gave Himself for us, a great change has been wrought in my heart, and I am now enabled to derive pleasure and satisfaction, in hearing and reading the word of life, and attending the means of grace. I trust that this alteration has indeed been effected by the Spirit of God; yet I would not pause a moment to draw the contrast, except to give praise and gratitude to its merciful Author, lest I should be drawn into the fatal snare of presumptuous self-confidence; but adoring my God for His goodness in not having consigned my soul long ago to the terrors of His indignation, I would carefully examine my heart as to the sincerity of its professions, and humbly implore at the Throne of grace pardon for all that is past, and assistance to guide and strengthen me for the time to come." (pp. 36, 37.)

He arrived in England October 31, and was led soon after to seek, but in vain, admission into Holy Orders. His own comment on the disappointment is as follows:—

"I have this morning failed in an endeavour to obtain the privilege of being admitted to holy orders; but shall I dare to express myself disappointed? Had my will instead of God's been done, the very position might have become a snare. For some wise end it has been denied me. How dreadful would have been the breach of trust in an office of such awful responsibility! May this circumstance work for my good by teaching me humility and resignation, and putting me more earnestly upon seeking the Lord in fervent prayer, in order to know and be enabled to perform His will, although it may be contrary to my own short-sighted views." (pp. 38, 39.)

On July 1, 1823, he married. In January, 1824, he was called again into active service in his profession, and sailed on a cruise for North America; from which, in 1827, he returned to England. At this point the biographer closes the Journal of Captain Gardiner for seven years. At the end of this period, Mrs. Gardiner's health began to assume a threatening aspect, and we have this affecting passage from his Diary:—

"How truly has the experience of the past two months proved to me, that here we have no continuing city. The continued and alarming illness of my dear Julia, the necessity of leaving Swanmore for a milder air, the removal, first to Ventnor, and then to this place, all declare that this is not our rest. But it is one thing to feel sensible of the instability of every earthly situation, and another to look beyond the present scene, and have the heart and treasure fixed upon things eternal in the heavens. Oh, that this were my happy experience, that, in proportion as trials and afflictions are sent, I might be found more humbled for sin, and more singly aiming at the mark, for the prize of the calling of God in Christ Jesus. But my heart is still unsubdued; the lust of the eye and the pride of life too often occupy the throne, and steel my conscience alike against the goodness and severity of the Lord. . . . The Lord has seen fit to lay my dear wife upon a bed of languishing, and, as He does all things well, I know, whatever may be the issue, it will redound to His glory; but I feel assured that my sins have drawn down this chastisement, and therefore would deeply abase myself, and implore pardon and reconciliation through the atonement of Jesus Christ.

"Lord, have mercy upon me, a grievous sinner. Leave me not to hardness of heart, but draw me, I humbly entreat thee, unto thyself, that I may loathe all my past ingratitude, and give myself up to thee, to be guided and directed by thy Holy Spirit. Oh, spare my dear wife; restore her again to

health ; make effectual the means that are employed for this purpose, in humble submission to thy righteous will. Yet do with her what seemeth good unto thee. Make thou her bed in her sickness, and give her the comfort of thy grace and presence in her soul. Sanctify, O Lord, this affliction to our souls, and give us entire resignation to whatever thou mayest ordain. Hear, O Lord, and mercifully answer these my earnest prayers, for the sake of Him who alone is worthy, the Lord Jesus Christ, my Saviour and Redeemer. Amen." (pp. 43, 44.)

In the month of May, 1833, this devout lady passed into the world of spirits.

It was in the midst of this and other family visitations that the wish seems to have taken stronger possession of his mind, of giving himself to the work of labouring among the heathen. And his attention was first arrested by the spiritual necessities of Caffraria, and of the Zulus, and other populous nations beyond that country ; as yet wholly unvisited by European missionaries. With this new object, on the 24th of August, 1834, he left England for the Cape of Good Hope. The spirit in which he entered on his new calling may be judged by the following extract :—

“ ‘ *Wellington, at Sea, Nov. 11.*

“ ‘ We are now, by the good hand of our God upon us, within one day’s sail of our destination ; and as it is my earnest desire to take nothing in hand without seeking the aid and guidance of the Holy Spirit, I purpose to set this day solemnly apart for fasting and prayer, in the full expectation that the Lord will graciously attend to my cry, and make my path clear before me.

“ ‘ O most holy and merciful Lord God, I beseech thee to prepare my heart now for solemn prayer. Make me to feel abased in thy sight for all my sins and provocations against thee. No longer would I regard myself as my own, but bought with a price—and oh, what a price ! Lord, make me cheerfully to give up all, and follow thee. Thou, Lord, hast put it into my heart to devote myself to the service of the heathen. Oh that, if it be thy will, I may be a humble instrument in thy hand for good unto their souls. But I am as unequal as I am unworthy to do thee any service. I know, O Lord, that without thee I can do nothing that is pleasing in thy sight ; but at the same time, I thankfully believe that with thee all things are possible. As a little child, I would therefore come to thee. Lord, undertake for me, prepare my way, incline the hearts of thy people to further my errand. Show me clearly the path of duty. Lord, if it be not thy will that I should go to the heathen, permit me not to deceive myself ; but, if otherwise, oh, be thou my light, my way, and my refuge. Direct me, O Lord, what I should do, to whom I should apply, and where I should go. If it is not from thee, I desire not to go one step farther. And I would plead before thee thy gracious promise, “ Come unto me, all ye that are weary and heavy laden, and I will give you rest.” Lord, I am laden with pride and selfishness. This is the sin which (thou knowest) doth most easily beset me. It is my burden. Save me from its galling yoke, and bring me wholly to submit myself cheerfully to thy yoke, which is indeed easy, and thy ways are pleasantness. *Having put my hand to the plough, may I never turn back ! May thy strength be made perfect in my weakness !*

“ ‘ On the 13th of November, the vessel anchored in Table Bay. *He never did turn back.*” (pp. 50—52.)

From the year 1818, when the territory between the Keiskamma and the Great Fish River was ceded to our Government at the

Cape, the Kafirs had been perpetually making inroads; and such was the state of things in 1834, when Captain Gardiner approached it. The threatenings of war were heard on all sides, and the leaders were in a state of great disquietude. Nevertheless, intent upon making known the Gospel to the Zulu nation, which is on the north of Port Natal, he resolved on finding his way through the disturbed country. And starting with a Mr. Berken, a Pole of high rank, whose friendship he had won on the voyage out, he pursued his hazardous expedition. Many were the counsels and warnings opposed to his undertaking, but he was not to be deterred by the threatened dangers. Two days after they crossed the frontier, the Kafir war broke out, and his position was then considered by his friends as next to desperate. The following extract gives a view of his circumstances:—

“Meantime the travellers entered the Amakosa territory, and halted at the Buffalo River. They were enjoying their halt, and supposed their oxen were doing the same; but the natives had driven the cattle off, and the man in charge with difficulty escaped with his clothes. A complaint was instantly made to Tzatzoe, the chief. The old man readily agreed to send after them. A well-armed party proceeded to the hamlet where the suspected thieves resided. A long consultation was held; but as each man blamed his neighbour and exculpated himself, conviction was hopeless. The travellers determined to refer the case once more to the chief; but in the mean time the cattle were driven back, and in the absence of their owners carefully secured in their fold. Nothing remained but to thank and reward the chief, who never lost anything for want of asking, and even thought Mr. Berken might, with great propriety and ease, spare him one shoe, seeing that he carried his luxury so far as to wear two. At the next halting place, the cavalcade was partially surrounded by a crowd of Kafirs, whose attitudes were by no means peaceful. The order was given to yoke the oxen as quickly as possible, and an attempt made to amuse the natives in the mean time. This was accomplished by shaving a man, and handing him a glass, in which to observe his altered face. The Kafir objected to the hair being left on his upper lip, but was contented by the assurance, that the moustache was the style most approved by English warriors. The next expedient devised to occupy the attention of these unwelcome visitors, was to ask for a war-dance, which happily served as a safety-valve, and gave vent to some of the vehemence of their impulsive natures. They yelled, and shouted, and declared that no white man should again enter their country, or eat the bread of their children, but ended by allowing our travellers to depart peaceably.” (pp. 57, 58.)

It was now the 14th of January, 1835, and a month had passed since the travellers left Graham's Town. Weary of the delay, Captain Gardiner resolves to ride forward with a few attendants. We have here a sketch of their progress:—

“But the riders found their way beset with difficulties, which more than made up for the increased speed of their movements. The distance which lay before them was much greater than they had been led to expect, and thus their provisions fell short. Unacquainted with the route, they were occasionally misled by hippopotami paths, and had patiently to retrace their way to the waggon track. The horses, on more than one occasion, sank suddenly into a morass or a quicksand, and had to be extricated by mining with the hands, one leg being released at a time.

"A whole night Captain Gardiner spent with a single attendant, without food or shelter, on a river side, with hippopotami snorting, and mosquitoes humming around. The rest of the party, with the horses, were almost equally disconsolate on the other side, excepting that they had a little food...

"The whole journey from Graham's Town is curiously illustrative of Captain Gardiner's rapid and decided movements. In his haste to proceed, he had left his friend Mr. Berken, and his waggons, at the Umzimvubu. Twice afterwards he left part of his advanced company behind, and arrived at Port Natal with only a single attendant. He did not linger there. In two days he was again on the road, with a fresh waggon and team of oxen, but these were sent back from the Ungani, for, though the river was practicable for men and horses, it was too high for a waggon to cross. At the Tugala, for a similar reason, he left his horses, the number of alligators, which infest that river, increasing the difficulty of the passage. Thus, when they entered the Zulu territory, the whole cavalcade was reduced to three travellers on foot, Gardiner, Cyrus the interpreter, and Umpondombeni, a Zulu, who from this time became the Captain's faithful attendant." (pp. 59—61.)

The Zulu tribes, of whose origin and history it is difficult to give anything like an accurate account, were at this time under the rule of Dingarn, a man of ability, but a ruffian of the deepest dye. Of his predecessor, Charka, we have the following account; and it certainly holds out anything but temptation to intimacy with the royal race:—

"This was the character of Charka, the able but unprincipled king of the Zulus. He obtained his sovereignty by assassination. He was reckless of danger to himself or others, and was continually at war. He disciplined his forces with remarkable skill, and divided them over his territory in barrack towns. Each of these towns was governed by an Induna. He forbade his soldiers to marry till they had distinguished themselves in battle; but his incessant wars gave them frequent opportunities of doing so. The territory which was under his rule extended from the sea to the Quathlamba; but his troops frequently passed these mountains, depopulating whole villages, and driving the inhabitants in hordes upon the colony. It is difficult to ascertain the northern boundary of the Zulu country; but Charka was extending his conquests southward to the Umzimkulu, and alarming Faku, king of the Amapondas, when the blow of an assegai terminated his life. That blow was ordered by his brother and successor, Dingarn. When Captain Gardiner undertook this journey to the Zulu country, Dingarn had been king for six years. He had withdrawn his forces to the north of the Tugala, making that river his southern boundary. But the few Englishmen who had settled at Port Natal were in perpetual alarm, on account of his threatened forays, in pursuit of deserters from his country." (pp. 62, 63.)

Captain Gardiner's first interview with Dingarn, the brother and successor of Charka, is thus described:—

"He requested to know the object of my visit, which I found great difficulty in explaining. That my views were not in any degree connected with trade, he could understand; but what was God, and God's word, and the nature of the instruction I proposed, were subjects which he could not at all comprehend. In order to give him some illustration, I related a few of the leading circumstances which in other heathen countries had led to the worship of God, and contrasted their superior character, and the many advantages which they possessed since the reception of Christianity, with their former condition. He asked if his people also could learn, and seemed to regard the whole as an impossibility. I requested permission to build a house; but this was a knotty point, the objections to which I had yet to

learn ; no denial, however, was given, and I took my leave, with a full understanding that a person should accompany me on the following day to direct me in the selection of the spot. Dingarn had already expressed a desire to see *the Book* of which I had spoken so much, and now reminded me to bring it with me on my next visit." (pp. 64, 65.)

Three days after he had a second interview with the sable sovereign—not very promising in its character ; but he persevered in seeking permission to preach the Gospel in this savage country. Of the state of society which prevailed we have the following specimen :—

"In the mean time some of the horrors of savage life were occasionally witnessed, which rendered him more than ever desirous of accomplishing his purpose. There was a report that Gonjuana, one of the king's brothers, had been engaged in a plot against Dingarn. True or false, the suspicion was enough. Dingarn's conscience reminded him of a frightful day, on which he had caused a brother's death ; and, as he was now in that brother's place, he never felt safe. Where suspicion pointed, he bade the death-blow be given. Who so likely, he thought, to conspire against me as my brother ? 'Let him be led forth to execution.' And the sad procession was on its way, the king's brother and his two servants. The servants attempted to escape. Poor fellows ! it was in vain. They were, in a moment after, struggling in the hands of their executioners. By those inhuman savages they were thrown down, and cruelly beaten on all parts of the body with sticks : 'taking away their strength,' they called it. The blows were heard at a distance by Captain Gardiner. They were then driven on to the fatal spot, and killed by further blows on the head with knobbed sticks. The death of strangling was granted to Gonjuana, in consideration of his being a king's son. But the tragedy was not yet over. With a man of rank, among this people, live or die all his dependants. Gonjuana was dead, but he had property, and dependants living on that property. His own death was the signal for their destruction. The messenger entered the first of the doomed villages, with a single attendant. Another and another followed, till all had arrived. Then a message from the king was announced. The men of the village were assembled. At a given signal, each of the Induna's followers stabbed with an assegai the unsuspecting man, with whom he was conversing. The houses were fired, and the women and children destroyed. Out of ten villages, but few escaped by flight. The only remedy for these sad cruelties that occurred to Captain Gardiner, was the preaching of the Gospel. He had the strongest faith in the power of Christ to change the hearts even of men like these, and was therefore rendered very anxious as to the success of his present attempt." (pp. 66—68.)

Nearly a month again passed, and no progress was made. The whole population, according to their custom, soon changed their quarters, and Captain Gardiner resolved to accompany them. Then again he pressed his request on the swarthy chief ; was refused, and resolved to return to Tugala, where he met Mr. Berken and his luggage, and they returned to Port Natal, where he was honourably received by some of the leading inhabitants, and a strong sympathy was expressed in his mission. There he occupied himself for a time in teaching and preaching ; but his mind was fixed on the Zulus ; and the plan was resolved upon of entering into a friendly treaty with Dingarn, by which the dwellers at Natal pledged themselves to receive no more deserters from the Zulu country, and even to restore them when sent for. Many doubts

have been raised as to the lawfulness of this treaty, and perhaps nothing but the strong necessities of the case can for a moment be pleaded in its justification. In virtue of this treaty Captain Gardiner again started, April 28th, for the Zulu country; but the agreement entered into having been violated on the part of the Europeans, things returned to their old state. Captain Gardiner resolved to consult the Governor at the Cape in person; and accordingly started for Cape Colony on July 20th. The journey was a rough one, though not without its peculiar consolations, as may be judged by the following extract:—

“On one occasion, while Captain Gardiner was pushing on ahead of his waggons, in search of a practicable pass, he ascended from crag to crag, leading his horse. As he advanced, he was overtaken by a thunderstorm, and a thick mist rising, nearly concealed the path. The mist became thicker, and all attempt at returning seemed useless. Gardiner unsaddled his horse, and seating himself on a rock, prepared to pass the night where he was. ‘Thus exposed,’ said he, ‘without the remotest hope of assistance from my party, now several miles distant, I had recourse to that sure refuge, a Throne of grace; and though the Infidel may scoff, I will declare it for the encouragement of others, and the glory of my God, that He vouchsafed to hear my cry, and delivered me. Through an opening in the mist, I was soon after enabled to perceive the route, which it would be necessary for me to take, in order to retrace my steps, and on which I thankfully proceeded, although it became shortly after as thick as ever; but before I had gone far, it again entirely cleared up; and I was thus enabled, after a tedious walk, and not till it was quite dark, to rejoin the waggons.” (pp. 78, 79.)

On his arrival at the seat of Government, Sir B. D’Urban, the Governor, consented to help him; and he then started for England, to obtain the assistance both of the Home Government and the Church Missionary Society, in the accomplishment of his plans. The Government at home did not accede to his wishes; and the Church Missionary Society, hampered by the want of funds, hesitated for a time, but at length resolved to despatch the Rev. F. Owen, with his wife and sister, on a mission to the Zulus; and, December 24, 1836, Capt. Gardiner, his own wife, a daughter of Mr. Marsh of Hampstead, and three children, embarked for the Cape of Good Hope. On March the 2nd they reached that place. Soon after he set sail for Port Natal, on which voyage his eldest daughter, a young person of much Christian promise, died. He soon settled himself and his family near the river Umtongata, half-way between Port Natal and Tugala, and immediately visited Dingarn.

This meeting is thus described:—

“On descending from the high ground, they approached the spot where Dingarn, seated on a rock, was following with his glass every party which approached from the direction in which he expected his presents. The presentation of the offerings sent by the Colonial Government was made in due form,—a pair of epaulettes, several yards of red cloth, some military buttons, packages of pink tape, and a silver watch with gilt chain and seals. All these things pleased Dingarn vastly, and he was as much enraptured as a little child with the exploit of winding up the watch. A pair of worsted slippers were soon fitted on his great feet, upon which he observed to the wondering spectators, ‘He took my measure before he went.’” (p. 96.)

Mr. Owen, the missionary, soon arrived, and then repeated attempts were made to bring the crafty and bloodthirsty chief and his people within sound of the Gospel, but with poor success.

During this period, Captain Gardiner had established himself at Hambanati, and was strenuously labouring to make the Gospel known far and near.

A horrible scene of carnage soon presents itself in the treacherous murder of certain Dutch Boers, whom Dingarn had permitted to settle. Here is a brief account of it :—

“ We have already seen the threatening aspect of affairs at Unkuninglove, when the first detachment of Boers, under Retief, demanded a tract of country from Dingarn. The Zulu chief feigned compliance with their request, and presented them with the same country, which he had formerly given to Lieutenant Farewell, and after his death to Captain Gardiner. This grant was made to the Boers on condition of their recovering some cattle, which had been carried off by the neighbouring tribe of Moselekatse. Retief consented, and the cattle were brought back. The Dutch were received with a false cordiality. The requested territory was given. The Zulus exhibited their war-dance, and were amused in their turn with sham charges on horseback among the Boers. But while Retief and his men were receiving refreshment, and witnessing another war-dance, the whole body of the Zulus wheeled in a huge circle around them. Slowly and remorselessly the circle narrowed, when, at a preconcerted signal, a rush was made, the unsuspecting Dutch were seized, dragged out, and despatched on the spot.

“ So suddenly was this horrible deed perpetrated, that, until the moment of the massacre, Mr. Owen had not even a suspicion of any foul play. Retief had breakfasted that very morning with him, and had spoken highly of Dingarn. The first notice which Mr. Owen received of this black treachery was from Dingarn himself, who sent him a message ‘not to fear. He had killed the Boers because they had plotted against him, but he would not hurt Mr. Owen.’ Having passed a day of fearful uncertainty, in the evening he comforted his poor wife and sister by reading the 91st Psalm ; and most deeply were they affected by those words of divine encouragement, ‘ A thousand shall fall beside thee, and ten thousand at thy right hand : but it shall not come nigh thee.’ They witnessed large bodies of Dingarn’s army, as they moved rapidly away in the direction of the Tugala, and could have little doubt, that a further massacre was intended of the main body of Retief’s division of Dutch emigrants. The Zulus rushed like a whirlwind on this camp, and killed upwards of one hundred and fifty men, women, and children.” (pp. 112, 113.)

Both Mr. Owen and Captain Gardiner are soon compelled to return to Natal ; and thence he again sailed for England. Nothing but disappointment appeared to rest on his labours ; and yet afterwards he was permitted to know that it was not labour in vain :—

“ For a time it appeared as if the whole scheme had been a failure, but Captain Gardiner was only a little in advance of the day. Twenty years have passed since the events which we have narrated, and what do we find ? Another Kafir war has resulted in the advancement of the colony to a more open and safe frontier. The British Government has also made Port Natal a colony. A town has been built there, and called D’Urban. A church is in progress. Large numbers of English settlers have gone there. Many of the Dutch have resumed their allegiance. The Zulu power is broken up. Dingarn, who assassinated his elder brother Charka, has been himself destroyed by his younger brother Umpanda, who has succeeded him as chief. The Zulu refugees number a hundred thousand instead of two thousand.

Three of the American missionaries have returned to their posts, and have flourishing stations and a printing-press. Wesleyan missionaries have followed, and more recently an English bishop, with a staff of clergy.

"Thus the plans of man may fail; but the Lord reigns, and acknowledges the smallest efforts which are made in His service." (pp. 118, 119.)

The scene shifts, and we find ourselves on board the *Velocity*, bound for Rio Janeiro. Disappointed in Africa, Captain Gardiner had for some time directed his attention to a Mission in South America. The Spaniards and Portuguese had conquered for themselves, by wars of the bloodiest and least defensible character, large masses of territory on the southern division of that vast continent. Popery was soon established in the conquered country, with all the good and evil intimately bound up in it. For a time even this corrupt Christianity was not without its use, in the correction of some of the grosser habits of Idolatry. But, gradually, Jesuitism, with its crimes and intrigues, brought religion into contempt; and the Idolatry, allowed by its followers to incorporate itself with a purer worship, had prevailed over it, and re-assumed its injurious power over the masses. Captain Gardiner's mind had long turned to South America as a field of Missions, and now, disappointed in Africa, he proceeds to carry out these cravings of his earnest and devout nature.

One of the first scenes which presented itself to him at Rio de Janeiro, is thus described :—

"On landing, the first glance fell on many a group of negro slaves, a sight which a true Englishman cannot see without pity and vexation. A landscape may look very picturesque with a few scattered groups of black figures, whose dark skin contrasts well with their white teeth and white dress. If slavery were confined to pictures, it would be all very well. But when we come to the reality of life, and find the sacred intelligence of a brother bought and sold, and his liberty thrown into the bargain, as a trifle, a mere trifle, we are ashamed of those who, in all the repose and luxury of their voluptuous drawing-rooms, placidly draw out, from the depths of an easy-chair, a defence of the system of buying the bodies and souls of men. They say that African slaves are sometimes happier than English labourers. They may sometimes be better fed; but so are English pigs, better, far better fed, than some English labourers. We own it with shame and regret. But when slaves are contented with their position, it is not that they are happy, but having been by a refinement of cruelty degraded by their masters to a level with the animals just mentioned, they learn to grovel in sensual content. Slave-owners dare not allow the souls of those, whose bodies they enslave, to be enlightened. Their effort is to pluck the soul away, as they would the sting of a serpent. And thus many a poor slave finds it better to submit to the gradual decay of his mind, and be corned up, and trotted about like a horse, than to struggle for his hopeless liberty at the risk of starvation, blows, chains, or death. This is the alternative, and they often choose the former." (pp. 127, 128.)

The immediate scene of labour which he chose for himself was Chili, and on the 10th of August he started for that country. On that route he had to encounter the hardships of American travelling, and the especial hazards and discomforts of the Pampas. In

fourteen days he passes from Buenos Ayres to Mendoza. There he soon learned the hopelessness of reaching the Indians from that point. He then crosses the Cordilleras. But all his toils, courage, faith, perseverance, were in vain ; no intercourse was to be established with the heathen ; and after a time he resolves to give up his hopes in these quarters, and to make his way by Sydney to New Guinea.

The passage was taken from Valparaiso to Sydney, May 29th, 1839. On September 14th, they anchored in Sydney Cove ; and thence embark without delay for Copang,—thence to Amboyna,—thence to Java. But again the door is closed against him, by the Dutch authorities, and he makes his way to Cape Town, so near to the scene of his earlier hopes and labours. It was there that, hopeless as to that quarter of the globe, his attention is directed to Chiloe and Patagonia. March 10, 1841, he lands at Valparaiso. Thence he sails for Port San Carlos, in the Island of Chiloe. Let him here give an account of his own plans and hopes :—

“ Having at last abandoned all hope of reaching the Indian population, where they are most civilized and least migratory, my thoughts are necessarily turned toward the south. Happily for us, and (I trust) eventually for the poor Indians, the Falkland Islands are now under the British flag ; and although the settlement is poor, still it is the resort of numbers of whalers, and of the small sealing vessels which frequent the Strait of Magalhaen. The Patagonians about Gregory Bay, in the north-eastern part of the Strait, have always evinced a friendly disposition to foreigners, and it is to that spot that I am now particularly turning my attention. We purpose to proceed to Berkeley Sound, in the Falkland Islands. Making this our place of residence, I intend to cross over in a sealer, and to spend the summer among the Patagonians. *Who can tell but the Falkland Islands, so admirably situated for the purpose, may become the key to the Aborigines both of Patagonia and of Tierra del Fuego ?* ” (pp. 200, 201.)

Not finding himself in a condition to accomplish his plans for the evangelization of Patagonia, he resolves once more to return to England.

On March 13, 1843, we find him addressing most earnest entreaties to the various Missionary Societies of London for help in the attempts for the conversion of Patagonia. But they, probably startled at the difficulties of the enterprise, and pre-occupied by labours in other fields of Missionary labour, lent almost a deaf ear to him. On this, he resolves to leave wife, children, his country, his home, and sally forth a solitary adventurer in a sea of troubles. Did our space allow, we should be glad to follow him through all the fresh difficulties of this most hazardous enterprise. But his wanderings and labours in his new field of Missions are already, to a considerable extent, before the public. And it is enough to say, that the intensity of love, faith, hope, could rise no higher ; that no missionary of any age exhibited a more entire devotion to his object, more willingness to act or to suffer ; that he lived a life of almost measureless suffering for his Great Master, and at length yielded up his spirit to

the God who gave it,—leaving an example of holy heroism and devotedness, which is not surpassed even in the emphatic and glorious history of the first martyr. The account of his death has already appeared in our pages. The event arrested the attention of the whole civilized world. Private Christians mourned and wondered. Public Societies lamented afresh over the sad necessity which had compelled them to neglect a hero in the cause of Christ. Even the House of Commons resounded with expressions of admiration and gratitude; and the Church of Christ to this moment retains the painful conviction that she lost in Allen Gardiner one of those rare spirits who, if perhaps the single quality of prudence had entered more largely into the constitution of his mind, was capable, under God, of rivalling the wonders of the first ages of the Cross.

The whole of this narrative is given in striking and most affecting language in this Memoir; and we must refer our readers to the pages in which the memory of this extraordinary man is embalmed. We give only a few extracts from the concluding pages:—

“ ‘*September 3, Wednesday.*—Mr. Maidment was so exhausted yesterday, that he did not rise from his bed until noon, and I have not seen him since, consequently I tasted nothing yesterday. I cannot leave the place where I am, and know not whether he is in the body, or enjoying the presence of the gracious God, whom he served so faithfully. I am writing this at ten o'clock in the forenoon. Blessed be my Heavenly Father for the many mercies which I enjoy—a comfortable bed, no pain, or even cravings of hunger, though excessively weak, scarcely able to turn in my bed,—at least it is a very great exertion; but I am, by His abounding grace, kept in perfect peace—refreshed with a sense of my Saviour's love, and an assurance that all is wisely and mercifully appointed, and pray that I may receive the full blessing which it is doubtless designed to bestow. My care is all cast upon God, and I am only awaiting His time, and His good pleasure, to dispose of me as He shall see fit. Whether I live or die, may it be in Him. I commit my body and my soul into His care and keeping, and earnestly pray that He will mercifully take my dear wife and children under the shadow of His wings; comfort, guide, strengthen, and sanctify them wholly, that we may together, in a brighter and eternal world, praise and adore His goodness and grace in redeeming us with His precious blood, and plucking us as brauds from the burning, to bestow upon us the adoption of children, and make us inheritors of His heavenly kingdom. Amen.

“ ‘*September 4, Thursday.*—There is now no room to doubt that my dear fellow-labourer has ceased from his earthly toils, and joined the company of the redeemed in the presence of the Lord whom he served so faithfully. Under these circumstances, it was a merciful providence that he left the boat, as I could not have removed the body. He left a little peppermint-water, which he had mixed, and it has been a great comfort to me, but there was no other to drink. Fearing that I might suffer from thirst, I prayed that the Lord would strengthen me to procure some. He graciously answered my petition, and yesterday I was enabled to get out, and scoop up a sufficient supply from some that trickled down at the stern of the boat, by means of one of my india-rubber overshoes. What continued mercies am I receiving at the hands of my Heavenly Father! Blessed be His holy name!

“ ‘*September 5, Friday.*—Great and marvellous are the loving-kindnesses of my gracious God unto me. He has preserved me hitherto, and for four days, although without bodily food, without any feeling of hunger or thirst.’

"Here ends the journal. The following letter contains the last words of Allen Gardiner. It was found on the shore, discoloured by exposure, and torn. The following is thought to be the correct reading :—

"MY DEAR MR. WILLIAMS,—The Lord has seen fit to call home another of our little company. Our dear departed brother left the boat on Tuesday at noon, and has not since returned,—doubtless he is in the presence of his Redeemer, whom he served so faithfully ; yet a little while, and through grace we may join that blessed throng to sing the praises of Christ throughout eternity. I neither hunger nor thirst, though five days without food !—Marvellous loving-kindness to me a sinner.—Your affectionate brother in Christ,
 "Sept. 6, 1851."

"ALLEN F. GARDINER."

Twenty days after the death of Captain Gardiner, a schooner sailed from Monte Video, to carry relief to the Mission party. Two other vessels had failed to reach the spot. This vessel was more successful :—

"On the 21st of October she anchored in Banner Cove. The directions painted on the rocks were plain, 'Gone to Spaniard's Harbour.' The bottles were dug up, and the letters read. Captain Smyley therefore steered to Spaniard's Harbour, and found the *Speedwell* on the beach, containing the body, probably, of Williams. On shore lay the remains of another, probably of Pearce. It is not likely that Williams, after having been so long confined to his bed, should have been able to leave it. A grave was near. Around them were books, papers, medicine, clothing, and tools." (p. 385.)

One more extract and we have done :—

"While this terrible news was on its way to England, H.M.S. *Dido*, under Captain Morshead, left the Falklands on January 6, 1852, and arrived at Banner Cove on the 19th. They sought in vain for the bottles under the direction-posts, unconscious that they had been removed by Captain Smyley. But the directions painted on the rocks remained, and induced them to go to Spaniard's Harbour. Captain Morshead writes : 'Our notice was first attracted by a boat lying on the beach, about one mile and a half inside of Cape Kinnaird : it was blowing very fresh from the south, and the ship rode uneasily at her anchor. I instantly sent Lieutenant Pigott and Mr. Roberts to reconnoitre, and return immediately, as I was anxious to get the ship to sea again in safety for the night : they returned shortly, bringing some books and papers, having discovered the bodies of Captain Gardiner and Mr. Maidment, unburied. . . . On one of the papers was written legibly, but without a date, "If you will walk along the beach for a mile and a half, you will find us in the other boat, hauled up in the mouth of a river, at the head of the harbour, on the south side. Delay not, we are starving." At this sad intelligence, it was impossible to leave that night, although the weather looked very threatening. . . . I landed early next morning (January 22), and visited the spot where Captain Gardiner and his comrade were lying, and then went to the head of the harbour with Lieutenant Gausson, Mr. Roberts, and Mr. Evans. We found there the wreck of a boat, with part of her gear and stores, with quantities of clothing, with the remains of two bodies, which I conclude to be Mr. Williams (surgeon), and John Pearce (Cornish fisherman), as the papers clearly show the death and burial of all the rest of the Mission party. The two boats were thus about a mile and a half apart. Near the one where Captain Gardiner was lying was a large cavern, called by him "Pioneer Cavern," where they kept their stores, and occasionally slept, and in that cavern Mr. Maidment's body was found. . . . Captain Gardiner's body was lying beside the boat, which apparently he had left, and being too weak to climb into it again, had died by the side of it. We were directed to the cavern by a hand painted on the rocks, with Ps. lxiii. 5—8, under it.

“ Their remains were collected together, and buried close to the spot, and the funeral service read by Lieutenant Underwood ; a small inscription was placed on the rock, near his own tent : the colours of the boats and ships struck half-mast, and three volleys of musketry, were the only tributes of respect I could pay to this lofty-minded man and his devoted companions, who have perished in the cause of the Gospel for the want of timely supplies ; and before noon the *Dido* was proceeding safely on her voyage . . . I will offer no opinion upon the missionary labour of Captain Gardiner and the party, beyond its being marked by an earnestness and devotion to the cause. But, as a brother officer, I beg to record my admiration of his conduct in the moment of peril and danger, and his energy and resources entitle him to high professional credit. At one time I find him surrounded by hostile natives, and dreading an attack, yet forbearing to fire, and the savages awed and subdued by the solemnity of his party kneeling down in prayer. At another, having failed to heave off his boat when on the rocks, he digs a channel under her, and diverts a fresh-water stream into it ; and I find him making an anchor by filling an old bread cask with stones, heading it up, and securing wooden crosses over the heads with chain. . . .

“(Signed)
“ ‘Rear-Admiral Moresby, C.B.’ ”

“ ‘W. H. MORSHEAD, Captain.’ ”

We here bring our story to an end, feeling that no abridgment can do it justice, and that those who would familiarize their minds with it, drink deep of its interest, and study its fruitful lessons, must go to the Memoir itself.

Some of our readers may be disposed to ask for our judgment upon the character of Allen Gardiner. But we shrink from the task. The style of character is beyond the range of ordinary criticism. We are more disposed to sink at the feet of such men, than presume to judge them. The enthusiasm of his character may have prompted him to undertake impossibilities. His preparation for the work does not appear to have been, in some instances, adequate to its magnitude or its perils. His mind may have been deficient in the single quality of discretion ; and in this he may have been inferior to some of those great adventurers in the Northern seas, to whose histories our attention has been directed in some of our recent numbers. But in the Christian graces of self-sacrifice, patience, earnestness ; in love for his Divine Master, and deep sympathy with the miseries of a guilty world, he appears to have had few rivals, and no superior. May the example be lost upon none of us ! May we not be satisfied to dismiss him from our memory with some cold and supercilious remark on his alleged deficiencies ! But may we pray to have his mantle fall on us, and to be enabled to live as earnestly for God and His great family on earth, and resign our spirits, whatever may be our dying circumstances, with the same holy confidence and joy in the God of our salvation !

The Gospel according to St. John, after the Authorized Version, newly compared with the Original Greek, and revised, by Five Clergymen. London: J. W. Parker & Son. 1857.

WE do not propose to enter fully on the question which has been so much discussed of late, how far it is expedient to attempt any revision, by public authority, of the received English Bible. When a new translation has been produced, equally perspicuous, forcible, plain and intelligible, as that which we now possess, and also, by general consent of scholars, representing the Hebrew and Greek with still greater accuracy, the argument in favour of its introduction by authority will have great weight. At present we see little prospect of such a result. This modern phoenix, our Authorized Version, has barely lived out half the fabled period of 500 years; and two centuries and a half may still elapse before its euthanasia, when a successor, still more beautiful and perfect, is to arise from its ashes. To judge from most recent attempts, if our modern scholars surpass the forty-seven translators in Greek scholarship, they fall short of them still more in mastery of their own tongue. The chance is now, with any new version, that, while it may be insensibly and imperceptibly more accurate, it will also be found sensibly and perceptibly less readable. It is not unlikely, that if a commission were given to our best scholars, to replace the present version by a new one of their own, apart from the evil of all change, our loss might be more substantial than our gain. The old epitaph might have to be written over crabbed sentences, half Greek, half English, or diluted and washy paraphrases—"I was well, I would be better, and here I am." On such grounds as these, we believe that nine-tenths of the Christian public are convinced that the time is not yet come to attempt any disturbance, by public authority, of the excellent translation our country has enjoyed for so many years.

The same objections, however, cannot apply to modest and cautious attempts to supplement it by private hands, and to make accessible to English readers those delicate shades of thought in the original Scriptures, which are obscured or lost in the actual version. The present work, by Drs. Barrow and Moberly, the Dean of Canterbury, Mr. Humphry, and Mr. Ellicott, is a praiseworthy effort of this kind. They remark with much truth, in their preface, "the very great uncertainty which is felt as to the amount of incorrectness in the existing version, and the degree of improvement likely to ensue on revision," and that the result is "extreme exaggeration on both sides." Their own object is to allay agitation, and to enable those who cannot examine for themselves, to form a correct view of the real state of the case, by offering as faithful and complete a version of a portion of the New Testament as it was in

their power to construct." They have had a double object in the execution of their design, "to exhibit in the most honest and loyal manner the actual meaning of the Inspired Word of God; and, so far as compatible with this chiefest object, to show that the Authorized Version is indeed a precious and holy possession, and its errors very slight and few, compared with its many and great excellencies."

The tone of the Five Clergymen, throughout their Preface, is very sensible, cautious, and modest. They own the task of improving the received version to be one of great difficulty, and have plainly bestowed upon it much thought, care, and diligence. They admit the imperfection of their own work, and ask "that it should be regarded as a *tentamen*, a careful endeavour, claiming no finality; and inviting, rather than desiring to exclude, other attempts of the same kind." And their closing prayer is, that the blessing of the Great Head of the Church may rest upon it, so that "it may be made in some degree instrumental to the sacred cause of Truth and Christian Peace."

It is due, then, alike to the well-known scholarship of the Revisers, and the modesty and wisdom of their Preface, that we should enter on the task of criticism in a friendly spirit. We feel this to be doubly important, because we cannot agree fully in some of the eulogies which have been pronounced over their work. A member of the Christian Knowledge Society, in a recent pamphlet, expresses himself "really surprised to see with how little apparent change a vast improvement in faithfulness, in perspicuity, and in force, has been effected." With this judgment we are compelled almost entirely to disagree. Their work proves, we think, the great difficulty of the task; just because, with good scholarship, with the best spirit, and a professed desire to avoid all needless change, still the alterations for the worse are almost as numerous as the improvements. It would be unseemly, and almost ridiculous, to set up the bare opinion of a single reviewer in opposition to the decisions of five scholars, who have bestowed so much thought and pains upon their task. We shall therefore proceed to support our judgment with proofs and arguments, as fully as our narrow limits will allow.

First of all, we think it plain that they have made a mistake, and have contradicted the spirit of the second main law they had assigned to their revision, by introducing changes in deference to a bare majority. In other words, when two out of five have preferred the old version, and the three others have wished to displace it, the displacement has been made. Now, even in a translation *de novo*, so near a balance would demand some prolonged discussion, in order to attain, if possible, a nearer approach to unanimity, before offering to the public either variety as the true version. But to alter a translation, resulting from the consent of forty-seven learned men, and sanctioned by the use of centuries, by a mere casting

vote among five scholars, seems to us unreasonable. One of the most important changes, in Ch. v. 39, and, we are persuaded, one of the worst, comes under this very category. A bare casting vote has dismissed one of the most weighty commands in the New Testament, to introduce what we believe to be an untrue affirmation; though two out of the five clergymen, including one who bears the highest name for scholarship, are decidedly opposed to the change.

Again, in the five first chapters, which have 213 verses, there are 246 variations, or more than one change to every verse. The proportion in the rest of the Gospel is probably much the same. This fact alone makes it difficult to believe that the original maxim of the Preface has been adhered to, and that no change has been made, which was not needful to ensure complete accuracy. Our own analysis of these 246 changes would lead us to a very different conclusion: that about one half are slight improvements, one third are changes for the worse, and one sixth doubtful or indifferent. But as we cannot expect a conclusion so little favourable to the decisions of these five scholars to be received upon our bare assertion, we shall proceed at once to discuss their alterations, and shall arrange them under a few main heads for greater clearness and convenience.

I. IMPORTANT CHANGES.

These are happily few, and even in these the epithet is comparative, and must be taken with some latitude. We use it here chiefly in contrast with mere changes of tense, of conjunctions, of the articles, and of synonyms. Mention is made, however, in the Preface, of "two clear and notable instances, where the translators have mistaken the meaning of the Greek, v. 44 and x. 15." In one of these we believe they are right, and wrong in the other. We have noted eleven other changes of some importance, Ch. v. 35, 39; vii. 22; viii. 37; xii. 6; vi. 33; xiii. 2, 10, 25; xiv. 1; xv. 3. The proportion here seems to be just the same; the five first being changes for the worse, and the other six real improvements.

Let us first dismiss briefly the cases in which we agree with the Revisers. In Ch. v. 44, "the honour which cometh from the only God," is required by the Greek, though the modified version of our translators is easier to understand. In vi. 33, "the bread of God is *that* which cometh down from heaven," restores the sequence of the discourse, and accounts for the reply of the Capernaïtes, which can hardly be conceived suitable with the received version. In xiii. 2, "when supper was begun," removes a chronological perplexity. "He that hath been bathed," in v. 10, restores an important contrast; and in v. 25, "leaning back," which denotes a momentary act at the time, adds greatly to the vividness of the narrative. In xiv. 1, the double imperative is both more simple and natural, as a translation, and increases the earnestness of the admonition. Lastly, in xv. 3, "Ye are clean already," with the verb "cleanseth" in the previous verse, throws a clear-light on the connexion of

thought, which is almost lost in the present version. So far we are happy to agree with the Revisers, but in all the other six we disagree.

1. First, in x. 14, 15, our translation is charged with "a clear and notable mistake," and this new version is given instead: "I am the good shepherd, and I know my own, and am known of mine, even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep." Bengel, whose judgment we prize highly, takes the same view. Yet we feel hardly a doubt that the received version is right, and the new one wrong. The question is not one of subtle scholarship. It depends on the pointing of the passage, either construction being in itself equally lawful. It must be decided by the style of the discourse, and by its logic and theology.

Now we assert, first, that the more complex structure, with its doubly involved comparison and inverse parallelism, is quite foreign to the style of this discourse, and, indeed, can hardly find a parallel in any part of the Gospel. We do not remember an instance of such a sixfold sentence, with a correspondence between the first and last clauses; while there are seven or eight examples of simple triplets in this very chapter. The argument, then, from style, is entirely in favour of the received version.

But the argument from the scope and meaning is, in our opinion, still more decisive. The new version implies that the sheep of Christ know Him as completely as He knows the Father; or else the doubly constructed comparison fails. But this is not true. The passage, xvii. 21, a reference to which has perhaps occasioned the preference of the new version, really makes against it on a closer examination. That perfected knowledge and unity, which is the object of Christ's prayer for His people, cannot be a present fact. In catching at a grammatical resemblance, the great and real contrast between the present state and the future hope of the Church is forgotten, and a falsehood is really introduced into the text; that the sheep of Christ know Him, even now, in the same manner as He knows the Father.

There is another doctrinal reason against the change. It represents the sacrifice of Christ as depending on the knowledge which the sheep have of their Shepherd—its effect, and not its cause. In the received version, that sacrifice depends immediately on our Lord's perfect knowledge of the Father. Nothing can be more strict in logical sequence, nothing more weighty and profound in thought, than the doctrine thus implied. It was His full knowledge of the Father's infinite wisdom and love, in calling Him to suffer His unequalled agonies, which was His secret strength for the wonderful sacrifice. The suggested change, instead of correcting a clear mistake, robs the sentence of half its force, dims its moral beauty, and abates the fulness of its meaning.

2. V. 35, "He was the lamp, lighted and shining; and ye were willing to rejoice for a while in his light." We believe the best

version to be the usual one, with one word changed, and one slight transposition: "He was a burning and a shining lamp; and ye were willing to rejoice for a season in his light." Or, if an attempt must be made to give the full force of the article,—“He was indeed a burning and a shining lamp,” &c.

The Revisers, in their effort to be exact, have quite sacrificed the English idiom. Their version is so obscure, that hardly one plain reader in ten would divine its meaning. Still they have departed from the literal and proper sense in their version of *καίόμενος*, and have injured the rhythm by a needless change, which makes the same sound recur twice just at the close. Even the exact force of the double article, we conceive, is not really given; and the epithets thus appear like an appendage, instead of an integral part of the figurative description. The real force of the article is evidently generic, not specific. The words denote that the Baptist eminently corresponded to this type or symbol in the exercise of his ministry—a lamp, glowing with its own heat, and brilliant in the light it dispenses to others.

3. V. 39, “Ye search the Scriptures, because ye think that in them ye have eternal life; and they are they which testify of me. And yet ye are not willing to come to me, that ye may have life.”

Here, besides five slighter changes, the imperative is displaced for the indicative. And this, we are persuaded, is wholly wrong, for three or four reasons.

First, constant usage requires the imperative in this position. Thirty or forty instances of it, in a similar place, occur in the New Testament. Of the indicative, we believe, not one, except with something in the meaning of the verb, or in the attached clause, which absolutely excludes an imperative sense. The passages to which Bengel refers, in defence of the indicative, are Matt. xxii. 29; xxiv. 6; xxvii. 65; John vii. 28; xii. 19; 2 Cor. viii. 9; Ja. iv. 2. Of these Matt. xxiv. 6, John vii. 28, are irrelevant, or make the other way; for *μελλήσετε* and *δίδατε* cannot be, and *οἶστε* actually is, an imperative. In Matt. xxii. 29, a command to be deceived is clearly impossible; and in xxvii. 65, the fact that they had a watch was notorious. In 2 Cor. viii. 9, the presence of *γάρ* shows that the words are a premise, and therefore an assertion; and in Ja. iv. 2, the same is proved by the negative clauses attached, in which there can never be an ambiguity. The proposed change, then, is directly opposed to the whole current and constant law of New Testament usage, which never admits of the indicative in such a position, without some plain and absolute necessity.

Next, the place of the pronoun confirms this inference. If both verbs were indicatives, it must naturally precede them both, since it would belong to them equally. But though the indicative and imperative, grammatically, are of the same person, the person who commands is more prominent in one, and the persons who act, in the other. The position, then, of the pronoun marks this implied

contrast—"I bid you search, for *you yourselves* admit that you ought to do it." This contrast is lost, and the emphasis of the pronoun destroyed, by the new version. —

Thirdly; the assertion, according to the Scriptural use of the term, would not be true. Real searching of the Scriptures, as for hid treasure, is joined elsewhere with a distinct promise of heavenly wisdom. It means something more intimate and profound than the trifling of the cabalistic Rabbis, and implies, as with the Bereans, a serious aim to discover the inner meaning of the messages of God. This was precisely what the Pharisees lacked. They had themselves the impression that in the Scriptures there was eternal life to be found; but they did not use them in the humble, serious spirit, which such a conviction required. They did not really search, and therefore did not effectually find. That this is the scope of our Lord's address, is shewn by His parting words, where He affirms, not merely that they did not search, but that they did not even believe: "If ye believed Moses, ye would have believed in me, for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"

Again; the real connexion of thought, and the emphasis of the passage, is marred by the change. The two former verses have affirmed that there was a testimony, distinct from the works of our Lord, and greater than that of John, which proved His Messiahship, and which they had not received. They were in danger of perishing through their ignorance of it, and our Lord now tells them how it was to be gained. The testimony of the Scriptures was that testimony of His Father to which He appealed. They had a just opinion that eternal life was to be found in them. Their sin lay in not acting up to this conviction, and in dealing slightly and superficially with the Scriptures, which they ought to have searched with humility and reverence, and then they would certainly have found the Saviour in them. On this view, the logical connexion is perfect; the appeal to the conscience most powerful. The proposed change turns the needful reproof into an undeserved flattery, and thus robs the parting sentences of their moral harmony, where the rebuke of Divine authority alternates with the voice of compassion, and the chiding of righteous displeasure mingles with the complaints of love.

Chrysostom, no mean authority, gives his judgment decisively against the Revisers, and in favour of what they rashly call a "clear and notable instance of mistake as to the meaning of the Greek" in our translators. He does not even allude to a different construction as possible, while his comment embodies the substance of our argument, made before we had referred to his Homilies. "I know my sheep, and am known of mine." But the knowledge is not equal. But where is it equal? In my Father and Me; for "as the Father knoweth me, even so know I the Father." Because He often ranks Himself with others, lest any one should think that He knew merely like a man; He added—"Even as the Father

knoweth me, I also know the Father." That is, "I know Him so perfectly, as He knoweth Me." Our judgment against the proposed change could not have a more decisive confirmation.

The minor changes, except *may* for *might*, seem also to weaken the style. The same thought, in ver. 40, is expressed in twelve syllables instead of seven, with a great sacrifice of force, and a very doubtful gain in point of clearness. The *ὅτι*, which is not emphatic, is made prominent, and the pronoun has its real emphasis overlooked. On the whole, we think the received version very preferable to the change proposed, though perhaps the following would be a slight improvement:—"Search the Scriptures; for ye yourselves think that in them ye have eternal life; and these it is which testify of Me. And ye will not come to Me, that ye may have life."

4. Ch. vii. 22: "For this cause hath Moses given you circumcision, not that it is of Moses, but of the fathers; and on the Sabbath-day ye circumcise a man."

The change of punctuation is here made to imply that the second clause gives the reason alluded to in the first. The passage is certainly rather obscure. Still it seems tolerably plain that the second clause is a parenthesis, as it now stands in the received version, and cannot really express the reason why Moses gave the ordinance, or else the negative part of it loses all meaning. The solution which others have proposed is to attach *διὰ τοῦτο* to the preceding verse—"Ye all marvel because of this." But the change makes one verse feeble, and the other unusually abrupt. We think that the illative really belongs to the words, "I say unto you," implied, and not expressed. Because of their perplexity, our Lord would condescend to vindicate His own conduct by a parallel from their own usages under the law. We should be disposed to translate with the slightest possible change, and to offer the words in parenthesis as a paraphrase of the real meaning. "I have done one work, and ye all marvel. Moses then (since ye ask for my warrant) gave unto you circumcision, (not that it is of Moses, but of the fathers,) and on the Sabbath ye circumcise a man." The revision seems quite to have obscured the real connexion of the passage.

5. Ch. viii. 37: "Nevertheless ye seek to kill me, because my word gaineth no ground among you."

How much feebler this is than the received version, must be plain to every thoughtful reader. There ought to be some strong evidence of its superior accuracy before any judge of style would accept it in preference to the other. The Revisers have made the change deliberately, since they apologize in the Preface for the use of a phrase not Biblical, as being the only one "which seemed adequately to represent the Greek."

We believe, though we speak here with some diffidence, that their minute classical scholarship has misled them. To advance or gain ground is quite a secondary, though in classical writers a

very frequent, sense of the term. Its root is *χωρος*, a place or room. In Matt. xix. 11, 12, it is applied by our Lord repeatedly to the reception of His sayings in the heart, which by a figure *makes room* for them, and so receives them. We believe that it has just the correlative meaning, to *find room*, when applied to those sayings themselves; and that the new translation is inferior in real accuracy, as it plainly is in emphasis and power.

II. CORRECTIONS OF TENSE.

Changes of this kind are very numerous, amounting to three or four hundred in the whole Gospel. Many of them certainly are improvements. The Revisers, in their Preface, apologize that "they have not always maintained that exact accuracy of literal rendering which rigid scholarship might seem to require." They remark with truth, that "the Holy Scriptures are translated, not for the use of scholars, but of English people;" and that an exactness which might be suited for the lecture-room, "might cause an ordinary reader to miss the true sense, or suggest a mistaken one." In ch. xvii. their judgments varied, and some wished to retain the English perfect, where the majority have replaced it by the simple past tense. We fully approve of their caution, and only regret that it was not more frequently exercised. The very admission, that what scholars call an exact rendering may often suggest a wrong sense to plain English readers, betrays, we think, some dimness of thought on the question, what really constitutes an exact version. Knowledge of the usage and laws of both languages is surely required, and not merely of the one out of which the translation is made. Perhaps it is presumptuous for us to enter the lists on such a subject with these five scholars; but we must digress to explain an error which, in our judgment, has done serious harm to their revision.

The Greek language, it is well known, has three past tenses in frequent use, beside the pluperfect;—the aorist, the imperfect, and the perfect. The first denotes the action simply,—the second, as continuous and in progress; the third, as already finished. Our language, by means of the auxiliaries, has four such tenses—the simple past, and the compounds with the auxiliaries *was*, *did*, and *have*. Speaking generally, our *loved* and *did love* answer to the aorist; our *was loving*, to the Greek imperfect; and our *have loved*, to the Greek perfect. But this general agreement is modified by certain universal laws or instincts of language, which are not always studied even by good scholars, and, least of all, in their own tongue. The Greek imperfect is equally simple with the aorist. Ours, on the contrary, is cumbrous and artificial, being formed with the present participle, which has a syllable more than the past. *I was coming*, *we were going*, *they were walking*, are all phrases that in frequent use would be stiff and tedious. Hence the English imperfect, in a good style, is only used when the idea of continuity is very prominent. In all other cases, we should lose more in force than we could gain in accuracy;

and the Greek imperfect, therefore, will be properly rendered, perhaps three times in four, by the simple past.

Again, the Greek perfect, by its reduplication, is more complex than either the aorist or the imperfect. The aorist, then, encroaches upon it, and is used whenever the continuation of the result of the action is not very prominent in the writer's mind. The English perfect, on the contrary, is more simple than the imperfect. Hence it is used much more freely than its Greek counterpart, whenever the historic time of an event is less important to notice than the mere fact of its having occurred. Indeed, the aorist participle needs to be rendered, almost invariably, by an English perfect. The correspondence of the tenses, then, is practically incomplete. An English always requires a Greek imperfect, and a Greek an English perfect. But the converse is not true. A Greek imperfect, perhaps three times in four, is best translated by the simple past; and the English perfect ought often to be used, in preference, to replace a Greek aorist.

Our Authorized Version, which cares more for force and simplicity of style than those minute shades of thought which occupy scholars, seldom uses the English imperfect. Even the Revisers have been temperate, and, in the main, judicious in its use. They have attempted no change, for instance, in ii. 23, 24, 25; iii. 22, 23; iv. 2, 40, 42, 47, 50; v. 3, 4, 9, where a Greek imperfect occurs. In most cases where they introduce it, it seems an improvement. The narrative gains more in life and precision than it loses in brevity—as at iv. 27; v. 17, 18, 21; vi. 61, 62; xviii. 5, 18, 25; and indeed in the two last, where the Greek itself is compound, our Translators had no excuse for neglecting an idea so prominent in the original. Possibly in one or two other instances the change may be desirable, as iv. 1, and v. 3, especially the latter. On the other hand, there are several in which we think the usual and simpler version ought to have been retained. In iv. 6, they translate “Jesus, then, being wearied with His journey, was sitting thus on the well.” But this distorts the narrative, since there is no previous mention of His reaching the well, and *thus* refers to the fact of the journey, and not the attitude at the moment. “Arriving thus at the well, He took His seat, and continued to sit upon it.” Hence the simple past, we think, is much better. In iv. 30, “they were coming to Him,” is also too artificial, and inconsistent with the words “in the meanwhile,” in the next verse; since this implies that the previous one has brought us to the time when the Samaritans had begun to arrive. The imperfect, then, alludes rather to a succession of arrivals, than to the Samaritans being only on the road. In v. 34, “to be doing His will,” is an injurious change. It dilutes the expression, and distracts the attention from the main thought; while the verbs, *do* and *finish*, express of themselves the contrast between continuance and completion. In viii. 13, “Thou art bearing witness of Thyself,” has the same

fault, and also weakens the correspondence with our Lord's reply, where the Revisers do not venture to repeat the change, though the Greek is the same. A still stranger alteration is in ix. 25: "One thing I know, that, being a blind man, now I see." The Authorized Translation, "whereas I was blind," plainly gives the real meaning; and the new version turns it into what must appear, to common English readers, a direct contradiction.

The restoration of the perfect, where our Translators have neglected it, is almost always an improvement, as in i. 32, 34; ii. 9; iii. 26, 27; iv. 18, 38; v. 33; vi. 32, 38, 42, 65; vii. 19, 22. But this benefit of the revision is neutralized, we think, and more than neutralized, by the many instances in which the perfect has been rejected because of a Greek aorist. This change, though sometimes for the better, is much oftener for the worse. It obscures the sense, and vitiates the English style. It usually occurs, also, in weighty doctrinal passages, where the effect is doubly mischievous.

(1.) The first instance is i. 18: "The only-begotten Son, which is in the bosom of the Father, He declared Him." Here the parallel between the two clauses, with the use of the perfect in the former one, proves the correctness of the Received Version. In fact, the perfect of the simple verb is used in a present sense, as Acts xxvi. 2; and that of the compound, we believe, rarely occurs. In their aim at accuracy, the Revisers have here sacrificed the reality for a mere shadow.

Ch. iii. 34: "For He whom God sent, speaketh the words of God." Here the reference is plainly to the simple fact of our Lord's mission, and not at all to the particular time when it took place. Being God's messenger, He speaks God's message. Hence, in English, the perfect is the proper tense.

Ch. iv. 45. "Then, when He came into Galilee." The new version has here a double fault. It changes the perfect, which the context evidently requires to be retained; and it leaves the connective unaltered, which in that position would give the force of *τότε*, and not of *οὕν*, in the Greek. The best rendering, we have no doubt, would be, "When He was come therefore into Galilee." The two verbs *ἀπηλθε* and *ἦλθε*, plainly signify the contrast between the departure from Samaria and the actual arrival in Galilee.

"V. 26, 27. So *gave* he to the Son also to have life in Himself; and *gave* him authority to execute judgment also."

"36, 37. The works which the Father *gave* me to finish, the very works that I do, bear witness that the Father *sent* me. And the Father *which* sent me, himself hath borne witness of me."

"38. For whom *he sent*, him ye believe not."

"VI. 29. This is the work of God, that ye should believe in him whom *he sent*."

"44. No man can come unto me, except the Father *which sent me* draw him."

"70. *Did I not choose* you twelve, and one of you is a devil?"

"VII. 21. I *did* one work, and ye all marvel."

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"23. Are ye angry, because I *made* a man whole every whit on the Sabbath-day?"

"VIII. 10. Woman, where are those thine accusers? *Did* no man condemn thee?"

"26, 28. The things which I *heard* from him, these speak I unto the world. Even as my Father *taught* me, I speak these things."

"40. A man that hath spoken to you the truth, which I *heard* from God."

"XVII. 8. 'Gavest.' 4. 'Glorified,' 'finished.' 6. 'Manifested.' 8. 'Received,' 'knew,' 'believed.' 12. 'Perished.' 18. 'Sent.' 21. 'Didst send.' 23. 'Lovedst.' 25. 'Knew.' 26. 'Made known.'"

In all these cases, and several others, we think it certain that the English style is damaged, and the true sense obscured; and that the notion of greater accuracy being attained is a complete illusion. In every case, the continued result of the action is implied by the whole scope and drift of the passage; and the perfect is not used in Greek, precisely for the same reason that the Revisers have not used the English imperfect in many passages where there is a continuous action, and where the Greek imperfect is used. Nearly in all the above instances the change is to us a sensible injury, and is likely to be a puzzle and distraction to any plain English reader.

III. CONNECTIVES—PREPOSITIONS.

The particles, *δε, οὖν, &c.*, furnish a large number of alterations. The Revisers have laid down a very correct principle in their Preface, that the English rendering must be various, according to the degree of contrast, and the stricter or looser inference implied. It is difficult to classify changes of this kind. The more delicate the shades of thought they involve, the fuller discussion they seem to require for a sound decision. We shall notice some of them under our fifth heading, and make here only two general remarks; that the use of *because* for *ὅτι*, which is often rendered *for* in the Received Version, when it is made an invariable rule, as in the revision, loses more in ease than it gains in accuracy; and that the substitution of *howbeit* and *nevertheless* for *but*, in nine places where *ἀλλὰ* occurs in the Greek, more than doubling the frequency of their occurrence, is an unwise and cumbrous attempt at an archaic style.

We think that the Revisers have erred also in their rendering of the prepositions with the verb "to believe." It occurs, they remark, with the simple dative, with *ἐς*, *ἐν*, and with *ἐπί*, followed by a dative or accusative. Only the two first occur in St. John; and our Translators have generally used *believe* and *believe on* to represent them. The Revisers, throughout, use *in* for *ἐς*, and no preposition for the simple dative, chiefly on the ground that *on* should be reserved to render *ἐπί* in the Greek. But it is surely more natural and exact to render the dative, as they have done, without a preposition, *ἐν* by *in*, *ἐς* by *on*, and *ἐπί* by *upon*. By this rule very few changes would have to be made, instead of more than thirty, which are the result of their actual substitution, and

which are no gain, but rather a slight loss, in accuracy of expression.

IV. THE ARTICLE.

The use of the Greek article has been closely studied of late years. Perhaps there is no point in which our Translators were less accurate, or so often deviated, without necessity, from the exact meaning of the original. The Gospel of St. John does not offer so many examples as some other parts of the New Testament. Still the present revision exhibits a considerable list of slight improvements under this head. We may instance the chief of them in the order of their occurrence. Chapter 4: 8. "The light," twice. i. 5. "The darkness." 14. "Glory as of the only begotten." 21, 25. "The prophet." iv. 9. "Jews have no dealings with Samaritans." 43. "After the two days." v. 25, 28. "An hour cometh." vi. 3, 15. "The mountain." 4. "The feast." 13. "Fragments." 17. "The ship." 26. "Ye saw miracles." 31, 49, 58. "The manna." 32. "The bread from heaven." vi. 69; vii. 27, 31, 41, 42. "The Christ." x. 21. "One that hath a devil." xi. 54. "The country." xii. 36. "The light." xiii. 16. "There is no servant," &c. 27. "The sop." xvi. 13. "All the truth." 32. "An hour cometh." xviii. 15. "The other disciple." xx. 6, 8, 13. "The fishes," and "the bread,"—and perhaps one or two others.

In some cases, however, the change is of doubtful benefit; and in several others we are confident that it is wrong. Thus, in ii. 3: "when the wine failed," introduces the article, where the old translation, like the Greek, is anarthrous. Perhaps the best version might be, "And when wine fell short." In ii. 10, "the good wine first," and in ii. 16, "the doves," seem to neglect what they call, in the Preface, "the genuine usage of the English," which they have rightly followed in xii. 24, xv. 6. The class of thing is meant in each instance, rather than the particular wine in each cellar, or the doves then in the temple for sale. In ii. 17, if the preposition is changed, "zeal for thine house," without the article, is perhaps better; especially if the future tense be preferred, which, in spite of the ancient manuscripts, is a very questionable improvement. In iii. 10, "Art thou the teacher of Israel?" seems another change for the worse, and sacrifices the English to the Greek idiom. If any alteration be made, perhaps it should be a slight paraphrase—"Art thou a great teacher of Israel?" In ver. 19, the article is introduced three times, and, we think, erroneously and with loss. *Light* and *darkness* come here under the same rule with *death*, 1 Cor. xv. 21; *circumcision*, John vii. 22, 23; *sin*, in Rom. vii. 8; and *wisdom*, in Matt. xi. 19. The article, in all these places, occurs in Greek, and is absent in English, with equal idiomatic propriety. In iv. 27, "with a woman," is more doubtful; but we think it is wrong. The preposition will justify the absence of any article in the Greek; while the context gives no warrant for the idea that it was the sex, and not '—

nation of the woman, which occasioned their surprise. In iv. 37, "One is the sower and another the reaper," is more diffuse, and not at all more accurate, than the old version. Indeed, we believe it to be less exact, because the true reference is to the particular acts of sowing and reaping, and not to a permanent title or character thus obtained. In iv. 54, which is unaltered, we think that a slight change is desirable: "This second miracle, again, Jesus did," &c. It is not meant to affirm that it was absolutely the second miracle, but simply the second here put on record in this Gospel. We know from ii. 23 that others had intervened. In ch. v. 22, "judgment altogether," is not more exact than the Received Version, and perceptibly feebler. In ch. v. 29, it is at least doubtful whether the article ought not to have been omitted—"a resurrection of life" and "a resurrection of condemnation." In ch. v. 34, "Howbeit the witness I receive is not from man," is a change every way for the worse—heavy, cumbrous, and inexact, transferring the emphasis to the words least emphatic. The Received Version is perhaps the best; and if any change were made, to give the force of the article, it should be—But I receive not my testimony from man. It is just implied, in passing, that there was a testimony properly His own, and the assertion is, that this was higher than any human testimony.

Again, in vi. 60, "This saying is hard," is not more accurate than the old version; and is less forcible, since it interferes with the true emphasis on the word *σκληρος*, which our Translators have so well preserved. In ch. viii. 7, "The stone," transgresses the rule in the Preface, p. 12. In ix. 24, "the second time," the article is unwisely introduced; for the reason assigned in the Preface is plainly of no value in such a case. In xi. 13, "the taking of rest in sleep," it would be much neater to omit the preposition than to insert the article. In xii. 13, "branches of the palm trees," is no improvement. The second word loses the article in English for the same reason as the first. In xiii. 4, "riseth from the supper," is doubly for the worse. The pronoun in the Authorized Version, resuming after the long preface, gives clearness and dignity to the style. Also *supper*, without the article, denotes the whole sitting at the meal; but *the supper* limits the thoughts to the particular viands on the table. On the whole, if our criticisms are just, the corruptions under this head are about half as numerous as the improvements.

V. CHAPTER IV. We will now, as the fairest method, take a chapter in order, noting briefly the changes for better or worse, with the reason of our judgment. Of course our remarks must be very much compressed, and are rather hints than developed criticisms. But as they embody a careful and deliberate judgment, they may be some help to a decision on the success or failure, the benefit or loss, of the revised version. We shall take Chapter IV. as including narrative and discourse in equal proportions, and use *A.* and *R.* for the Authorized and Revised Versions:—

IV. 1. *A.* 'how'; *R.* 'that.'—A change for the worse, the repeated *that* being feeble and inelegant. If capable of improvement, it would be by omitting either word—'When the Lord knew the Pharisees had heard'—which is idiomatic English, and more vigorous.

2. *A.* 'Though'; *R.* 'And yet.'—A change for the worse. *And yet* makes the second the main proposition, which is true in spite of the other. *Though*, a necessary limitation, subsidiary to the right conception of the other. Hence *though* is clearly the right word, just as in Acts xvii. 27, "though (*καρτορε*) he be not far from every one of us."

4. *A.* 'And'; *R.* 'Now.'—Nearly equal; but *and* is rather better. It is rather a simple continuation and inference from the fact of the departure, than a new starting point.

5. *A.* 'Then'; *R.* 'So.'—Slightly better. A mere transposition, we think, would be better still: "He cometh then to a city of Samaria."

A. 'which is called'; *R.* 'called.'—Neater, more concise and exact.

6. *A.* 'sat'; *R.* 'was sitting.'—Rather worse, for the reason already given. Verse 8, 'food' for 'meat.'—An improvement.

9. *R.* 'The Samaritan woman.'—Slightly more exact; hardly worth the change.

R. 'Jews have no dealings with Samaritans.'—More exact and vivid.

12. 'Sons,' slightly better.

13. *A.* 'Whosoever'; *R.* 'Every one that.'—Intended to secure a distinction between *πᾶς ὁ* and *ὅς δ' αὖ* in the next verse. Better, we think, by retaining *whosoever*, and using *whoever* in the next clause. A more real improvement would have been, "*will* thirst;" which would mark the difference between a natural result of sin, and the fruit of a Divine gift, retaining *shall* in the next verse.

14. *A.* 'Shall be'; *R.* 'Shall become.'—A clear gain in exactness, but with a slight loss of rhythm; which would be remedied by *within* for *in*: "Shall become within him a well," &c.

17. *R.* 'I have not a husband,' twice.—Feebler, and not more exact; opposed to their own preference of the received version at verse 44: "A prophet hath no honour." (*προφήτῃ οὐκ ἔχει.*)

18. *R.* 'And now he whom thou hast.'—Stiffer, and less emphatic. We believe, also, less exact; and that the order would be different if *νῦν* did not belong to *ὃν ἔχεις*, which immediately follows.

A. 'In that thou saidst truly'; *R.* 'In this hast thou spoken truth.'—The tense better, the rest less exact. Literally, 'This hast thou spoken, a true thing.' The best version, perhaps, 'This thou hast spoken truly.'

21. *R.* 'An hour cometh, when neither in this mountain nor in Jerusalem shall ye worship the Father.'—*An hour* is slightly better; the transposition no improvement, and obscures the simplicity of the affirmation. Our translation has hit the true medium between the emphasis on the *ὅτε, ὅτε*, and the requirements of our own idiom.

22. 'Ye worship that which ye know not; we worship that which we know.' Grammatically, no doubt, more exact. Our translators have sacrificed the rules of grammar to the laws of thought. They have brought out the real antithesis more forcibly, and their version, we think, is really preferable. The rhythm is far better, and the main contrast stands out in full relief.

23. *A.* 'But'; *R.* 'Howbeit.'—A cumbrous and heavy archaism, the word being now obsolete. Genuine archaisms may be spared; but mock ones, introduced now, are in bad taste.

R. 'For such the Father also seeketh as His worshippers.'—It seems impossible to give here every shade of thought in the original. The Revisers in the Preface intimate their own perplexity, and were divided in opinion—two of them preferring 'For such the Father seeketh his worshippers to be.' In the rendering adopted, *also* is clearly out of place, and yields a

sense foreign to the text, 'The Father, no less than I myself.' The idea, we think, is neither that God seeks for spiritual worshippers, in the abstract, to become *His* worshippers, as if idolatry could be spiritual too; nor simply that His own actual worshippers might gain this character; but that He sought worshippers, and still more, worshippers of this kind, in spirit and truth. 'The Father seeketh worshippers, and indeed such worshippers; for such only answer fully to the name.' We think it very difficult, practically, to improve the Authorized Version. The revised one has just the same sense; but is rather less forcible, and *also* gives quite a wrong meaning.

27. R. 'That he was talking with a woman.'—The tense is an improvement; the other change, we think, is opposed to the context, and gives a wrong turn to the passage.

29. A. 'Is not this the Christ'; R. 'Can this be the Christ.'—Decidedly better.

30. R. 'And were coming to him.'—Worse, for the reason given before. Verse 34. 'To be doing.'—The same.

35. A. 'Behold'; R. 'Lo.' A. 'Look on'; R. 'Behold.' A. 'For'; R. 'That.' R. 'To harvest already.'

Lo is suited only for occasions of abrupt surprise, as vii. 26; and not for a deliberate charge, as in this passage. Also, the Revisers have not been careful elsewhere to render *θεάομαι* exclusively, "to behold." The transposition, the rhythm being considered, is a very doubtful benefit. We should prefer, "Behold, I say unto you, Lift up your eyes, and view the fields, that they are white already for harvest."

36. A. 'Life eternal'; R. 'Eternal life.'—A departure from the original order, and a loss in point of euphony.

R. 'The sower and the reaper.'—Less exact, but gains in brevity.

37. R. 'Herein is fulfilled that true saying.'—A change against the judgment of two of the Revisers. We suspect they are right, and that the received version is correct, with a very slight alteration: 'And herein is that saying a true one;' or 'most true,' by the same idiom as in iii. 10.

R. 'One is the sower and another the reaper.'—Less exact, and loses in brevity. For it is the specific acts that are contrasted, and not two permanent occupations.

38. R. 'Have bestowed,' 'Have laboured.'—Plain improvements.

39. A. 'And'; R. 'Now.'—Better, as commencing a new subject. Perhaps *of* should be changed to 'from that city.'

40, 41. A. 'Abode'; R. 'Tarried.' A. 'His own word'; R. 'His word.'—The first slightly better, the second very doubtful. The antithesis of *τὸν λόγον τῆς γυναίκος*, and *τὸν λόγον αὐτοῦ*, justifies, and almost requires, the more emphatic rendering of the Authorized Version.

42. R. 'No longer do we believe because of thy speech.'—In aiming to be literal, this becomes stiff and artificial. The word *speech* also seems ill-chosen, for it suggests the idea of a formal dissertation. Our translation gives the real force of the passage much more clearly. Also the change, 'The Saviour of the world, even the Christ,' loses more, perhaps, in rhythm than it gains in exactness. We should prefer, 'For we ourselves have heard him, and know that this is indeed the Christ, the Saviour of the world.'

43. R. 'After the two days.'—Better. Verse 45. 'When he came.'—Worse, as noticed before.

47. R. 'The same, when he heard.'—More exact. Verse 50. 'Spake,' for 'Had spoken.'—Better.

51. A. 'Told him'; R. 'Brought him tidings.'—Stiffer and feebler, and a departure from the most general usage of our translation.

52, 53. A. 'When, at the seventh hour, at the same hour'; R. 'In which, in the seventh hour, in that hour.'—The first is more, the second less exact. The third, also, is less exact, the force of the article being lost. 'At the same hour in which,' is perhaps the best.

The result of our analysis of this Chapter, the most careful and impartial we can give, is that twenty-four changes are for the worse, and twenty are improvements. The balance here, if our criticisms are sound, inclines plainly in favour of the old version. In some others the result might be more favourable. But in the Seventeenth Chapter, one of the most weighty, nearly every alteration, in our opinion, is an injury to the sense or to the style. The Revisers being divided in judgment, the worse opinion prevailed; and a false notion of accuracy in rendering the Greek aorist has led them to murder the English idiom. We feel sure that, in this instance, no good judge of English style would tolerate for a moment the public substitution of the New for the Old version. It reads almost like a scholastic puzzle from first to last.

VI. MISCELLANEOUS.—Under this head, we shall notice a series of passages that invite some special observation.

Ch. i. 9. "Which lighteneth every man coming into the world." The participle is here restored to leave the ambiguity, where the Revisers were themselves in doubt, or else divided in judgment. But the effect is to express neither meaning clearly or well. The construction preferred by Dean Alford, in his notes, of *ἦν* with *ἐρχόμενον*, as a compound past, is of all, in our opinion, the feeblest and least natural. The two others are nearly balanced; but the received version (which has most Fathers and versions on its side) seems rather preferable, and would perhaps be more exact thus, "every man, when he cometh into the world." The objections of Dean Alford, that it is harsh and unmeaning, and requires *τοῦτο* to precede, are both groundless. We have only to suppose *τὸ φῶς* the subject, and *τὸ ἀληθινόν* the predicate, to bring out exactly the meaning of our version: "The light in question was the true one;" or, in English idiom, "That was the true light." The meaning also, which flows from this construction, is most emphatic and striking.

Ch. i. 11. "And his own people received him not." Here, in the attempt to express the different gender of *τὰ ἴδια* and *οἱ ἴδιοι*, the balance of the clauses is destroyed, and the emphasis is transferred to *people*, with a great abatement of the force of the passage. Comparing x. 12, 14, with xvii. 9, 10, we are led even to doubt the usual view of an implied contrast between the Jewish *country* and *people*. We suspect that *the people* may be meant in both clauses, and are spoken of in the neuter, when viewed as the Lord's portion, and in the masculine, as active rejecters of His grace. If so, the change would be doubly undesirable, and creates a wrong antithesis, besides enfeebling the true one.

Ch. i. 42. "Cephas, which is by interpretation, Peter." Surely, if the object of interpretation is to explain the actual sense of a name to the readers, the received version is here much better. The identity of Cephas and Peter is clear enough from many passages;

but this is the only one from which English readers can learn directly the meaning of both.

Ch. iii. 17—19. The words *condemn* and *condemnation* have here been replaced by *judge* and *judgment*. Now, since it is plain that a condemning judgment is meant in each case, and the Greek word often carries this implication, the changes lessen the perspicuity of the passage without increasing the accuracy of the version.

Ch. iii. 31. "He that is of the earth, is of the earth, and speaketh of the earth." This also is no improvement. The *ἐκ* has a double force; and this is best given, as in our version, by varying the form of the middle clause, which adds much to the beauty of the style. In Greek, a similar effect is given by the inverse order, which relieves the sameness, and which the Revisers have not retained. "He that is of the earth, of the earth he is truly, and speaketh of the earth." The altered rendering is dull and tame.

Ch. v. 18. "But also called God his own Father." This is one of the clearest improvements. It is strange that our Translators should have overlooked the most emphatic word in the verse.

Ch. v. 36. "But the testimony which I have is greater than John; for the works which the Father gave me to finish, the very works that I do, bear witness of me, that the Father hath sent me."

Here are five changes, and all of them, we think, are more or less injurious. First, since a testimony must be compared with a testimony, and not with a person, our translators have rendered properly "greater than that of John," and quite according to Greek idiom. (Matthiæ Gram. § 453.) Next, in verses 34, 36, the words "witness" and "testimony" are interchanged with no possible benefit. Thirdly, the first clause is altered, and its construction changed, in order to express the article, at the price of transferring the emphasis to the least emphatic word. The English perfect is rejected where the sense eminently requires it. And, lastly, "*same* works" gives the force of *αὐτὰ τὰ ἔργα* better and more simply than "the *very* works," which is substituted for it. The only improvements possible are the use of *testimony*, in both verses, for the noun, and the restoration of *μεῖζω* to its exact place: "But I have a testimony greater than that of John." This nearly supplies the force of the article, which would be given more fully by a paraphrase: "But I have a testimony of my own greater than that of John."

Ch. v. 44. *While* for *which*, is a change for the worse, from the mistaken idea that *which* must answer to *οἱ λαμβάνοντες*, as it would do if *ye* were repeated, or the order transposed. But when read with a due pause, it gives the exact force of the Greek, and is a briefer equivalent for "inasmuch as ye receive." *While* introduces a foreign idea, the hope of their amendment, and thereby weakens the emphasis of the warning.

Ch. vi. 21. "Then they were willing to receive him into the

ship." Here again the Revisers have shown themselves inferior to our translators in delicacy of perception. Literally it is, "They wished to receive him," &c. ; but, since their wish was fulfilled, this becomes exactly, "They willingly received him." On the contrary, "They were willing to receive him," would imply a tardy and reluctant assent, and almost invert the real meaning.

Ch. viii. 16, 17. "Yea, and if I should judge, my judgment is true." "Moreover it is written in your law." The Preface alludes to the different version of the same particles in these two successive verses, and expresses "a deliberate conviction that the force of the Greek is thus most effectively exhibited." In both cases we think they are wrong. In verse 16, the exact shade of thought is not easy to give; but the Received Version seems closer to it than the other. "Yea and if," re-affirms, with a further addition. "And yet if," marks an antithesis and contrast. Now, the real meaning is a double antithesis. "You judge, not I; and I witness, but do not judge. And yet, if I should *judge*." This slight change, inserting the auxiliary, is perhaps the best version, and allows the emphasis to rest evenly on both the emphatic words. In verse 17, on the other hand, the *καὶ* is emphatic, and not a simple connective, as in the former verse. But the new and the old version seem equally to miss the real emphasis, as marked by the order in the original. The proper connexion would be: "Even in your own law it is written, that the testimony of two men is true;" which brings out the designed contrast in full relief.

Ch. ix. 8. "Is not this he that sitteth and beggeth?" A surprising change, we think, from such exact scholars. The present participle implies continuity of action; but whether in time past, present, or future, must be fixed by the context. Here it must be in time past, or we should have a palpable absurdity. The old version is perfectly right; and the new one, we must venture to say, emphatically wrong. If a slight paraphrase be allowed—"Is not this he that used to sit and beg?" would give the exact meaning.

Ch. xi. 2. "But Mary was sitting in the house;" v. 31, "and were comforting."

Is not the change a mistake in both cases; especially in the former verse, where the real turn of thought is quite altered—"Mary went on sitting in the house"? The Received Version cannot be improved. It is not an act of comfort at that moment which is intended, but the purpose for which these Jews had come to stay with Mary.

Ch. xi. 42. "Yet I knew that thou hearest me always; but for the sake of the multitude that stand around I said it, that they might believe that thou hast sent me."

The first change would be correct if the verb and not the pronoun stood foremost in the Greek. As it is, "*I* knew, indeed," is rather the proper correction. "For the sake of" and "around" injure the rhythm more than they improve the exactness; and

might for *may* is purely a change for the worse, the benefit designed being still future, and the subjunctive, in strictness, always requiring the latter version.

Ch. xii. 6. "And purloined what was put therein." Here, as in several instances, Dean Alford has been overruled by less accurate judgments. His note says with truth that "there is no need to depart from the usual rendering, *carried*; and that the verb never means to *steal* or *purloin*." In this remark we entirely agree, and believe that his coadjutors have offered a gross mis-translation. Were all four against him?—or is this another result of changes being introduced by a mere casting vote? If so, in all the five instances ascertainable, the casting vote has given, we are pretty sure, the wrong decision.

Ch. xi. 37. "The eyes of the blind man." Ch. xii. 30. "This voice came not for my sake, but for your sakes."

The repetition of the word *man* three times, and *sake* twice, injures the style in both cases. The object, in Ch. xi. 20, is to retain the force of the singular, and bring out the reference to Ch. ix. But this should have been done by rendering "him that was blind," which rather improves the rhythm instead of spoiling it. In the other case no change was needed, or else it should be—"not for my sake, but for yours."

Ch. xii. 39. "For this cause they could not believe, for that Isaiah said again." Another change, in the teeth of Dean Alford's judgment, who says that "*διὰ τοῦτο* refers to the last verse, and *ὅτι* gives *another* reason for the same," agreeing with Bengel, and our own version. The Revisers, who change *ὅτι* from *for* to *because* in twenty other places, here change it just the opposite way. The old version is clearly much simpler, and, we believe, more accurate.

Ch. xii. 41. "These things said Isaiah when he saw His glory; and he spake of Him." The Received Version, like the Greek, is ambiguous, and allows the third clause to be linked either with the first or the second. The change is meant to exclude the latter construction, which, we believe, with Bengel, to be the more correct. We incline also to believe that *ταῦτα* refers to both the quotations, and that the two clauses describe the two chapters; for Is. vi. was a vision of the glory of Christ, and Is. liii. the fullest "discourse concerning him."

In Ch. xiii. 7. "Never shalt thou wash my feet," is an inversion, artificial in style, which has also no warrant in the original, and is less accurate. In verse 11, "him that should betray him," alters for the worse, where improvement was possible, and would add to the vividness of the style—"For he knew who was betraying him." In verse 15, "that ye *also* should do *even* as I have done unto you," one insertion is a gain, the other a loss. A still greater improvement would have been to restore the order of the clauses, which might be done without harshness, and secures the right emphasis—"That, as I have done to you, ye should do also." In verse 19,

"from henceforth" for *now*, is a change for the worse. It means "from a time recently past." But since the prediction just uttered is chiefly meant, in this instance *now* is more correct than "from henceforth," which would exclude that very prediction. In verse 18, "them whom I chose" for "whom I have chosen" is doubly bad. The sense requires an English perfect, and the clause is characteristic, not personal, in its meaning. In ch. xiv. 22, "Judas, not Iscariot, saith unto him," is a transposition against the Greek, and with a sensible injury to the naturalness of the expression.

In ch. xv. 15, there are five changes, and the revision reads thus :

- "No longer do I call you servants ; because the servant knoweth not what his Lord doeth ; but I have called you friends, because I have made known unto you all things that I heard from my Father."

In every point the old version seems better. The inversion in the first clause is stiff and formal, with no perceptible increase of exactness. The repeated *because* instead of *for* has the same fault, and retards the progress of thought. The departure from the order of the Greek is needless for ease of style, and lessens the emphasis ; and the change of tense, in which one perfect is sacrificed, and the other retained, is a further mistake, the reason for its use in each case being just the same.

We pass over ch. xvii., which appears to us to introduce several changes which corrupt the English style, and add only two passing criticisms on the four chapters at the close. In xviii. 30, one of the clearest corrections is overlooked, "my servants would have fought," instead of "my servants would fight," which is not only required by the grammar, but restores an allusion to the facts, vv. 10—12, otherwise lost. Again, in xx. 15, "didst bear" for "hast borne" is palpably wrong, and has no grammatical excuse. The English perfect has been twice retained for the Greek aorist in v. 13 just before, where an opposite version would be felt intolerable.

If the preceding analysis of the Revised Version makes any approach to accuracy, the conclusion to be drawn from it must be perfectly clear. These five scholars, using their best efforts to improve on the Authorized Translation, and even professing their hope to offer a standard by which English readers may measure the amount of possible improvement, have failed in their attempt. They have departed from their own principles, in admitting changes by a bare majority, sometimes with a loss even in point of accuracy, and frequently with no increase of exactness, and a serious injury to the style. The real emendations, no doubt, are numerous. But they are nearly equalled in number, and, we think, are exceeded in weight, by changes of an opposite character, which weaken the emphasis, spoil the rhythm, or obscure the meaning. If the two versions were now, for the first time, proposed as rivals for public acceptance by authority, we should certainly at first have hesitated a little ; but after a fuller com-

parison, our vote would be given decidedly, all things considered, in favour of the Old Version. Viewed as English composition, eh. xvii. is a mill-stone around the neck of the Revision, which alone outweighs all its minute improvements, and renders it unfit for general adoption; since it really turns into an ingenious puzzle for Greek scholars one of the noblest passages in the whole compass of the Word of God. We admire the motives and the spirit of the Five Clergymen; but the chief conclusion we should draw from their labours is, that there is little hope of any large improvement on the Authorized Version by the judgment of the best living scholars, at least for many years to come.

Les Adieux d'Adolphe Monod à ses Amis et à l'Eglise. Paris : Meyrueis. 1857.

No doubt a large proportion of our readers have already been touched and edified by this holy and thoughtful volume. To those who may not have met with it, we will do the service of commending it to their notice, and at the same time give ourselves the indulgence of dwelling for a little while among some of the reflections which it suggests.

Adolphe Monod died on the 6th of April last year, after thirty years' ministry in the Reformed Church of France, and after two years' illness, in which he bore the discipline of intense and increasing suffering. Six months before his end, his family were informed of the issue to be expected; and without absolutely surrendering all idea of recovery, he yet disposed himself as a dying man. He decided to receive the Holy Communion every Sunday, as a means of grace "*trop négligé et très-puissant*;" and one of his discourses expresses strong regret for the scanty and infrequent use of it in the Reformed Church in France. From thirty to forty persons were present on these occasions, including, besides his own family, as many of his friends and others who desired the privilege of being present, as could be conveniently admitted. An invocation, a hymn, a prayer, a chapter from the Bible, preceded the communion, after which he delivered a short address, sometimes with a power of voice and manner which surprised, sometimes with an appearance of weakness and difficulty which still more deeply moved his auditors, who had latterly to remain standing around his bed in order to catch the failing accents. It was not done without incurring the cost. "I suffer much," he would say, "on the Sunday evenings, but it is a sacrifice which I cheerfully offer to my God;" or he was heard to breathe the prayer, "If it must be by redoubled pain that I gain the privilege of preaching thy word, thy will be done." And truly this cost was not incurred without

a recompense. Besides the satisfaction which his own heart found in the sweet employment, besides the impression which he must have seen on the countenances around him, his words have now gone forth even to other lands: they will lie on many beds of sickness, and be held by many trembling hands; and that loving thoughtfulness of other children of affliction, which appears in his prayers and discourses, will fulfil a wider mission than he imagined, while by these last words he still "comforts others with the comforts wherewith he himself was comforted of God."

The Addresses are preserved to us by his children, who reproduced them in writing from extended notes before the exact impression of his actual words had faded from their minds; and they add the assurance of a fidelity, for which the sacredness of a father's last words would be a sufficient pledge, and of which we need no witness but the natural living language, sometimes vigorous and touched with the power of the orator, sometimes wavering and failing, but always breathing of "the abundance of the heart" from which it comes.

It will be expected that discourses uttered from the death-bed, amid great suffering, and in the presence of the symbols of redemption, should be marked by a spiritual rather than by an intellectual character. Yet are they the language of one who is a *thinker* by nature and habit; and who, if he has not then the leisure to elaborate thought or construct argument, yet cannot express his faith and love without disclosing a mind that has been accustomed to search and to "give the *reasons* of the hope that is in it," and to exercise on the things of Christ the powers of a superior intellect.

In order to avoid giving our readers a mere succession of unconnected specimens, and to secure some continuity of thought, we will now gather, from different parts of the volume, some extracts upon a single subject—the written Word of God.

First, as representing the depth of his feelings with regard to the Holy Scripture, we will give the short address (numbered V.) in which, by simply recounting his own impressions on a particular occasion, he seeks to transfer the same impressions to the hearts of his hearers:—

"Quelques Mots sur la Lecture de la Bible.

(11 Novembre, 1855.)

"J'ai la coutume, dans cette circonstance, d'adresser aux amis qui ont la bonté de se réunir autour de moi quelques paroles d'exhortation chrétienne. Mon état de souffrance me prive aujourd'hui de cette consolation. Je me borne à vous citer un fait d'expérience chrétienne qui pourra vous amener à réfléchir salutairement sur le prix de la Parole de Dieu, et je le prends en toute simplicité dans ce qui m'est arrivé cette semaine. Dans une des mes nuits où j'ai beaucoup souffert et peu dormi, vers la fin de la nuit, à quatre heures et demie, je m'étais établi dans mon lit avec l'espoir de prendre quelque repos, lorsque j'invitai

mon veilleur, un de ces bons jeunes gens qui ont la bonté de me consacrer une partie de leurs forces, à me lire un chapitre de la Parole de Dieu. Il offrit de me lire le huitième de l'Épître aux Romains. J'acceptai, mais en le priant, pour avoir la suite des idées, de remonter jusqu'au sixième et même au cinquième. Nous lûmes de suite ces quatre chapitres v. vi. vii. viii., et je ne songeais plus à dormir, tellement mon attention, mon intérêt, mon admiration étaient appelés par le langage céleste de saint Paul, je veux dire du Saint-Esprit parlant par saint Paul. Puis nous lûmes le neuvième, et les suivants, jusqu'à la fin, toujours avec un intérêt égal et soutenu ; et puis les quatre premiers, pour ne rien laisser en arrière, et avoir lu l'Épître entière. Deux heures environ avaient passé dans cette lecture, et je ne songeais plus qu'à écouter la Parole de Dieu et à en profiter ; et le Seigneur pourvut dans sa bonté à ce repos qui m'avait manqué. Mais je ne saurais vous dire combien je fus frappé, dans cette lecture de l'Épître aux Romains dans son ensemble, de ce cachet de divinité, de vérité, de sainteté, de charité et de puissance qui est empreint sur chaque page et sur chaque mot. Nous sentions, mon jeune ami et moi, sans nous être d'abord communiqué nos pensées, que nous entendions parler du ciel ; et qu'indépendamment de tous ces témoignages qui attestent l'inspiration et l'autorité divine de l'Écriture, elle se rend à elle-même, comme Jésus-Christ à lui-même par ses œuvres, un témoignage pleinement suffisant. Nous avons senti aussi combien il est utile de lire l'Écriture dans son ensemble, et combien on perd à n'en prendre que des portions, des fragments, des versets détachés. On ne comprend un livre qu'en le lisant de temps en temps dans son ensemble. Cela nous fit comprendre qu'on doit faire deux études de la Parole de Dieu : l'une d'ensemble, pour produire en nous l'impression si bénie que nous venions de recevoir, et l'autre de détail, pour se rendre compte de chaque verset et de chaque mot. Mais l'impression principale fut une impression d'humiliation. Nous nous disions l'un à l'autre : Comment ! nous avons un trésor tel que celui-là auprès de nous, et nous négligeons d'y puiser ! Nous venions de passer deux heures dans le ciel ; nous nous trouvions transportés, non-seulement au milieu des meilleurs d'entre les hommes, des organes inspirés et privilégiés du Saint-Esprit, mais des anges élus, et dans la société de Jésus-Christ ; et nous avons résolu, en plaçant cette résolution sous la garde de celui qui peut seul protéger les résolutions de ses enfants, de nous livrer avec une toute autre ardeur à l'étude de l'Écriture ; de lui sacrifier, s'il le faut, une foule de lectures instructives et utiles, mais qui ne sont pas comparables à la Parole de Dieu ; et de vivre avec cette Parole comme nous souhaitons de vivre avec Dieu lui-même, parce que la lecture de cette Parole inspirée par l'Esprit de Dieu est comme un entretien avec Dieu. Je vous recommande, mes chers amis, la Parole de Dieu constamment et profondément étudiée et méditée. Elle nous élèvera au-dessus de tout le reste ; elle sera la force de notre vie, la joie de notre cœur, et notre consolation puissante dans la vie et dans la mort, par Jésus-Christ. Je le demande pour vous comme pour moi. Amen." (pp. 25—28.)

It is a natural narrative of an experience in which many can sympathize. How true it is, that the same passages which we often read with a comparatively faint appreciation of their power

and beauty, and with a frequent necessity for rousing and fixing our attention, will at other times take us as it were by surprise, shine out upon us in unexpected glory, and make upon our minds an impression of depth, and fulness, and majesty, which no words can adequately render! These are moments when our own consciousness assures us of the living power of the Holy Spirit, opening our eyes to behold wondrous things out of His law. How rightly and wisely, too, does the dying teacher suggest the use to be made of such moments, in resolutions for a larger and deeper study of this mine of blessings; though it is not to be expected that that study will always yield such sensible rewards, or be attended by such vivid impressions. Especially we would commend to the reader the observation on the loss which people sustain who study the Scripture only in fragmentary portions and detached texts, and the recommendation of a double study of it, in the mass as well as in detail, in its inward relations and longer processes of thought, as well as in its separate lessons. We are persuaded that that recommendation is needed by many who read the Holy Word with devout feeling and practical purpose. It is often observed of uneducated minds, that they are but little sensible of connexion and continuity of thought, and that they carry away (from a sermon, for instance) the distinct impressions only of particular sayings. But it should not be so with educated minds which, in proportion as they have the capacity, are also laid under the duty, of a larger and more comprehensive study of the inspired writings. In the course of such study, not only will a fuller meaning appear in parts which had seemed less fruitful of instruction, but a greater point and force will be perceived, even in the favourite texts and passages which had seemed to have an isolated completeness.

If we may venture an illustration, we will suppose the book of the prophet Habakkuk to be read in the two different ways to which we have alluded. First, the reader is struck by many remarkable and pregnant sayings, each of which is food for meditation:—"Thou art of purer eyes than to behold evil, and canst not look upon iniquity."—"The just shall live by his faith."—"The Lord is in His holy temple; let all the earth keep silence before Him."—"Although the fig-tree shall not blossom, neither shall fruit be in the vine," &c. &c. Such sayings have a sufficiency of power, and a completeness of meaning, when taken singly by themselves. But even *their* meaning and power is vastly increased when the reader has seen the gist, and gone with the current of the whole inspired composition, and thus recognises the place which these sayings hold in the progressive development of thought. How glorious, for example, do the last verses appear, when we reach them as the conclusion to which a troubled and perplexed mind has at last ascended. The prophet began with the words, "O Lord, how long shall I cry, and thou wilt not hear! even cry out to thee of violence, and thou wilt not save? Why

dost thou show me iniquity, and cause me to behold grievance ?" He beholds with amazement the progress of heathen conquerors desolating the earth, and sweeping nations, "as fishes of the sea," with their "net and their drag;" and marvels how such things are suffered by Him who "cannot look upon iniquity." Then, "standing upon his watch, to see what God will say unto him," he is instructed in the lessons of faith and patience, and beholds in a vision things which are to be waited for, and, though they tarry, will surely come—woes decreed for the oppressors of men and insulters of God. Then arises the triumphant "Prayer upon Shigionoth," in which, instead of the marching of human invaders, he beholds the awful march of a conquering God; and concludes with the voice of triumphant trust, in which his cries of anxiety and perplexity have ended, and which shows the servant of God in the fulness of his faith, lifted above the influence of present scenes and the power of present circumstances. "Though the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the field shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation." Thus exalted in spirit, and springing to higher ground, he may well feel that "the Lord God is his strength, making his feet like hinds' feet, so as to walk upon high places."

Our readers must pardon us for throwing in this short illustration of a thought which we desire to impress. It appeared to us that an instance was better than an argument; and, instead of further developing that (of the Epistle to the Romans) from which M. Monod drew his suggestion, that it might be more serviceable to borrow one from those parts of Scripture in which the continuity of thought is not so plain, and which people are more generally inclined to read upon (what we may call) the single-text system. One cause of the limitation of Scripture-reading to this system is, no doubt, that which our dying teacher points out in another address on the same subject. Among the papers entitled "*Regrets d'un Mourant*," is one on the use which might be made of the Holy Volume, from which we extract the following valuable words:—

"Oh ! comment pourrions-nous entourer ce livre d'assez d'attention et de respect ! Sans doute, ce n'est pas la vérité qui nous sauve, mais c'en est le chemin ; ce n'est pas le salut, mais c'est le livre qui nous révèle notre salut, sans lequel nous ne pourrions jamais le connaître, et par lequel, à proportion que nous l'aurons mieux connu, nous connaîtrons mieux aussi Jésus, le Sauveur de nos âmes. Nul chrétien ne contestera la vérité de ces principes ; et pourtant qu'ils sont rares ceux qui étudient profondément les Écritures ! La plupart les lisent superficiellement et se bornent à quelques grandes vérités générales, au lieu de pénétrer toujours plus avant et de se rendre compte de tout, autant qu'ils le peuvent, selon qu'il est écrit : 'Les choses cachées sont pour l'Éternel

notre Dieu, mais les choses révélées sont pour nous et pour nos enfants. Et pourquoi cette singulière contradiction avec nous-mêmes ? C'est à cause des difficultés que présente cette lecture. Il faut en convenir : quand on commence à la faire, on y trouve bien des difficultés et des obscurités ; et comme il faut beaucoup de travail pour les dissiper, et que l'esprit de l'homme est naturellement paresseux et lâche, on perd peu à peu courage, et on se borne en lisant et en relisant l'Écriture à un travail toujours uniforme, qui pénètre à peine au-delà de la surface, qui n'apprend pas de choses nouvelles, et qui en reprenant toujours les mêmes choses, nous inspire même quelquefois une sorte de fatigue, comme si la Parole de Dieu n'était pas intéressante, comme si elle n'était pas capable de nous instruire toujours et toujours, comme si elle n'était pas inépuisable comme Dieu lui-même ! Gardons-nous de croire cependant que ces difficultés sont invincibles. Non, mes amis ; mais il faut prendre de la peine ; et là, comme dans la prière et dans toutes les parties de la vie chrétienne, Dieu veut que l'homme soit ouvrier avec lui. La connaissance de la Bible, le goût de la Bible, est le fruit et la récompense de cet humble, et sincère, et persévérant travail." (pp. 103, 104.)

Let us repeat those words : " We must take *pains*." " In all departments of the Christian life, it is the will of God that man should be a *worker* together with Him." As in common life it is the law that our interest in a thing grows in proportion as we take trouble about it, even so it is here. The character of the book is itself a sufficient proof that it is not intended to be an exception to the rule. However it may bear upon its surface seeds of life which lie ready to be appropriated by the most inferior powers and the least-exercised minds, it yet bears witness to the duty of a deeper treatment in proportion to the gifts we have, by the constant and ever-varying demands which it makes on every faculty of the human intellect, and the absolutely inexhaustible scope which it gives to their employment. It may be said that this view of the matter may put the reader of the Bible on a wrong tack ; and that, in sitting down to it in the spirit of a worker, he will be in danger of falling into a study which is intellectual but not spiritual, painstaking but not devout. Certainly no teacher would be less willing or less likely to form such students than he who here makes his dying bed his chair of instruction. We may remember what he said before, in the hint which he dropped, of a *double* study of the Holy Word ; and it is easy to see that the results obtained by one kind of study are, in fact, the starting-points for the other ; and that materials for devout meditation and practical use are multiplied, arranged, and cleared to view by preceding labour. But what hinders that this painstaking study should be itself devout and spiritual, mingled with prayers and aspirations, and the adoring wonder which breaks out in " Oh the depth of the riches both of the wisdom and knowledge of God ! " What hinders that the student who is a " worker together with God " should realize the presence of his Divine Companion, in the emotions of a

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thankful and reverent heart, as well as in the processes of a thoughtful and intelligent mind? No man, we are sure, can read the book which we have before us, without a conviction that there are such students, and that such had been the reading of Scripture which formed the mind whose last legacy we are here permitted to receive.

From these suggestions on the study of the Scriptures, we pass on to extract a few thoughts on the Scriptures themselves. One such meets us on opening the book. The first paper presents us with some reflections on the *ideal character* under which the subjects treated in the Bible appear. It is a profound remark, which suggests that a book which places us, in regard to these subjects, at a Divine and not at a human point of view, has in that very fact the evidence of its inspiration:—

“ Il y a dans l'Écriture un trait qui suffirait à lui seul pour la faire connaître pour la Parole de Dieu : c'est que tout y est idéal. Il n'y a rien dans l'Écriture que d'absolu et de parfait. Elle ne songe jamais à nous appeler à une certaine mesure de sainteté par une certaine mesure de foi, et toute mesure est contraire à l'instinct de la Bible, parce qu'elle est contraire à Dieu. L'idéal de l'Écriture n'est pas comme celui des poètes, qui prennent les choses de la terre pour les élever au troisième ciel ; elle fait l'inverse : pour elle les choses visibles ne sont que des types des invisibles, seules réelles ; et c'est au point de vue de Dieu qu'elle considère toutes choses. C'est une remarque qui m'a frappé ce matin, en réfléchissant devant le Seigneur à ce que je pourrais vous dire au sujet de la communion, et de la croix de Jésus-Christ, dans laquelle seule nous trouvons la rémission des péchés.” (pp. 1, 2.)

He proceeds to give slight developments of the thought in regard to sin, to pardon, and to sanctification ; but though slight, they are such as could not fail to leave upon the mind of the reader some such reflection as that with which he himself concludes :—

“ Si nous pouvions, chacun de nous, sentir dès aujourd'hui, dans notre cœur, l'énormité du péché, la plénitude du pardon et la puissance de sainteté à laquelle nous devons atteindre, quel changement dans notre vie, quelle influence salutaire pour l'Eglise elle-même.” (pp. 5, 6.)

In a discourse delivered February 24th, six weeks before his death, he takes up the subject more fully. It is surprising that at a time when the malady was so much advanced, and had brought such an accession of suffering and weakness, he should have been capable of dealing, with such depth and clearness, with thoughts which are so fitted to task the mind. It is one of a series following “*Les Regrets d'un Mourant*,” in which he desired to give the *results* of his inquiry and experience on some leading topics of Christian thought. After a solemn assertion that all the discussions which have arisen in latter years on the authority and inspiration of the Holy Scriptures, have resulted only in deepening and

strengthening his conviction, that when Scripture speaks God speaks, he continues to enlarge upon this conviction in noble and animated words. Then, turning to the human side of these compositions which he has just pronounced to be Divine, he passes in an able and rapid review the marks of humanity, the individuality of style and character in the writers, the ordinary and natural sources of information which were open to them, and on which they evidently drew, and the intimations of human infirmity ("comme lorsque saint Paul cherche à recueillir ses souvenirs, sans oser se fier à leur témoignage pour le nombre des personnes qu'il a baptisées à Corinthe"); and arrives at the conclusion, that it was clearly included in the purposes of God, that in every page of that which we call the Word of God, we should recognise the word of man. He supposes the shock which, in the view of all this, the former conviction may sustain; and then proceeds to re-establish that conviction by the help of the very difficulty which he has raised:—

"Mais si un homme qui n'a pas réfléchi peut en concevoir une sorte de frayeur, il ne tardera pas à se rassurer, et à voir au contraire un gage de bénédiction, de lumière, de spiritualité, dans ce qu'il y a d'humain dans la composition des Ecritures. Car enfin comment cela pouvait-il être évité? Cela ne pouvait être évité que si elle avait été dictée mot à mot, sans influence du caractère personnel ou des événements historiques. Prenons un exemple extrême, que je cite avec un profond respect. Quand Dieu place dans la bouche d'un stupide animal des paroles de répréhension contre un prophète infidèle, il est bien évident que sa parole agit sans intermédiaire doué de volonté, et que *l'inspiration* (car c'en est bien une) est d'autant plus visible cette fois, que l'instrument en est plus complètement passif. Qu'y a-t-il dans cette inspiration d'un être privé de raison qui se puisse comparer à l'inspiration d'un apôtre, tout imprégnée de son expérience et de ses sentiments personnels? Une remarque semblable appliquée à tous les degrés de l'échelle intermédiaire, en proportion de l'activité ou de la passivité de l'instrument, ferait comprendre que l'inspiration gagne en intérêt, à mesure qu'elle devient plus personnelle, sans rien perdre en autorité. Aussi, que l'Ecriture est plus belle, qu'elle est plus touchante, telle qu'elle a été donnée! donnée de Dieu dans l'ordre de l'histoire, par le moyen d'hommes dont l'Esprit de Dieu conduit l'esprit, d'hommes semblables à nous qui ont pu dire: 'J'ai cru, c'est pourquoi j'ai parlé;' d'hommes dont on a pu dire par exemple: 'Élie était un homme sujet aux mêmes infirmités que nous, et cependant ayant prié avec grande instance qu'il ne plût point, il ne tomba point d'eau sur la terre pendant trois ans et six mois.' La Parole de Dieu étant donnée dans l'histoire à des hommes tels que nous, et n'étant point apportée par des créatures supérieures et invisibles, mais par des hommes faibles comme nous, sauvés comme nous, qui ont cru les premiers, et qui ont pu dire: J'ai cru ce que je vous exhorte à croire,—a par cela même une vie, une fraîcheur, une puissance qui touche beaucoup plus profondément notre cœur, et forme entre ce cœur et cette Parole une familiarité et comme une amitié secrète, qui fait que le plus solennel de tous les livres en

est en même temps le plus tendre et le plus cher : il y a ici une connaissance profonde du cœur de l'homme, et l'une des beautés les plus intimes de la Parole de Dieu. Ainsi la Bible, pour avoir été composée par de simples hommes, qui n'ont pas cessé en l'écrivant de combattre contre le péché et de dépendre personnellement de la foi qu'ils annonçaient, non-seulement n'en est pas moins la Parole de Dieu, mais elle est d'autant plus divine qu'elle est plus humaine ; c'est-à-dire, qu'on y sent d'autant plus la puissance et la présence de l'Esprit de Dieu et son influence sur nos âmes, que Dieu s'est servi, pour l'écrire, d'organes en qui son Esprit a seul pu opérer cette puissance et cette lumière surnaturelle, pour en faire des vaisseaux destinés à porter la vérité jusqu'au bout du monde. C'est par là que l'Écriture sainte gagne jusqu'au plus profond de nos cœurs ; et que tout en nous instruisant de la part de Dieu, elle nous instruit en même temps par les hommes,—réunissant à la fois toutes les conditions capables de toucher, d'éclairer, de convertir à Dieu, de soustraire aux ténèbres du siècle et d'accomplir tout en tous." (pp. 148—150.)

Then follows a thought, which all will admit to supply a majestic illustration, but which may at first sight strike some readers as containing by implication a hardly legitimate argument. We therefore interpose a few words to draw attention to the judicious care with which the speaker has really sketched the great analogy between the union of the Divine and human elements in the written word, and the union of the Divine and human natures in the person of the Lord. The direct argument derived from the analogy is simply this,—that the objections against the Divine character suggested by the manifestations of human character, cannot be admitted as conclusive in the one case, without being admitted as conclusive in the other ; while, on the positive side, the mind is led to feel the full force of the probability, that, as the highest and personal manifestation of God was made through "the flesh," and blended with all the circumstances and (sinless) infirmities of humanity, so it might be expected, that if the mind of God were to incorporate itself in a written record, it also would wear the common garb, and surround itself with the atmosphere and the accidents of actual history and human feelings.

"Il y a, mes chers amis,—et c'est ma dernière pensée,—il y a un contraste, ou plutôt un rapprochement, qui pour le chrétien achève d'éclaircir tout ensemble et de confirmer ce que je viens de dire : c'est la vue que nous avions dimanche dernier, et que l'Écriture nous donne partout, de Jésus-Christ, réunissant en soi la nature divine et la nature humaine d'une façon si merveilleuse que nous n'en pouvons pas rendre compte, mais qui est pourtant le fondement et la consolation de notre foi. Dimanche dernier, nous avons commencé par considérer Jésus-Christ dans sa perfection humaine, après quoi nous l'avons contemplé dans sa divinité. Supposez que nous eussions renversé cet ordre, que nous eussions parlé d'abord de la nature divine de Jésus-Christ, et de l'obligation où nous sommes de l'adorer comme Dieu lui-même, et qu'ensuite nous eussions fait pour la première fois cette réflexion : mais Jésus-Christ est un homme, capable de souffrir, de mourir,—je ne sais quelle crainte aurait

pu également se glisser dans notre âme, comme si nous lui avions trop attribué de divinité. Mais, ainsi que nous l'avons vu dans cette même allocution de dimanche, l'Écriture nous fait voir partout que cette parfaite divinité s'allie en lui avec la parfaite humanité, et que l'une relève le prix de l'autre, sans en compromettre en rien la réalité. Elle nous révèle même qu'il est d'autant plus homme qu'il est plus Dieu, et d'autant plus Dieu qu'il est plus homme. Car quels sont les moments dans lesquels Jésus-Christ est le plus homme? N'est-ce pas dans la tentation du désert, dans l'angoisse de Gethsémané, et dans l'affreuse agonie de la croix? Et ne sont-ce pas là aussi les moments où il est le plus Dieu, vainqueur qu'il est du tentateur, surmontant la douleur et triomphant de la croix, par la puissance de l'Esprit de Dieu, qui habite en lui, non pas avec mesure comme en nous, mais sans mesure comme dans le Fils unique du Père?—Les choses se passent d'une manière semblable pour la Parole de Dieu : c'est une Parole de Dieu, sa Parole véritable, éternelle, et en même temps c'est une parole d'homme, où l'on sent reluire l'esprit de l'homme et battre le cœur de l'homme. Et c'est pour cela qu'on peut dire qu'elle est d'autant plus divine qu'elle est plus humaine, parce que c'est précisément dans les moments où l'on sent le mieux dans un saint Paul, dans un saint Jean, par exemple, le combat de la foi, la lutte persévérante contre le péché, qu'on sent le mieux aussi combien est divine la lumière répandue dans leurs âmes, premièrement pour lutter pour leur propre compte, et puis pour répandre avec une vertu divine cette lumière dans le monde entier.

“Que ce rapprochement entre Jésus-Christ et l'Écriture sainte me paraît admirable! Au reste, c'est un rapprochement, vous pouvez le croire, que je n'ai pas tiré de mon cerveau, mais qui m'est fourni par la Parole de Dieu elle-même. Pour celui qui sait qu'elle ‘ne parle point en vain,’ il suffit de se rappeler une chose bien étonnante, c'est que les Écritures donnent parfois le même nom à Jésus-Christ et à l'Écriture sainte : elles les appellent l'une et l'autre la *Parole de Dieu*. L'une de ces paroles, Jésus-Christ, est la Parole vivante de Dieu, la manifestation personnelle de ses perfections invisibles au sein de l'humanité ; l'autre, l'Écriture, est la Parole écrite de Dieu, manifestation verbale donnée par le langage de ces mêmes perfections invisibles. Elles sont inséparables pour nous : car ni Jésus-Christ ne nous est révélé que par l'Écriture, ni l'Écriture ne nous est donnée que pour nous révéler Jésus-Christ. Ainsi l'Écriture est la Parole écrite de Dieu, comme Jésus-Christ est la Parole vivante de Dieu. Ceux qui s'appuient des caractères humains de l'Écriture pour en méconnaître la divinité, raisonnent comme ceux qui s'appuient sur la personnalité humaine de Jésus-Christ pour lui refuser le titre de Dieu, faute de comprendre que la nature humaine et la nature divine sont unies dans la personne de Jésus-Christ, comme la parole humaine et la parole divine sont unies dans les Écritures. Il n'est pas plus étonnant que l'Écriture, quoique Parole de Dieu, porte en même temps tant de traces d'humanité, qu'il ne l'est que Jésus-Christ, quoique Dieu, soit homme. Quant à la manière dont se fondent les deux natures dans un cas et les deux voix dans l'autre, c'est le fond même de l'objet de la foi sur ce point, mystère profond, mais, nous dit saint Paul, ‘mystère de piété,’ et qui remplit notre âme de joie et d'espérance.

“Oui, l'Écriture est l'unique chemin par lequel nous puissions arriver

à connaître Jésus-Christ sans danger d'erreur, comme Jésus-Christ est l'unique chemin par lequel nous puissions arriver au Père. Oui, si vous voulez sauver vos âmes, il faut croire à la Parole de Dieu ; il faut vous soumettre à la Parole de Dieu ; il ne faut rien chercher au dedans de vous-mêmes sous quelque beau nom que ce soit, raison, intelligence, sentiment, conscience, qui domine, qui juge, qui contrôle la Parole de Dieu ; il ne s'agit pas de la contrôler, il s'agit d'être contrôlé par elle. Les plus grands de tous les serviteurs de Dieu sont ceux qui s'abaissent devant cette Parole, des saint Paul, des David, des Luther, des Calvin, jaloux de s'humilier devant elle jusque dans la poudre, et s'ils le pouvaient, plus bas encore.

"Qu'elle règne donc sans partage, cette Parole de mon Dieu Sauveur, à laquelle je suis si heureux de pouvoir rendre encore ce témoignage, 'avant que je m'en aille et que je ne sois plus,'—en attendant que ce drapeau de la vie éternelle que nous ne savons ici-bas ouvrir qu'à demi, achève de se déployer pour nous dans la pure et sereine lumière d'en haut!" (pp. 150—154.)

We have made long extracts, because we could not bear to break in upon these worthy expressions of noble thoughts. We could make them with equal, and in some cases with even greater pleasure, on other subjects which are treated in these pages, but have thought it best to devote our space chiefly to a single topic. Scattered through the book are many valuable counsels and profitable suggestions, such as a tried Christian draws from the experience of life and patient observation of his own heart. Let any one read, for example, the first number of "*Les Regrets d'un Mourant*," entitled "*Le Secret d'une Vie sainte, active, et paisible.*" There we see the dying man regretting that, in proposing to himself the life of Christian faith, he has too much been the maker of his own plans, instead of simply following the plan which the Lord unfolds as we advance. He detects the hidden presence of self in schemes and aims which others would have only commended ; he shows how the resignation of the will, the waiting upon God, the simple use of the opportunities, and fulfilment of the duties, which from moment to moment he presents to us, is the secret of a holy life, of an active life, of a peaceful life, is in fact the likeness of the life of Jesus.

"Nous ne trouvons pas chez Jésus ces plans, ces méthodes, qui ont tant occupé beaucoup de gens de bien, et qui souvent les ont tant tourmentés, et leur ont pris un temps considérable qu'ils auraient pu mieux employer. Mais que trouvons-nous ? Nous trouvons un homme (je le considère ici comme Fils de l'homme), qui ne se propose autre chose que d'accomplir la mission qu'il a reçue du Père, et qui n'a d'autre plan que d'entrer dans le plan du Père ; en sorte que les yeux fixés sur le Père, il n'est occupé que d'écouter sa voix pour la suivre, et de discerner sa volonté pour l'exécuter. Les bonnes œuvres de Jésus-Christ lui sont toutes données l'une après l'autre, étant toutes mises par la main de Dieu devant lui sur son chemin, et se suivent si naturellement, naissent si facilement les unes des autres, qu'elles ne s'enchevêtrent jamais, même dans les jours les plus occupés de son ministère. Dans un jour, par exemple, comme celui qui nous est décrit dans le IX^e chapitre

de saint Matthieu, où il appelle un de ses apôtres, guérit des malades, ressuscite un mort, et en passant délivre une femme malade depuis plusieurs années, sans compter les autres bienfaits qu'il répand de toutes parts sur sa route, il n'y a pas un instant d'embarras ou d'hésitation, ni pour la manière de placer ses œuvres, ni pour le temps à donner à chacune d'elles, parce que Jésus-Christ suit tout simplement le plan de Dieu, et que Dieu se charge de le conduire. Lorsqu'il y a cet accord parfait avec la volonté de Dieu, il y a aussi du côté de Dieu une clarté parfaite pour nous conduire. Ainsi se réalise une parole admirable et profonde du Saint-Esprit : ' Nous sommes créés en Jésus-Christ pour les bonnes œuvres, que Dieu a préparées afin que nous marchions en elles ; ' où les bonnes œuvres nous sont présentées, non pas comme un chemin que nous ayons à nous faire à nous-mêmes, mais comme un chemin que Dieu a fait, et dans lequel il ne s'agit plus que de marcher. C'est le chemin de Dieu, ce n'est pas le nôtre. Il n'y a qu'à suivre ce chemin, et nous ferons de moment en moment la volonté de Dieu." (pp. 92, 93.)

This light from the life of Jesus falls habitually upon the details as well as the outlines of things. It is one of the special beauties of M. Monod's line of thought. He speaks of the little interests and affairs of life, and of the real equality with what we call great, which motive and duty can impart to them ; and we are reminded how Jesus not only took up little children whom the disciples thought it beneath Him to bless, but how He did not neglect the broken pieces of bread and fish, and took pains about them at the very time that He had shown His power to multiply them at will. Or again, we are admonished of the need of order and method in our prayers, not only because it adds power to them as it does to all human things, but because the Lord our Teacher gave us the model of order and method in the prayer which we have learned from His lips.

If touches of Christian thoughtfulness and wisdom abound in this volume, so still more does the highest spiritual appreciation of the great mysteries of the faith. Jesus Christ is every where, and there is every where a heart that can rejoice and triumph in His name. As the one foundation of all peace, and hope, and joy, lies the deep-laid consciousness of union with Him. And this consciousness, which shines out in the discourse of calmer moments, throws its brightness over the pain, and difficulty, and broken language of the last address. It was an address to man at its opening, but that could not be sustained, and it became immediately an address to God.

"Ta bonté, ta bonté ! mon Dieu, je te rends grâces pour la gratuité avec laquelle cette bonté s'est manifestée en me pardonnant gratuitement toutes mes fautes, à moi le premier des pécheurs, le dernier de tes enfants, le plus pauvre de tes serviteurs,—mais aussi moi que tu as comblé de grâces, et dont tu t'es servi pour l'avancement de ton règne jusque dans l'excès de faiblesse et de douleur où je suis aujourd'hui plongé ! Oh ! je te rends grâces de ce que tu m'as donné un Sauveur ! Sans lui, je confesse, ô mon Dieu, que je serais irrévocablement perdu,

et aujourd'hui dans le plus affreux désespoir. Mais j'ai un Sauveur ! qui m'a sauvé gratuitement, par son sang répandu, et je veux que l'on sache que je m'appuie uniquement sur ce sang versé ; que toutes mes justices, toutes mes œuvres qui ont été louées, toutes mes prédications qui ont été appréciées et recherchées,—que tout cela n'est à mes yeux que comme un linge souillé, et qu'il n'y a rien en moi-même de capable de subsister un moment devant la clarté de ta face et devant la lumière de ta sainteté. Mais maintenant ce n'est pas moi qui serai jugé : c'est Christ en moi ; et je sais, je sais qu'il entrera, et moi avec lui, et que lui et moi nous sommes tellement unis qu'il ne saurait jamais entrer et me laisser dehors." (pp. 186, 187.)

These words were uttered on the 30th of March. On the next Sunday morning, before the appointed hour of assembling came, he was called away. A Sunday was not permitted to pass in which it was denied him to preach. It was an answer to an oft-repeated prayer, "Que ma vie ne s'éteigne qu'avec mon ministère, et que mon ministère ne s'éteigne qu'avec ma vie."

That prayer is more than answered ; for the ministry outlasts the life : and we give thanks to God that we have received such a gift from a land, and through a language, which have made such large contributions to the vanity, the corruption, and the ungodliness of the world. We give thanks to God for these parting words, which have not only added new interest to an individual name already valued among us, but which cheer our hearts with the thought that the same truths are still germinating, and the same Spirit is still working among brethren whom he has left behind him.

We hail with especial pleasure whatever assures and reminds us of Christian brotherhood, in a quarter where we are apt to forget that it exists, amid the throng of far different associations. In the midst of all that is not of the Father but of the world, there lives and grows that which is not of the world but of the Father. "Thou hast a few names *even in Sardis* which have not defiled their garments, and they shall walk with me in white, for they are worthy."

BRIEF NOTICES OF NEW BOOKS.

David, King of Israel. The Divine Plan and Lessons of his Life.
By the Rev. W. G. Blakie, A.M. Edinburgh : Constable. London : Hamilton and Co.

THIS is a work of considerable research and of deep interest, and may, we think, be confidently stated to be the best on the subject to which it is dedicated. It begins with King David's place in history, and the influence of his writings on his own countrymen and on the Church at large through all ages. It then passes

down the stream of his history, his boyhood, his training for the work of manhood, his active life on the throne, the evening of his life, his descent to that common receptacle of kings and peasants—the grave. Further than this, the historian cannot, of course, presume to advance; but he assigns the ground of strong assurance that in the great assembly of the Saints in the chamber of light and glory, this shepherd boy, illustrious monarch, sweet singer of Israel, and devout, contrite, confiding servant of the Lord, may be found to fill one of the highest seats.

The biographer is evidently no common person: he shrinks from none of the many difficulties which the subject presents, but meets them with candour and judgment. Throughout the work he has diligently pursued the plan of calling in the Psalms of the Prophet to illustrate his life—a mode of illustration which might be usefully adopted in other parts of Scripture; for example, in the history of the Church of Ephesus, and of some other Churches, as recorded, on the one hand, in the Acts of the Apostles, and suggested in the Epistles. We much value, also, the spiritual tone of the work. In this age of bustle and controversy, books which so lift us out of a lower into a higher and purer atmosphere, are especially valuable. The Author thinks for himself, and this ensures to his book a measure, at least, of originality. We cannot but think that the work might be usefully read in families; or, if a little above the level of our English servants, that the elder children of a family might greatly profit from it. David has been called the “great central character of the Old Testament.” With Moses before our eyes, we scarcely know how to say this. It is central, however, in the sense of drawing all eyes to it, and of showing to the large body of the weak, tempted, and mourning in the ranks of the Church, lessons of the deepest wisdom, holiness, and consolation. The young will be attracted by the picturesque character often thrown over the scenes and incidents of the Prophet’s life.

A Manual of Confirmation . . . Also Psalms, Hymns, and Prayers.
By the Rev. W. Stone, Hackney. Wertheim; Hatchard.

NOTWITHSTANDING the large number of works on Confirmation, persons are still asking for them; and we are therefore glad to name another tract on the subject, which has the recommendation of simplicity, good sense, and scriptural truth,—and which comprehends, in a small space, much which may be convenient to ministers, and useful to confirmees. This ordinance of the Church is, every day, rising to higher estimation in the eyes of the Clergy, and of all thoughtful men. A few of the Bishops of the old school are still satisfied to fulfil their part in the office languidly; and to deliver either stale, or merely hashed-up addresses. But this is the rare exception, rather than the common rule. The bulk both of ecclesiastics and laics begin to regard Confirmation as a valuable

legacy from the best ages of Christianity ; as the real complement of infant baptism ; as solemnly pledging the youth to the promises of the child. The preparation for it, also, is found materially to bridge over the painful interval between the pastor and the young of the flock. It moreover reveals to the teacher some of the deficiencies of his own ministry ; and it manifests to the child, the love, sympathy, intelligence of his teacher, and thus encourages the habit of going to him for godly counsel through the whole of his religious life. If Mr. Stone has assisted in the more spiritual and effective administration of such an ordinance, he may regard himself as no unimportant labourer in the field of religious truth.

OBITUARY.

THE REV. G. C. GORHAM.

It would be far from rendering honour to whom honour is due, to allow a minister of religion who has acted so considerable a part on the stage of the Church's life as the Rev. G. C. Gorham, to pass away without a strong and grateful recognition of his public services. Men are called, in the Providence of God, to discharge different offices in the Church. Some appear to be constitutionally fitted to roll the thunders of reproof, and others to distil the dews of mercy ; some to accept truth at the hands of others, and others to win it for themselves. One man seems to be called to bear the shepherd's crook, and gently guide the sheep into those pastures where the Great Shepherd feeds His flock ; and another feels an inward prompting to clothe himself in the panoply of war, and go forth to contend with the crimes, follies, errors of society. It is to this latter class that Mr. Gorham belonged ; and he brought into the field an artillery of no common order—great acuteness, extensive reading on a variety of subjects, unflinching courage, and unwearying perseverance.

Mr. Gorham does not appear to have left any autobiography, or any notes on which a full account of his life could be grounded. But we believe that reliance may be placed on the facts collected in the following brief summary. He received his education mainly under Dr. Gilpin, at Cheam, and afterwards under Mr. Jerram. Even at school, conscience asserted her rights in his bosom, and he sought solitude for reading and prayer. When removed to Queen's College, Cambridge, the same spirit manifested itself in the midst of his University labours. He was third wrangler in the year in which Baron Alderson stood at the head of the Mathematical list ; and won besides certain College and University prizes. Nor were his studies confined to the University course, but extended to botany, chemistry, geology ; and his advance in the last of these

sciences was such as to lead him to become a candidate for its Professorship against that most formidable antagonist, the present Professor Sedgwick. Such a defeat was an honour. He was soon after ordained to the curacy of Beckenham; whence he removed to Clapham, where he remained ten years. During this period he took part in what was called the "Apocrypha Controversy," as the result of which the Apocryphal books were banished from the copies of the Scriptures circulated by the Bible Society. On the publication of a pamphlet on that subject, we find Mr. Macaulay thanking him for it, and especially for its "temper and spirit;" and Lord Bexley, in the same strain, adds,—"If the question were always discussed with the information and temper which appear in your pamphlet, I should be less apprehensive of its injurious consequences."—After holding a Fellowship in his College for seventeen years, he married, and, after many removals, at length settled down in the remote incumbency of St. Just, in Cornwall.—Thence he was called, by an appointment of the Chancellor, to the incumbency of Brampford Speke; from which time he is to be regarded as no longer a private man, but as a champion in one of the most important controversies which has agitated the Church.—It is needless to recal the particulars of a conflict, the incidents of which are so fresh in the minds of our readers. It is enough to say, that there are few men who would not have shrunk from a contest with so subtle, pugnacious, and bitter an antagonist. But it may be confidently said, that in Mr. Gorham the Bishop of Exeter found his match. We believe that, in the whole history of controversy, there is scarcely to be found a more striking display of the dexterous powers of the acute logician and the accurate theologian, than in Mr. Gorham's replies to his perplexing antagonist. It is far from necessary completely to adopt Mr. Gorham's views on the subject of Baptismal Regeneration in order to recognise the force, learning, perspicacity of his argument; and to affirm without hesitation that, although he may, in the estimation of some, have failed to establish his own opinions, he was successful in absolutely tearing to pieces, and stamping in the dust, the Baptismal theory of his Episcopal opponent.

Nor are we to forget for a moment the importance of that decision of the Privy Council which was called forth by his manly and vigorous warfare. His own argument supplied, to a large extent; materials for that all-important Judgment. The decision was, that there was nothing in Mr. Gorham's statements on the subject of Baptism, which was inconsistent with the Services, Articles; and Homilies of his Church, and which therefore disqualified him from holding one of her benefices. And accordingly the haughty and reluctant Bishop was compelled to discharge the painful office of installing the alleged heretic into a benefice in his Diocese; and to recognise him as one whom the Church welcomed; though he himself would not have hesitated to reject him.

A contrary decision would, we believe, have issued in driving nearly as many of her best Ministers out of the Church as in the days of Charles II. As it was, Mr. Gorham triumphed; the Bishop of Exeter was defeated; a few Protestants in profession, but Papists in heart, stole away into the sheepfolds of Popery; and numbers remained to preach scripturally and labour earnestly in the bosom of the Church.—Let due honour, then, be rendered to the bold, magnanimous, self-sacrificing struggle of Mr. Gorham, and his name be added to the list of those "worthies" who have contended for the faith with a patience not to be wearied and a courage not to be subdued.

During the later years of Mr. Gorham's life, a dispute of a less arduous and important character brought him again before the public; but, otherwise, we believe that he was satisfied simply and faithfully to discharge the ministerial and pastoral duties of the parish, for his claim to which he had so valiantly contended. The only one of his sermons to which we ever listened was such as to lead us to believe that there are others worthy of publication.

Mr. Gorham's character and career will be differently estimated by different classes of persons. By those who best knew him, he was cordially regarded. His own family, and a considerable circle of friends, as we know from unquestionable evidence, are deep and loving mourners over his grave. It is most rare to find in the human character the strongest or boldest class of qualities associated in a large degree with a gentler order of virtues. And it must in honesty, we think, be admitted, that Mr. Gorham belonged rather to the first than to the last of these classes. The bright and keen weapon which he wielded so successfully had somewhat of a ragged edge. But it is the part only of small and ungenerous minds to dwell on a few rough touches in the character, when the whole man is of so high an order of excellence. For ourselves, we have no temptation to fall into this error. We are thankful to be able to forget, at the grave-side of the individual, all that may once have reminded us of the incongruities or imperfections of our fallen nature, and to fasten the mind on that constancy, courage, and disinterestedness which in other ages conducted martyrs unflinchingly to the stake, and which prompted Mr. Gorham to venture all, rather than part with his integrity, or desert the sacred banner under which he had enlisted.

To this we will add, only, that the gracious Master, whom he had long and faithfully served, was pleased to subject him, during the last stage of his life, to a disease of a most painful character, to which he submitted with Christian patience and unshaken confidence in the fatherly character of God; and that he died as he lived, resting on the great truths and promises for which he had so vigorously contended, and the saving power of which we cannot doubt that he is now realizing in the world of the blest. .

VIEW OF PUBLIC AFFAIRS.

France has been allowed less rest during the month than the intense heat of its Metropolis rendered desirable. In Paris, notwithstanding every possible effort on the part of the Government, five out of ten Opposition Members have been returned;—three of whom, however, it is said, refuse to take the necessary oaths. The Government are naturally very sore on the subject; have suspended one Journal, and “threatened” another; and the Emperor must be beginning to see that a state of things in which a Constitutional Government is the name, and a heartless Despotism the reality, is not likely long to endure. Coupled with this political movement, there has been much alarm excited by conspiracies, with wide ramifications in Italy as well as in France, of which Mazzini, as usual, dug the mine, and stood match in hand to set fire to the train which was to destroy every thing that stood in the way of anarchy and ruin. Every root and branch of the plot seems to be gradually developing itself; and enough is already visible to show how the Emperor lives from day to day on the edge of a volcano.—In the mean time, the French have lost Beranger, who has been called their “National Poet.” And we suppose that, as far as a poet who represents the national character merits that title, it cannot, in this case, be disputed. His poems are volatile, prosed, conceited, with bursts of exaggerated sentiment and extravagance which belong rather to the imagination than to any deep feelings of the soul. The Government felt and avowed an apprehension, founded upon past experience, that the ill-disposed would use the funeral procession as an occasion of tumult; so that it was thought necessary to limit the numbers in the funeral procession, and to surround the mourners with a large military guard. Soult in France, and Wellington in England, might be appropriately followed by their companions in battle, but they were strangely out of place at the grave of a poet. It is a strange feature of the French character, that *fêtes* and solemnities are often chosen moments for popular explosions.

Italy has shared with France in the dangers of insurrection. Even the dominions of Victor Emanuel did not escape the commotion; but it soon died out in the improved political atmosphere of that country.

The subject of greatest interest in *Prussia* is the preparation for the Great Evangelical Meeting. England has sent a large list of honourable signatures, designed not to pledge the individuals concerned to carry out *all* the objects proposed by the “Evangelical Society,” but to express the universal desire for deep and intimate union, “as far as lies in us,” among all the members of Christ’s mystical body.

The *Times* thus refers to the intended meeting:—

"The number of guests whom it is calculated Berlin will have to provide for on this occasion is estimated at present at 3,000. Great satisfaction was expressed at the earnestness and zeal felt in England for the cause, as testified by the number and rank of Protestant champions of religious brotherhood that have signified their intention of coming over to the assembly, and the amount already subscribed in England (800*l.*) towards their expenses. The appeals that have been made by the General Committee of the Alliance in Germany, and the local committee in Berlin, are about to be circulated copiously, and a printer of this town contributes 8,000 copies of them gratuitously. At this meeting, also, the attention of the committee was very properly drawn to the number of odious insinuations and clever misunderstandings as to the objects of the approaching assembly which its opponents are most industriously spreading from their pulpits, and by means of the press; and it was resolved that four public lectures shall be delivered here with as little delay as possible, explanatory of its true nature and objects. This is a step that cannot be too highly applauded, for men more clever than this ultra-Lutheran party is in misunderstanding, and more unprincipled in the aspersions it casts upon the object of the assembly and the more prominent members of the Alliance, it is difficult to imagine.

"At a previous meeting, the last London list of the names of gentlemen who had joined in the English address to the Protestants of Germany, consisting of about four hundred of the higher clergy and gentry—among them, Lord Shaftesbury; Admirals Brenton, Hoare, and Duff; Rev. G. H. Sumner, M.A., the Hon. Mr. Kinnaid, M.P., &c., was read. The previous list contained about 2,000. Addresses were read which had been received from Wurtemberg and Baden, and even from Constantinople, in reply to the general invitation issued by the Protestants of Germany to come and meet in Berlin. Another, from the United States, was also communicated, but the list of signatures had not been forwarded with it, as it was still in circulation there."

New York has been the scene of some sanguinary party squabbles between the "Dead Rabbits" and the "Bowery Boys," in which some of our Irish exiles have discovered their too well known talents for a "Row," and for bloodshed, if needs be. We should think that the Irish element must be very troublesome in American society. They would, perhaps, rise to the loftiest position of any people, if the balloon did not ordinarily burst in its ascent.

The news from *India* is of a most serious and affecting character. The ordinary mail in the middle of the month was anticipated by despatches transmitted from Malta to Cagliari, the nearest Electric station; and the public mind was almost stunned by the intelligence that, far from the insurrection being put down, nearly thirty regiments were in a state of rebellion; that great agitation discovered itself in a variety of important places; that other regiments, in all directions, had been disarmed; that the assassinations at Delhi had been of the most outrageous character; that there were many symptoms of the outbreak becoming universal,—and that, as a result of this, India would have to be reconquered, or this Empire of a few years to be extinguished in a day. Much uncertainty still prevails as to the immediate reasons for the insurrection. The greased cartridges may have had something to do with it, just as the last drop makes the cup run over. But every day fresh intelligence presents itself of hitherto unnoticed or disregarded mutinies and outbreaks—especially among the Bengal sepoys;

of fruitless warnings given to the Calcutta Government of impending disturbances; of dangerous facilities created by the absence of European officers from their regiments; of the offensive conduct of some, and especially of the younger officers, to their Indian soldiers; of the want of a strong controlling head and hand in the Commander-in-Chief. General Anson is removed by death from a post for which his English education and habits—a courtier and a horse-racer—had ill-qualified him; and he is happily succeeded in Bengal by Sir Patrick Grant, a valuable officer; and Sir Colin Campbell is despatched, at a few hours' notice, to succeed General Anson as Commander-in-Chief. Never, perhaps, was there an occasion on which the fall of a mighty empire would seem to be more absolutely suspended on the *mind* of the people; and therefore never can there be a stronger demand for earnest supplications to Him who holds the passions of men under His mighty control. In the mean time, it is a great consolation to observe how completely the Missionaries in India stand clear of all reproach in the present emergency. It is the Government, the Army, the General, and Commissaries, who are charged with indiscretion in relation to their own State and Military. The Missionaries and Chaplains, with the Bishops at their head, altogether escape. Their weapons have been the Bible, and calm and holy ministrations founded upon it; and Hindoos and Mahometans—the one refusing to bite cartridges greased with cow's grease, and the other with hog's grease—oppose no violent resistance to argument and exhortation.

At *Home*, little of an ordinary nature has occurred to withdraw our attention from the animated, though not, as to some points, satisfactory debates in Parliament.—In the Lords, Lord Lyndhurst has been obliged to withdraw his offensive opposition to Lord Campbell's Bill for the repressing of obscene publications.—The Divorce Bill has gone forth, as we fear, should it pass the Commons, to relax the bonds of marriage, and to minister to the caprices and sensualities of a corrupt nature. On the other hand, the Lords have done themselves honour by their stern and successful resistance to the formidable majority of the other House in favour of the admission of the Jews into Parliament. It appears to us that the Upper House would be wrong—except in a case involving a direct violation of the law of God—to pursue a system of permanent resistance against large majorities of the House of Commons, in cases where the opinion of that House was the strong expression of the mind of the *nation*; but we believe that, in this case, the majority in the House of Commons are far from speaking the mind of the people. The *English people*, we are bold to say, do not wish the Jews to be admitted into the Houses of Legislature. The friends of the measure are, in fact, in a miserable minority out of doors. In such a case, the House of Lords is the palladium of the public safety; and we have deep reason to thank God that

a wall of brass is erected by them against the encroachments of passion, prejudice, self-interest, religious indifference, in whatever quarter they present themselves. In the House of Commons, great confusion prevails as to this subject. Lord John Russell is resolved, in some way or other, to have a Jew for his brother legislator; and, perhaps, in revenge for Lord Palmerston having taken the wind out of his sails by his earlier motion for their admission into Parliament, would now be glad to force an entrance for them in opposition to the Premier. His present plan is, to get a law passed exempting the Jews from taking an oath, as the Quakers are exempted. But he ignores the fact, that no such Bill could be carried without the consent of the two other Estates of the Realm, which consent is most unlikely to be obtained. The Lords are not likely to consent to open a side door when they have closed the entrance-hall. Mr. Dilwyn, on the other hand, proposes to rouse the House of Commons to admit the Jews without waiting for the consent of either the Upper House or the Crown. To both of these propositions Lord Palmerston presents a bold, constitutional, conservative opposition; and the nation will, as usual, be with him.

The public mind in *Scotland* has been much agitated by the trial of a Miss Smith for the murder, by poison, of her paramour. The verdict is, "Not proven;" which merely asserts that her guilt has not been established by legal evidence. In the meanwhile, no one in his private judgment seems to acquit her; and the case stands as a testimony to the weakness of the Law rather than to the innocence of the prisoner. There is another and more solemn verdict, from which we should be glad to know that she is likely to escape.

Convocation has met,—has received the Reports of its appointed Committees,—and is prorogued—"the King of France marched up the hill, and then marched down again." This venerable assembly has something of the character of a Dissolving View—beginning with a council, and ending in smoke. The subjects to which the Reports chiefly related were Missions, at home and abroad; and we cannot perceive that much new light has been cast on the subject in debate. A new spirit, however, appears to be awakened in the country, especially as to Home Missions; and the services in Exeter Hall are, we believe, the precursors of many other attempts especially designed to meet the necessities of the masses.

In conclusion, we cannot but call on our readers to mark the fresh lesson conveyed by the present posture of public affairs, as to the uncertainty of human predictions. Instead of closing the temple of Janus, we have two Eastern wars on our hands; and one of these not unlikely to prove as long, expensive, and sanguinary as the capture of Sebastopol. Shall not the servants of God be found on their knees, crying aloud for—Peace among the nations?

THE CHRISTIAN OBSERVER.

NEW
SERIES. }

No. 237.

SEPTEMBER.

[1857.]

MISCELLANEOUS ARTICLES.

[The Editor desires to be considered as not responsible except for the general tone and character of the Papers in the "Miscellaneous" department of this Work.]

A MARRIAGE.

YOU have been pleased to give admission to my account of more than one Ceremonial and Festival of the Church of which I have been a spectator—a Consecration, a Baptism, a Confirmation. *Marriage* is an event not very unlikely to follow in the train of the last of these incidents—and in some instances, to tread a little too closely on its heels. Leaning on that same pilgrim's staff, to which I have more than once referred as the companion of my walks, I have again crossed the hills to be present at this festival also; and perhaps a part at least of your readers will not be sorry to receive some of the results of my observations on this great event in the history of a human being.

Who can call in question the beauty of a village marriage? No such peal, indeed, as pours from the proud belfry of St. George's, Hanover Square;—no horses decked with white bows, as though they themselves were about to be married;—no coachmen stuck out with all the riches of Covent Garden in their bosoms;—no footmen with doubly plastered heads;—no decayed Lords and Ladies, hooked into the procession, more for the sake of their equipages than of themselves;—no magnificent dresses or undresses, with white gloves enough to have stript a whole flock of lambs or kids—are to be found on the occasion. Nothing of all this, with much of the same kind, displays itself at this rustic ceremony. Here, however, may be heard two good bells and a cracked one doing their best; and there may be seen a cheerful, ruddy, neatly-dressed pair. There is a band also of kind and happy-looking friends; children drawn out in a row to scatter flowers, such as "heart's-ease" and violets, at the feet of the happy couple;—the

old nurse of at least one of the parties, hobbling along, half laughing and half crying. And none of these accompaniments will be despised by those whose love of simplicity the habits of high people and of great cities have not spoiled.

The ceremony is over. The bride and bridegroom have behaved nicely. I observed that the eye of the bride, contrary to the usual practice, was raised upwards, instead of being cast down, in the ceremony ; and I ventured to hope that she was really imploring a blessing on this certainly one of the most solemn incidents of her life.

I myself take the most hopeful view of this ceremony. It was ordained of God, in the time of man's innocency. It was sanctified by the presence of our Lord and His first miracle. It was commended by His inspired servant as honourable among all men. And, when undertaken in a right spirit, it is difficult to estimate too highly its value. What a prize is a tender, loving, forgiving friend—a friend born for all seasons,—one whose love no waters will quench ;—who, living in a measure out of the sphere of a husband's temptations and trials, is yet ready and able to throw herself into all of them ;—who is present to double our joys and to divide our sorrows ;—who labours to win us to God by displaying the blessed influence of true piety on her own temper and practice. Notwithstanding these admiring views of marriage, however, I had many serious thoughts on the subject, suggested by the village spectacle of which I have spoken, and I had intended to give them to your readers, when, happening to cast my eyes on that singular but interesting Essay of "Burton on Melancholy," I found so much which was, as I thought, better than anything I had to say, that I resolved to offer you a few of his sentiments instead of my own.

"Nuptial love," begins the quaint old writer, "is the warm but sincere and steady affection of a virtuous mind seeking its happiness in that high and honourable union which was appointed by God in Paradise. . . . No cord or cable can draw so forcibly or bind so fast as this charming passion by a single thread. . . . He is her kind protector ; and she, his only joy and constant comfort. They are not only of one flesh, but of one heart. Geryon-like, they have one heart in two bodies."—The Essayist soon after goes on to contrast this chaste, calm, and, it may be, holy affection, with what he designates by the title of "*heroic love*,"—to which he is anything but complimentary. "This fatal passion," he says, "subverts kingdoms, overthrows cities, ruins families, corrupts the human heart, makes a massacre of the species ;" and he gives plenty of examples to establish his point. If all this be true, well may Cupid be often represented, as by the ancients, walking with an inverted torch. The writer adds, "*Omnia vincit amor*. The wisdom of Solomon was extinguished, the strength of Samson enervated, the piety of Lot's daughters destroyed, the filial duty of Absalom dried up, and the brotherly love of Ammon consumed

by its ravaging and fatal flames." He considers this insatiate passion as residing rather in the brain than in the heart. "Passion" he describes as "the child of the ocean," tossing and raging like its angry waters. Chaste love is, on the contrary, "a chain let down from heaven to bind congenial souls to one another."

He then proceeds to treat of this wild "heroic passion" as the offspring of "luxury, idleness," of undue reverence to "beauty," and excessive admiration of "dress;" on all which topics, I should think, your readers may usefully consult this old-fashioned counsellor. If they do, I will venture to promise them as much learning, and as ready and entertaining an application of it, as they would sometimes find in a library of second-rate writers. His list of the articles of "dress," in his own days, would, I should imagine, puzzle the greatest modern mistresses of the art; and lest persons should refuse to listen to himself, he borrows the language of Tertullian for their benefit. "Let them," says that ancient Father, "paint their eyes with tints of chastity, insert into their ears the word of God, tie the yoke of Christ around their neck, and adorn their whole persons with the silk of sanctity and the damask of devotion; let them adopt that chaste and simple style of dress which so advantageously displays the charms of real beauty, instead of those preposterous fashions and fantastical draperies of dress which, while they conceal some few defects of person, expose so many defects of mind."

Mr. Burton is a little hard upon "*Music*," as a source of seduction. "*Music*," he says, "especially of the vocal kind, is a most powerful promoter of the heroic lust or passion. It was the sweet voice of Cleopatra, more than any other of her charms, that enchanted the heart of Antony," and tempted him to sacrifice a world to a wicked woman. He speaks of "music and dancing" as "the chief branches of female education in his days, and as taught in preference to the Lord's Prayer and the Ten Commandments." Nor is this peculiar to olden days. Madame de Staël is well known to have refused a visit from one of our Bishops on the subject of Confirmation, because—*she expected the dancing master*.

The critic does due honour to the recreations of life, if prosecuted within proper limits, and wisely winds up his observations by saying,—“I say of recreations in general, they are like fire, good and *bad*, as they are properly and improperly used.” He is very strong on the subject of “romances and plays.” “It was the dangers which result from these sources which induced Aristotle to exhort youth not to frequent the theatres or listen to licentious tales, and made the Romans place their Temple of Venus beyond the walls.”

The physical results of this passion, if disappointed, are not, according to the Essayist, of a very pleasant character. “Plato,” he says, “relates that Empedocles the philosopher, being present

when the body of an heroic lover, who had fallen a victim to his passion, was dissected, found that his heart was burned, his liver smoky, his lungs parched, and all his entrails roasted by the vehemency of its flames." He does not, however, deny that, in some instances, this passionate feeling has wrought wonders; as in the case of Polyphemus, Theseus, Jason, of Cymon the idolater, Iphigenia, and some others.

I am greatly tempted to introduce a far larger number of extracts from this singular writer, on the dangers and difficulties of both the married and unmarried, and especially from his observations on the mode of conquering a dangerous affection—on the danger of thwarting a right one—and on the qualities which he regards as most favourable to happiness in marriage. The state of society in his time, as far as it may be judged by his book, may be considered, as to some of the points on which he touches, as worse than in our own time and country. But he has much to say to all men and women in all places and ages, and we earnestly refer our readers to the volume itself. It is not to be concealed, however, that he now and then offends by that more naked style of writing, which was the fashion of his day; but the work, in general, abounds in learning and good sense, and breathes throughout, to say the least, a wholesome atmosphere of moral truth. The author has a religion of his own, which, though below the highest level, is considerably above the standard of his age. I have little to add to what he says, except the expression of my strong desire, that all those who "intend to take this holy estate of matrimony upon them" will remember that the Christian man and woman ought to marry, as they ought to do every thing else, for eternity, and with the supreme desire of pleasing Him, who has called them to be soldiers in the great conflict of life. It is a poor thing, as Bishop Beveridge strongly expresses it, to possess the body of a person, if the devil has his soul; and surely no human being ought to marry another, who is not likely to lead him closer to the Cross of Christ, and to cherish in the heart the growth of all those qualities which will qualify us for the eternal presence of God and His angels.

In the progress of this Paper, I have almost forgotten the young pair at whose nuptials I had attended in the village church. I have been delighted, since that day, to learn that this was a match undertaken in the love and fear of God—that, as might be expected, a blessing has rested on it—and that they are, at the present moment, the happy parents of children, who promise to be the "stay of their old-age." I honour them not the less because they, and especially he, entered upon this state before he could give a wife much of the riches of this world. It is, as it appears to me, one of the evils of the present day, that London "Clubs" are beginning to act as antagonists to early marriages. Young men used to be driven into marriage partly by the lone-

liness and discomfort of their lodgings, whilst labouring in a London Curacy, or wearing out life in constructing Settlements and leases at a Special Pleader's. Now "My Club" supplies splendid rooms, cheap dinners, and an army of "liveried lords" to wait on our young bachelors. And they often want courage—and, I might add, virtue—to escape from these splendid indulgences, and to seek, by the honest and vigorous exertion of their faculties, to secure the means of giving, if not grandeur, competency and comfort to a wife. Neither morals nor happiness are likely to be gainers by this change. "A good wife is from the Lord." It is most profitable to every man to have some one human being whom he loves better than his worthless self; and labour is never so sweet as when the harvest of it is to be shared with a tender and sympathizing friend.—I am scarcely prepared to reiterate, in its fulness, the wish with which Mr. Burton winds up his Essay, that "on next Valentine's-day, an *universal* banns should be publicly proclaimed; that every unmarried man and maiden should at once shake hands at the altar of connubial love; and that God, of His infinite goodness and mercy, might grant all worthy bachelors and virtuous spinsters faithful wives and loving husbands." But whilst I should be glad to see young females more cautious as to marriage, I should be equally happy to see young men more disposed to it; and, with a view to such an union, putting forth all the energies of their nature in wholesome labours to find means for maintaining such a wife as may best minister to their wants and enjoyments in this world and the next.

H.

NOTES ON PREACHING.—No. II.

BY A LAYMAN.

THE first part of these Notes on Preaching was written some months before it was published. I mention this, because I had not then seen the letters and articles on the same subject, which appeared in *The Times* during the spring. Had I done so, I should have thought it needful to protest against being supposed to share in their spirit. An endeavour, earnestly, and according to the measure of one's best ability, to offer a few suggestions on a high and sacred subject, is one thing. To discuss the whole matter in that vein of flippant irony, to attain which seems to be the *ne plus ultra* of accomplished newspaper writing, is quite another thing; and a style of thought and writing for which I have no taste. In fact, an intelligent reader of criticisms, so written, must, I should humbly think, be tempted to the conclusion, not that there are some Clergy who cannot preach to any purpose, but that there are some laity who cannot hear to any profit. Let Sermons be what they may, they

will do little good, if, to use a phrase of Leighton's, we desire the word not as meat but as music. A critic who can consent to treat the subject otherwise than in a kindly and thoughtful spirit, must surely be ignorant of the importance of preaching, or of the responsibility of hearing,—or of both. In my former Paper, I quoted a piece of Herbert. I will now crave leave to add another,—

“Jest not at preacher's manner or expression ;
Who knows but for thy faults he did miscarry ?”

And here let me say, that to compare the attractiveness of Mr. Spurgeon with that of a parochial minister, as I have repeatedly seen done of late, is hardly reasonable. It is to compare things which belong to distinct classes, and exist under different conditions. You might as well compare an Express with a Parliamentary Train. The man who desires a high speed, and seeks to go from one terminus to the other with the fewest possible stoppages, goes by the former. But people who live at intermediate places, where no Express stops, must travel too ; and Parliamentary, and other stopping trains, have to be provided for them. It would be rather unfair for *The Times* to come down on the driver of such a train for not getting over the ground as fast as the Express. The moral of my parable is not far to seek. It is this,—no one who does not like Mr. Spurgeon, need go to hear him. They may go elsewhere, and at all events to the parish church. Accordingly, none attend, I presume, habitually at the Surrey Gardens, except those who find his style to their taste. But the parochial minister has to take care that all the parish, provided they will come to church, shall find something for themselves. In a rural district, perhaps, there is literally no choice—they have nowhere else to go. There must, therefore, be something sufficiently intellectual for the Squire, and his Eton and Oxford sons, and yet something—nay, much, let us hope—that is plain enough to be apprehended by the village shopkeeper, and even the Squire's ploughman. There must be vivacity to rouse the dull ; novelty to strike the inattentive ; illustration to assist the ignorant. And yet all must be kept so carefully within bounds, that those who are repelled by the peculiarities of a Spurgeon, may take refuge without offence in that National Church, which is bound to make provision for them. Limiting, therefore, our expectations to what is reasonable under such circumstances, let me resume my inquiry, as to what the laity look for from the pulpit.

And I would submit that another requisite which they desire in a preacher is, that he should have an adequate acquaintance with their subjects and habits of thought—at least on matters of religion and morality. A sentence, or even a single phrase, may reveal, in passing, that the preacher is not a stranger to the prevalent modes of thought and expression among those whom he addresses. And this has a powerful effect in attracting or re-

storing their attention. Like a flash of lightning, it illuminates long avenues of thought well known to the hearer, and shows that they have been trodden by the speaker, and may be made to lead to the ground on which he stands. At least it discloses a momentary glimpse of them, as, at any rate, no hostile territory nor even *terra incognita*. On the other hand, a marked absence of acquaintance with contemporary topics is always more or less destructive of influence. There is the temptation—always too ready to arise in the mind of intellectual men—to think that the Clergy are behind the age. And even with the less educated, there is the feeling that the minister is out of gear with the machinery of the world around. And it may be worth consideration, whether some strength may not be hence derived for that mischievous notion, that religion is the business of Sunday, or rather of that short space of Sunday which is spent in church, and may be laid aside till Sunday comes again. Of course, I do not advocate the Clergy meddling indiscriminately with all that is going on. Neither do I suppose that my opponent—should I be so unfortunate as to have one in what I am writing—would contend that they should be hermits, and live apart. The question has its limits on both sides,—a circumstance in which it resembles most other questions, or else good sense and discretion would not be so valuable as they are.

But it is worth observing, that two remarks seem naturally to arise out of this part of the subject.

The first is, that those who complain of the difficulty of pastoral visitation, because it interferes with the preparation for the pulpit, might perhaps find that the one might be made ancillary to the other in the very point of which we are speaking. Intercourse with the more intelligent portion of his congregation must, in the nature of things, enable the Minister to see something of the working of their minds. He will be in no danger of wasting time in combatting a bygone error, when he has learnt, from personal intercourse during the week, that the stream of thought has been long running in another channel. A Minister's time for reading is necessarily limited; and he may learn much as to the books which it is best worth his while to read, by observing what writers exercise most sway over the minds of his people. Without this, he may get through much, both of science and literature, and yet may be running in a groove of thought quite apart from that of the thinking men around him, and may find too late that he and they have no points of contact. Probably this is particularly true in relation to the varying phases which unbelief presents from time to time. A man may reason against Paulus and the earlier Rationalists, in utter ignorance that the debate has changed its ground, and that Strauss, or Newman and Theodore Parker, are now in the ascendant. And here I may be permitted to intimate my very strong impression, that speculative doubts and difficulties on reli-

gious questions prevail among the young men of the educated classes, to a degree, not only unknown, but unsuspected by their pastors. An arrow shot at a venture may be divinely guided to find its way between the joints of the harness ; but he that would so use the sword of the Spirit as to make it pierce to the dividing asunder of soul and spirit, should ordinarily have some knowledge of the morbid anatomy of the mind. And the same will surely hold good as to the working classes. The minister who would effectually urge them to piety and godliness, must acquaint himself with their actual condition and temptations. There is a story of a Clergyman preaching on a week-day in Lent to a London congregation (notoriously composed principally of ladies) on the sin of drunkenness. Few, I presume, except Mrs. Ellis, would think the choice a happy one. Yet is it wholly improbable that mistakes, not very unlike, are made in addressing the working classes, from a want of acquaintance with the subjects that most interest, and the forms of temptation that most beset them ? And in proportion as their range of thought is narrower, and their power of going out of themselves less, it is the more needful to hit the nail precisely on the head, in order to gain their attention. Surely, then, some of the best lights to guide the composition of a sermon might be found in the cottages of intelligent working men.

My other remark has reference to the schemes which we so often hear discussed for rendering the Universities places of direct training for Holy Orders. I would desire to speak with much hesitation of plans which are favoured by so many wise and good men. They would have their advantages, no doubt ; yet may there not be danger in carrying them out without very full consideration ? The common studies which at present unite all at College, without regard to their future pursuits in life, have always seemed to me one good means of welding together English society. It may admit of doubt, whether the Clergy, if isolated in their academic course, by distinct studies of their own, might not have a tendency to become a sort of separate caste, like the Roman Catholic priesthood. The lawyer and the physician receive little, if any, specific training at College. What they do receive is the education of a gentleman—the education common to gentlemen of the highest class, be their occupation what it may. Separate the Clergy from these fields of united mental exercise, and you take from them in after-life those common topics, those attractive reminiscences, which render them so often the chosen companions, and so invariably the equal associates, of the highest gentry of the land. In short, as it seems to me—though, I repeat, I say it with all deference—you run some risk of rendering their intercourse with the educated laity less easy, and thus of erecting a barrier in the way of their acquiring that acquaintance with the habits of thought of their people, which has been the subject of this Paper.

S.

LONDON.

To the Editor of the Christian Observer.

I AM inclined to say a few words upon a subject which comes, if I mistake not, entirely within the scope of your Miscellaneous Papers, and to which my thoughts happen to have been turned by recent circumstances and discourses.

My friend is talking of packing up and going to London. Considering the weather, it makes one hot to hear of it. But it appears that London is the place where ordinary men are turned into Bishops, or, to say the least, into Deans. Some question is raised, perhaps, as to a Metropolitan Parish, or perhaps only as to a Chapel; but such propositions appear to have great attractions, considered to be something fine as "*in posse*," at least, if not "*in esse*." Discussion arising out of the subject has given circulation, amongst certain classes at least, to phrases such as these:—"A step in the right direction—the way to preferment—brings a man into notice—prominent post—important congregation—extensive influence—interesting sphere." My friend has attained the age which the Chinese designate as "Official," when the powers which a man has are at the best, and when therefore, by the constitution of our nature, the instinctive desire to use them is likely to be strongest. He is not to be called brilliant or profound; his acquirements are neither various nor uncommon; but he has such a fair amount of useful and popular talent, and such a balance and proportion of qualities, as render him what is considered a safe and efficient man. If he goes, he may be expected to do good, for his capacities will be employed in the service of truth; and, according to the course which things have lately taken, and the opportunities which persons of this calibre now find provided for them, it is not unlikely that he may attain a considerable reputation, or even be transferred to some eminent position.

I have alluded to "the course which things have lately taken;" and as this is the special ground of my reflections, I must be a little more explicit upon this point.

I have observed, in the discourses to which I have lately listened, indications of a great increase of the feeling, that London is the sphere to which, in the Clerical as in other professions, activity and ability should be attracted. There can be no doubt that such a tendency must have been augmented by recent Episcopal appointments of men, admirable in their way,—but perhaps, in some cases, chiefly recommended to their present more exalted posts by their position in the Metropolis. It is not an uncommon persuasion, that even the first-rate University honours and first-rate personal character of one of our recently-appointed Bishops would not have placed him where he is, if he had not occupied a

London Parish ; and that a well-deserved Deanery might not have devolved on its present possessor, if the reputation of the preacher in a West End chapel had not shed additional light on the merits of the Editor of "The Greek Testament."

In making these allusions, it is no part of my purpose to give an opinion upon a series of Ecclesiastical appointments, which have, upon the whole, given just satisfaction to public opinion, and have inspired strong hopes as to the "future" of the English Church. Nor do I mean to impute too much weight to the appointment of Bishops, or to the exercise of Government patronage in general. There are many other influences which tend to place Evangelical men who are good preachers or men of business, in important posts ; and there is a continual multiplication of demand for such kinds of ability, and of opportunities for its exercise, in the working of institutions and schemes of usefulness, and in public movements of all kinds. The result is, that the recent tendency of things has been, first, to turn a profession of opinions which were lately regarded as a hinderance, into something like a positive advantage ; and, secondly, to open up to men of a certain kind of ability, fields of exertion, opportunities of reputation and possibilities of advancement, beyond those presented to them in former times.

Now, we cannot but feel that there is great benefit both to the Church and Nation, in the growth of influences which tend to develope activity and capacity in the service of truth and godliness, and also to create for them a greater attraction towards those headquarters of action and centres of public opinion, where moral energy and mental power must make themselves felt with most effect. By all accounts, London is not too well provided even now ; and but a short time back, it could hardly be said to possess an average share of ministerial efficiency and vigour.

But this is not my topic. My thoughts have rather turned towards the position of the man to whom the opportunities of coming forward, or even the *idea* of advancement may be presented ; and to the temptations and dangers, duties and responsibilities, by which those circumstances are attended. I touch upon a serious and difficult case. On the one side, the duties and responsibilities in regard to the employment of powers and fulfilment of work are most serious in those who have more immediately dedicated themselves to the service of God. On the other, the temptations and dangers are most serious for those who, with hearts as weak as those of other men, are yet bound to regard the objects of self-interest, worldly advancement, and popular applause, as unworthy of their high calling, and inconsistent with the spirit of their work.

Of course, I do not propose to offer opinions as to what a man's course should be in such or such a position ; as for instance, that in which my friend is placed. To balance the duties, to ascertain the call, to weigh the circumstances which are the providential

indications of the will of God, is a kind of casuistry too various and too delicate for general rules;—while to discriminate and characterize the spirit in which a person takes the steps, and follows the course which he adopts, is in general a prerogative not of man but of God, who alone can “bring to light the hidden things of darkness, and make manifest the counsels of the heart.”

In speaking of the subject in that general way which belongs to me, nothing could be easier or more obvious than to expand oneself in a dissertation on the sin of Clerical ambition, or to depict the self-seeking spirit as lowering a man's character and dishonouring his work. But our dangers arise, not so much from the simple forms of acknowledged evil, as from the wonderfully mixed and complicated character of human motives; from the readiness with which a worldly principle grows up under the shadow of a religious purpose, associating itself with its action, and clothing itself with its name; from the temptations which engraft themselves on the fulfilment of our duties, and from the spiritual perils to which even the calls of God expose us. It is on these points that he who would keep his heart with all diligence, has need to be sensitive and observant.

Besides the vulgar ambition, which aims at the external results of rank, possession, or applause, there is, no doubt, a nobler impulse, which aspires only because it seeks opportunities of action, and a sphere in which latent capacities may be developed and exercised. This spirit is part of a man's natural temper, and is not to be extinguished because his sphere of action lies in the vineyard of the Lord. It is capable of being sanctified by combination with the highest aims,—the good of men, the service of Christ, the glory of God. Let us suppose that such is the natural impulse, and such are the superadded motives. Yet we must remember, that even this case does not necessarily exclude the intrusive commingling of selfish and worldly considerations, which may secretly grow upon the soul, till it appears that ambition, or vanity, or some form of worldliness, has extracted nourishment for itself from the success or reputation which higher principles have legitimately secured. How readily the fungus germinates and grows upon the noble tree, the bulk of the one enlarging as the substance of the other decays! How many seeds also lurk beneath the earth, whose presence is never suspected until the state of the atmosphere and concurring circumstances, surprise us with a rank and rapid growth!—a parable of nature most eloquent to all who know the human heart; yet this weak, diseased heart, teeming with strong tendencies to evil, we have sometimes, at the plain call of God's providence, to carry into the midst of thicker dangers; and the course which thus exposes us to temptation may be the course of undeniable duty.

What shall we say to these things? Only—that when dangers multiply, words of warning should abound to increase watchful-

ness against inward dangers, and dependance on that grace which can overcome them all, and which, we cannot doubt, is specially and abundantly provided amidst those perils to which duty may conduct us, and which a life of service may involve.

Let me, then, conclude with a few suggestions, to which these thoughts naturally lead, addressed to all whom providential circumstances, or natural qualifications, or constitutional ardour, may seem to draw towards more conspicuous points, or scenes of more exciting action :—

To refuse indulgence to self-seeking and self-exalting *imaginations*.

By prayer, and inward renunciations, and all means of self-discipline, to seek for a *mortified spirit*.

To watch anxiously over singleness and simplicity of motive.

To have no schemes; to leave the plan of life to God, and aim at nothing but the best possible performance of *present* duty.

To wait for clear and strong guidings of Providence, before taking any step in an upward direction.

When such a step is to be taken, to take it “in fear, and in much trembling.”

To live in the exercise of hourly dependance on the preserving grace of God, as pledged to those who abide in Christ.

These are simple and obvious suggestions; but they are presented by one who has nothing but what is simple and obvious to offer. Walking himself in retirement and shady places, he observes with the greater sympathy those whose feet are turning towards more open and noisy paths; and, as an expression of that sympathy, he asks their ear for these few words, which may reach them from among the trees, where thankfully lurks

RUBICOLA.

THE EAST INDIAN MUTINY.

THE following document refers to so important a subject, and is so ably drawn up, that we are tempted to depart from our common course with regard to printed documents, and to give it a place in our pages. It is to us a most cheering circumstance, in our present afflicting national position, to find how singularly clear the various Missionary labourers have stood of all impeachment as to the present conspiracy and rebellion. Men, from Lucretius downwards, have been ready enough to cry out—“*Tantum religio potuit suadere malorum.*”

But in this case, the Mohammedans and Hindoos have quarrelled with cartridges, not with Bibles; and have destroyed Christian Ministers only where the slaughter was universal.

EDITOR.

"REMARKS ON THE SUPPOSED CONNEXION BETWEEN MISSIONS AND THE OUTBREAK IN INDIA.

"1. Missions have been carried on in more than 300 Stations scattered throughout all India; and Mission Schools, in which the avowed object is to convert the Natives to Christianity, have been established to the number of 2016, containing 64,480 Boys and 14,298 Girls.

"2. Missionaries have itinerated in all directions, singly, and in company with Native Christians.

"3. In no instance has there been anything like popular disturbances—no offence has been taken—very few instances have occurred of individual anger or ill usage. Of late years there has been a marked disposition to hear and to receive the Missionaries with respect.

"4. The chief success of Christian Missions has been in South India, where there are nearly 80,000 Christian Converts and many Native Preachers, and where large districts have been systematically traversed by itinerating Missionaries, but no public disturbance whatever has taken place; and these districts are amongst the most quiet in all India.

"5. It is therefore an extravagant supposition that the present Military revolt in North India has been occasioned by Missionary operations.

"6. Neither can it be supposed that the revolt has arisen from the apprehension that Government was giving its countenance to Missionaries.

"It may be asked, in what way has Government countenanced Missionaries? The only way has been by Grants in aid to Missionary Schools. But this was conceded a few years ago on the statistical fact that Missionary Schools had become so popular with the people that their scholars far outnumbered the scholars at Government Schools, where Christianity was excluded.

"The case of the late Santhal rebellion has an important bearing upon the present question. After a full investigation of the circumstances of this rebellion and of the most probable way of preventing a recurrence, the Government Officers of India on the spot ascertained that the influence of a single Missionary among the Santhals had been so manifestly peaceful, that they made overtures to the Church Missionary Society to establish Christian Schools amongst the Santhals, and have guaranteed the necessary expenses of such Schools.

"7. The present is a Military revolt, and the Sepoys have been as a class the least accessible to Missionary influence of all the inhabitants of India. They live in cantonments, and the Missionaries very seldom come in contact with them. And it may fairly be argued that had Missionary operations been directed to them the results would have been the same as amongst other classes—no offence or disturbance, but a gradual respect, as the character and message of Missionaries became known.

"8. The alleged occasion of the revolt has been the greased cartridges. It was supposed that Government wished thereby to make the Sepoys break caste—and so to make them Christians stealthily. Now this cause of offence is in its nature utterly opposed to Missionary operations. The Missionaries have ever acted openly, addressed the understanding, appealed to their sacred books. There is no breaking caste by listening to a Missionary, or arguing with a Missionary; the breaking of caste has always been the Convert's own deliberate act previously to his receiving baptism.

"9. As far as accounts have been received of the present lamentable outbreak, there has been no popular outcry against the Missionaries, nor any acts of violence specially perpetrated upon them, except in indiscriminate

rage against all Europeans. Where Native Regiments have been disbanded, as at Berhampore, there were Missionary Stations in the neighbourhood, but no injury or insult was offered. Missionary Stations are scattered over the Mofussil, often a single Missionary residing in the midst of the heathen, alone and unprotected, yet in no case has there been any threatening of danger.

“H. V.”

“NOTES ON THE ASSUMED CONNEXION OF THE MUTINY OF THE BENGAL SEPOYS WITH MISSIONARY EFFORTS IN INDIA.

“1. Has there appeared a single instance in the proceedings of the Mutineers of any reference to Missionaries or to Missionary proceedings?”

“2. Is it not the fact, that of all the Natives of India, the Sepoys have been most overlooked by Missionaries—the Sepoys having been, from obvious causes, unapproachable by them?”

“3. Of all places in the North-West provinces, Benares and Agra are the only considerable scenes of Missionary labour. At the former of these cities, with the most bigoted Hindoo population in existence, even with the mutiny of the Native troops, no outbreak of the population, among whom the Missionaries live and labour, took place. At the latter, the mutineers have been the most effectually restrained.

“So also at Lahore, at Peshawur, and at Umritsar, stations in the Punjab, where with active Missionary work going on, no murderous outbreak has occurred; and the people and local Sikh corps have all proved loyal.

“At Delhi, the only place where any Missionary has been killed, it was in the indiscriminate massacre of Europeans.

“4. The most successful scenes of Missionary labour in India are in the Southern parts of the Peninsula, where, both in the Company's territories and in Travancore, an independent Hindoo State, thousands of Converts have been made and are continually making. Throughout those parts the Native inhabitants and the troops are as tranquil as in England.

“5. In Bengal, the chief scenes of Missionary labour and of conversions are in the districts of Burdwan and Kishnaghur—but no disturbance has happened in either.

“6. It is notorious that no conversion of Sepoys has taken place, that none have been attempted, nor can it be shown, however pretended, that umbrage has been taken by the Sepoys on this ground.

“7. It is true that, from time to time, the Sepoys have attributed to Government an intention to force Christianity upon them—but upon what grounds?—Invariably, first, from the introduction of some ill-judged attempt to force upon them changes of some sort, *always of a purely military nature*, as alterations in dress, cartridges, and the like things, deemed to affect *caste*; or, second, from alterations in the pay, privileges, or customs of the Sepoys—but never from any act in any way whatever connected with Missionary proceedings.

“8. But the cry has always been in some people's mouths, that outbreaks among the Sepoys are connected with Missionary proceedings.

“It was so in the case of the Vellore mutiny—an event which occurred seven years before Protestant Missionaries were permitted to enter the Company's territories; without, in fact, a Protestant Missionary being at the time within many hundred miles of the place.

“In Thornton's history of the period is shown the absurdity of attributing that calamity to Missionaries or their proceedings. And in the present in-

stance, the public press of this country, with rare exceptions, have refrained from giving colour to such wholly unfounded insinuations ; while a portion of the press, the least likely to be favourably disposed to Missionary enterprise, thus states the question in the emphatic language of the ' Examiner :—

“ ‘ Missionary propagandism has been affirmed by some parties who were beating about for a reason to be the cause of the present mutiny, but for this there is obviously not a shadow of foundation. Catholic Missionaries have for 350 years been actively employed in the work of conversion, and Protestant Missionaries for at least eighty, without ever producing disturbance or revolt, or even complaint. The Mohammedans worked hard to convert, by circumcision and other unpleasant means, from the time of Mohammed of Ghuzni to that of Aurung Zeb, but excited thereby no insurrection. Almost in our own time Tippoo was a mighty propagandist, but incurred no insurrections on that account. The assertion, then, is too absurd for refutation.’

“ In corroboration of these views, let the private letters of persons of all classes, written from the scenes of the calamitous events that have taken place, be referred to. They are either wholly silent on the point, nothing having occurred to suggest the notion of any such thing—or they are positively contradictory of the notion, as in the following passage of a letter from Calcutta :—

“ ‘ It is pretended by some that Missions have caused the mischief, but this is utterly ridiculous. For consider, the 19th mutinied at Berhampore. Did they show the least ill-feeling to the Mission there ? When the 19th and 34th were disbanded, they might, with perfect ease, have destroyed the defenceless Missions at Serampore, Chinsurah, Burdwan, and Kishnaghur ; but they did not even threaten one of them.’

“ ‘ Had the movement been occasioned, in any degree, by the Missions, they would have felt the vengeance. But hitherto they are all unscathed, except at Delhi, where there was a general movement, as destructive to civilians and shopkeepers as to others.’

“ J. M. S.”

THE BISHOP OF KENTUCKY.

To the Editor of the Christian Observer.

THE Bishop of Kentucky has recently quitted this country on his return to his remote Diocese, where he is understood to be labouring, on the very scanty income which the Voluntary System provides even for its best ministers, to build up a Christian Church almost from its foundations. The bulk of the population in his Diocese are settlers, with a small colony of Negroes. It is among the latter alone that he can be regarded as a Missionary Bishop ; and even then, we have reason to believe, that the American hostility to black blood condemns him to work with tied-up hands.

The following letter, addressed to our venerable Primate, has, in some way or other, got into circulation ; and it presents so pleasing a view of a person who has commended himself, both by

his piety and his learning, talents and vigour, to many persons in this country, that I venture to deal with it as public property, and to send it to you. The Bishop, I have understood, proposed to himself, as a primary object in visiting the parent country, to bring really devout and earnest men of various classes into closer contact. And no doubt such contact might, as all pebbles are rubbed into a spherical form in the ocean, tend to rub away some of the angular points in men of opposite minds. But the differences between *High* and *Low Church* (as these classes are most inaccurately described) lie deep, and spread wide; and we believe that men will be best brought together by each labouring to draw closer to a common centre, in the Person of the Holy Master they love and serve. Drawing closer to Him, they will of necessity draw nearer to each other. Such coalitions, of course, cannot be forced, but they may be cultivated; and in whatever degree the Bishop, in his flying visit, endeavoured to bridge over the interval between the wise and good, the Church of Christ must be regarded as his debtor. I give the letter as it has reached me, without venturing to vouch for its authenticity:—

“Liverpool, July 29th, 1857.

“I fear that your Grace would not consider me dutiful to the relation which, as a poor Bishop of your vast Patriarchate, I had the presumption to claim, if, before returning to my far-distant Diocese, I did not make some report to your Grace of my experience and doings during my short sojourn in your peculiar Province. Permit me, then, to report my high gratification at all that I have seen and heard of the awakening of quite a new spirit of zeal, energy, and self-sacrifice in doing the work of the Church, and thus partially retrieving the sad mischief of long years of apathy and neglect. Under present auspices, I should have a very sanguine hope that two generations will not have passed away before the successors of your Grace shall preside over a Province in which separation from the dear old Church of England will be almost unknown. The good Lord hasten it in His time! But I have also my warmest gratitude to record for attentions shewn and benefits conferred, from your Grace down to the humblest Curate I have met with, as if I had borne credentials from the united dioceses of the whole of your Grace’s vast American Province. I have tried to show my sense of this kindness, by rendering sight-seeing, and all other objects of my visit, quite subservient to the far higher object of saying a good word, whenever invited, for Education and Missions, for Christ and His Church; my prayer all along being, that every Christian grace might be kindled to a warmer glow in my own bosom by my intercourse with England’s greatest and best men; and that, in return, I might be permitted to say some word which might tend to cement the hearts of the earnest, wise, and good, hitherto far too much estranged; and to strengthen the bonds which already unite the affections

of so many of the Bishops and Clergy of your Grace's world-wide Patriarehate! Renewing my expressions of veneration, affection, and gratitude to your Grace personally, and repeating the assurances that I shall never forget your kindness, or cease to pray for the long continuance of your valuable life, and of your invaluable services, I remain, Your Grace's true-hearted Suffragan,

"THE BISHOP OF KENTUCKY."

REVIEW OF NEW PUBLICATIONS.

The Life of the Rev. Robert Newton, D.D. By THOMAS JACKSON.

London: Published by John Mason, 14, City Road; sold at 66, Paternoster Row. 1855.

THE portrait and the historical painter differ considerably as to the amount of liberty they are permitted to indulge in, in the treatment of their respective subjects. The former must delineate the individual as he is; and although, by the exercise of a higher order of skill, he may throw over his work the charm of an unexpected interest, he is still pledged to the accurate and truthful delineation of the features and expression of the individual before him. The historical painter, on the other hand, is left to a more free exercise of his imagination, and is allowed to consult his own taste and judgment in the grouping of his figures, in the disposition of his draperies, and in the amount of ideal beauty which his genius may enable him to shed over the countenances and forms of those whom he introduces on his canvas. Now it strikes us, that in Biography and History, which, as productions of the pen, are respectively analogous to the portrait and the historical picture, a course precisely the reverse of this has been adopted by modern writers in this country. For whilst the Historian confines himself with scrupulous accuracy to the facts of the period which he describes, and never thinks himself at liberty to suppress what is true, any more than to suggest what is false,—the writer of biography, instead of copying faithfully from nature, aims rather at the delineation of an ideal beauty of character. This is the prevailing defect of our English biographies. They are not, for the most part, as we think, truthful and trustworthy. Indeed, if we collect into one view all the fine things a man ever said, and all the fine things he ever did, but make no clear reference to his mistakes and delinquencies, we must necessarily produce an unreal picture of his life. Against this fallacious method of proceeding with the characters of the departed we enter our earnest protest, as against something which,

whilst it renders the memoirs of good men less instructive, is unworthy of the truthful temper of our countrymen. We call not for romances, but for real and reliable records; for correct portraits, not flattering imaginations.

The memoir which we have placed at the head of this paper is subject to the reproach to which we have referred. Mr. Jackson, the biographer, certainly does not belong to the school of the Pre-Raphaelites, whose boast it is to "go to nature in all singleness of heart," to follow her closely, and to copy her faithfully, "rejecting nothing, selecting nothing, and scorning nothing." For after giving, as it appears to us, ample space to the labours, virtues, and triumphs of Robert Newton, he adds a summary to the same effect, and then winds up by saying that, if he had any faults, he had never been able to discover them, after an acquaintance of thirty years. A statement so unqualified compels us to express our regret at that extravagance of friendship, which is calculated to fill our minds with an uncomfortable suspicion of the correctness of the portraiture of an obviously good, and who seems, as regards his ministerial powers, something like a great man.

In referring to this defect we are not acting in the spirit of an iconoclast. We hope to be found prompt to discern and willing to acknowledge excellence wherever it is found. We approach the consideration of Robert Newton's life fully prepared to do justice to his sincere piety, his abundant labours, his distinguished talents as a preacher, his deserved popularity, his amiable manners. And if we withhold a portion of the praise somewhat profusely bestowed by Mr. Jackson, we hope to accord all the respect and admiration which Christian excellence has a right to expect from Christian Observers.

Robert Newton was born at Roxby, in the North Riding of Yorkshire, on September 8th, 1780. His parents, who were farmers, were persons of a sound and vigorous understanding, of considerable intelligence for their rank of life, and of real and consistent piety. Robert, their sixth child, manifested in his boyhood a fine sprightly disposition, and was distinguished for his bold and energetic character. He was sent to a village school, to learn reading, writing, and arithmetic, but was removed before he could well have attained the age of twelve years, the schoolmaster having been heard to declare that the lad knew all that he could teach him. After being employed for some time in working upon his father's farm, he was apprenticed to a grocer and draper at Stokesley; but the confinement of a shop neither accorded with his health, nor with the irrepressible desire which he cherished for a greater amount of muscular action. His spirits began to droop and his strength to fail. His kind and considerate master therefore gave up the indenture by which he was bound, and allowed him to return to his father's farm, where he found employment more congenial with his constitution and the habits which he had formed.

His parents were Wesleyans. In the years 1792 and 1793, the Rev. John Kershaw, a Methodist preacher, regularly visited Roxby, and was entertained upon these occasions by Mr. and Mrs. Newton. The preaching and conversation of this worthy man produced a deep impression upon the mind of the youth. He was awakened to a sense of the evil and danger of sin : he wept ; he prayed earnestly for pardoning mercy and the gift of a new heart. From this period, when he was about twelve years of age, to his eighteenth year, his mind appears to have been in a restless and variable state. At one time, he was inclined to entertain the infidel notions of Paine. At another, his youthful imagination fired with military ardour by the heart-stirring exploits of the war then raging, and by the invasion threatened against England by the revolutionary fury of France, he enrolled himself in a company of volunteers, and earnestly longed to enter the ranks of the regular army. From this purpose he was effectually restrained by the authority of his father.

At length, in the year 1798, his religious convictions fastened upon him with fresh power, and his whole soul was absorbed by an inexpressible desire of the mercy and favour of God. He was deeply convinced of sin ; he was filled with godly sorrow ; he mourned over the hardness of his heart. Those who knew him state that the profound dejection of his spirit was depicted in his countenance ; and he himself often declared that, for several weeks, he was as miserable as a man well can be who is not actually in perdition. From this depth of penitential sorrow he was at length raised, under the guidance and aid of the Holy Spirit, and the God of hope filled him with all joy and peace in believing.

When a magnet is struck with lightning, it has its poles reversed. The influence of the Holy Spirit is the spiritual electricity of heaven. Wherever this mighty agency is applied effectually to the heart, it produces more or less rapidly the most complete revolution of thought and action. The man becomes a new creation. The hopes, desires, and pursuits which before pointed with unvarying constancy to things below, now point with a like constancy to things above. This change was distinctly apparent in the life and conduct of Robert Newton. He shrank from sin ; he sought advancement in holiness ; he loved his God and Saviour ; he took pleasure in acts of religious worship, and in the duties of Christian obedience. The law of God was written on his heart ; and love became the animating motive of his life. The fruits of the Spirit,—those good works which spring out of a lively faith,—are the only real and unmistakeable evidences of Conversion. We judge by the effects produced, and not by the method or order of the Spirit's work in producing them. It is by no means essential that every true convert should pass through the same process of feeling as that described in the case of Robert Newton,—should experience the same gloom, anguish, and despondency. And we conceive that injury has been done to religion, and much perplexity in-

flicted on many truly religious persons by writers of different schools of theology, who have carefully drawn out a particular process of conversion, and have confidently and authoritatively demanded the correspondence of every case of conversion with this single type. There are diversities in human character ; and there are diversities in the Spirit's operations. And whilst we express our dissent from this narrow system, which exacts in every case the same steps and the same experience, we are as little disposed to accept as true an opinion, which finds unqualified favour in the eyes of Wesleyans, that every convert must speedily, and almost immediately after his conversion, arrive at the comfortable assurance of his acceptance with God, and be enabled to rejoice in a lively sense of his Saviour's love. The Wesleyans appear to us, as to this point, open to the taunt, that they speak as though men were to be "justified, not by faith, but by feeling."

The spiritual life in Robert Newton immediately manifested itself by activity in spiritual work. In 1798 he began to preach, and appears at once to have displayed considerable powers in his new vocation. In the following year he was recommended to the Methodist Conference as a candidate for the itinerant ministry, and was appointed to the Pocklington Circuit. At this time he had not fully completed the nineteenth year of his age. In the year 1800 he was appointed to the Howden Circuit ; and such was the esteem and confidence which, by his preaching and his conduct, he won for himself amongst the people of his charge, that, at the expiration of the customary two years allotted to a minister, the Conference, by a power which they lawfully possess, but which at that time they rarely exercised, directed that he should occupy the station during a third year.

Whilst employed in this Circuit, he entered into the marriage relation. The object of his choice was the daughter of Captain Nodes, who lived with her mother, then a widow, at Skelton Hall, near York. This lady appears to have been a person of great worth ; and by her diligent discharge of family duties, in some measure supplied the considerable defect in their domestic arrangements, rising out of her husband's frequent and long-continued absences from home.

In 1808 the Glasgow Circuit was placed under his ministerial superintendence. Here, as in all other places, his popularity was great ; crowds thronged to his chapel ; and he was heard with the deepest attention. And it is no insignificant testimony to his powers, that he attracted so large a body of intelligent hearers, though he preached five or six times a week to the same congregation, and that too in a country where preaching, as an art, has been studied with the utmost assiduity and success, and where the pulpits have been occupied, from time to time, by men of a high order of eloquence.

We beg to call the attention of the reader to this fact, as afford-

ing incontestable proof of the unusual endowments of Mr. Newton. He owed almost nothing to learning. He enjoyed but few and slender opportunities of receiving benefit from the forming hand of a regular and systematic education. When about eleven years of age he was removed from school and employed on a farm. Before he reached nineteen he was appointed to the duties of an itinerant preacher. That he took much pains with himself, and devoted every spare moment to the prosecution of his studies, there can, however, be no doubt. Speaking of his habits during his residence in the Howden Circuit, his biographer makes the following observations :—

“ Perhaps no man ever made a more marked and sensible improvement in theological knowledge, and in the power of expounding the great principles of revealed truth, so as to instruct and impress his congregations, than he did at this period of his life. His preaching retained an undiminished freshness and popularity. He proposed to himself a high standard of Christian and ministerial excellence, and spared no pains to realize all that his heart desired. As if he had foreknown that the time was hastening on when almost every day would be occupied in public service, he was, in these earlier years of his ministry, indefatigable in his application to study, especially with a direct reference to the duties of the pulpit, in which he was most anxious to excel.”

At Glasgow also he enjoyed, for the space of one year, the undoubted advantage of hearing the sermons of those eminent ministers, Dr. Balfour and Dr. Wardlaw ; and of attending the lectures of the Professors in the University on Divinity and Philosophy. But what was the amount of public service to which he was called, during the brief period which is represented as the only season of his life affording him any leisure or opportunity for the enlargement of his knowledge ? Before he went to Glasgow, we are told that “ on every week-day in the month, excepting one, he had a preaching appointment ;” and that, after his arrival in that city, “ he preached to the same people five or six times a week.” Where, then, could the time be found for laying in stores ? In ordinary cases, when we see a man called to preach so much, and compelled to study so little, we should be inclined to ask, in the significant language of one of our old divines,* “ What plenty of water can there be when the lead of the cistern is put all into the pipes ?—when those that should be gathering knowledge for themselves, spend it, like unthrifty heirs, upon others, as fast as they get it ?” But Mr. Newton was not an ordinary man ; and it is clear, that, notwithstanding the imperfect and deaultory nature of his education, he was always enabled, by his native powers of mind, his ready apprehension, and his retentive memory, to meet effectively the emergencies of the ministry in which he was engaged.

But whilst we make this admission, we shall be, perhaps, in some danger of over-estimating his endowments, unless we give a fair consideration to the fact, that his ministry was, in the broadest

* Bishop Hall.

sense of the word, itinerant. "According to the Minutes of the Conference," writes his Biographer, "Liverpool and Manchester divided between them twenty years of his public life; Salford occupied six; Stockport three, and Leeds six; so that he appears to have spent thirty-five years in five localities." But it must be borne in mind that his appointment to these Circuits was so managed, that the fifty-three years, over which his ministry extended, was distributed amongst sixteen congregations, so that the average duration of his residence with each was only between three and four years; and when to this it is added, that a large portion of almost every year of his public life was employed in preaching occasional sermons in different and distant parts of the empire, it would appear that the demands upon his intellectual powers, whatever may have been the strain upon his physical energies, need not to have been of a very exhausting character.

Upon his return from Glasgow, after having been successively stationed at Rotherham, Sheffield, Huddersfield, and Holmfirth, he was appointed to the London Circuit. Here he found the Liturgy of the Church of England used in most of the chapels in the forenoon of every Lord's-day. With this arrangement he gladly complied:—

"The Liturgy," says his Biographer, "recommended itself to his ear and his taste by the rhythm of its periods, and the force of its diction; and it recommended itself still more to his heart by the evangelical sentiments which it embodies, and the spirit of pure and elevated devotion with which it is pervaded. The comprehensiveness of its petitions in behalf of all classes of the human race, embracing every form of suffering humanity, gave expression to the expansive charity of his sanctified heart; and in the use of this 'form of sound words' he felt himself able, from Sabbath to Sabbath, to worship God 'in spirit and in truth.' At this period he contracted such a love for the Liturgy, that in future life it afforded him a sincere satisfaction to be appointed to Circuits where the people were accustomed to the use of it." (p. 76.)

In London his ministry was highly appreciated, and he now came to be regarded as one of the most powerful and successful preachers of his day. His reputation received continual accessions; and wherever he was appointed to preach, whether in town or country, his popularity was manifested by the large congregations which he invariably attracted. At this period of his life, also, he entered on his career as a speaker on the platform of public meetings,—a career which is described by those who knew him well, as both brilliant and effective.

As London did not agree with Mr. Newton's health, he was removed to Wakefield, where, in conjunction with other eminent Wesleyan Ministers, he exerted himself with much earnestness and success in the formation of Missionary Associations in the district. The movement which was then made speedily extended itself to other parts of the country, and communicated to the cause an impulse which to this day continues to be felt. It was every day becoming more apparent that there was one particular

kind of ministerial labour for which Mr. Newton was eminently qualified by his natural gifts, and for which he had been gradually trained and fitted by the habits of his ministry. The continual demands made upon him for sermons and speeches in all parts of the country; the universal acceptance which he met with; and the unusually large collections which he obtained, added to the fact that he possessed "a frame of adamant," as well as "a soul of fire," gradually led to the conviction that his post of usefulness was that of a minister at large,—a general servant of the whole Wesleyan Connexion,—an itinerant preacher in the most unqualified sense of the word. It is in this capacity, in which he acted as what is termed a general deputation for the Wesleyan cause in every part of Great Britain and Ireland, that we must view Mr. Newton, if we would estimate aright his powers and his achievements. This was his especial work; and so extensive were both his exertions and his success, that we can form no adequate conception of his services without giving in some detail an account of his labours in this particular field. The following observations will be sufficient to indicate the nature and extent of his operations:—

"He attended (we are told, in the year 1823) the Missionary Meetings at St. Austel on the 13th of March, and at Truro on the 14th; he preached at Gwennap on the 15th, and at Camborne and Penzance on the 16th; preached at Helstone, and attended the Anniversary there, on the 18th; preached at Tuckingmill, and attended the Redruth Anniversary, on the 19th; and with unabated ardour affectionately bestowed similar labours at Falmouth on the 20th, and at Bodmin on the 21st." (p. 103.) "On Monday last (he writes, just after his recovery from a serious and almost fatal attack of bilious fever) I went from hence to Burslem, where I preached for the Chapel-trust in the evening. From thence I went to Wednesbury the next day, where I spoke in the Missionary Meeting in the afternoon, and preached in the evening. From Wednesbury I went the next morning to Lichfield, preached at eleven o'clock, and spoke at the Missionary Meetings at half-past two and at half-past six. Yesterday I came from Lichfield to this place (Salford), a distance of seventy miles, preached and attended the Leaders' Meeting; and then united dinner, tea, and supper, in one hearty meal, at ten o'clock at night." (pp. 111, 112.) "All my friends tell me (he writes on the 7th of June) that I am killing myself. I have attended thirty-eight Missionary Meetings, and travelled about two thousand three hundred miles, since the middle of March." (p. 105.) "My letters of invitation have, for some time, averaged more than thirty a week." (p. 132.) "I preached in five counties last week, and eleven sermons; and yet I returned as well as I ever was in my life." (p. 172.) "His friend, Mr. Turner, of Derby, used from year to year to make him a present of a small interleaved almanack; and on the blank pages of these diminutive volumes, he inscribed the daily engagements which he had made with friends in particular places. Seventeen of these almanacks now lie before the writer of these pages, literally filled with the names of places, and presenting scarcely a vacant day, except Saturday, when he returned to what he calls his 'sweet home.'" (p. 129.)

These statements, which relate to different periods, and which might be multiplied almost indefinitely, are to be regarded only as affording specimens of the labours which this indefatigable

preacher undertook, year after year. The whole account may be briefly summed up in the words of the following passage from the Minutes of Conference:—"It is supposed that he travelled not less than six thousand miles a year, when transit was comparatively slow; and, in later years, some eight thousand miles; and he engaged in public services not less than twelve times a week, on an average."

At this point of our observations we feel bound to notice what appears to us the great defect, or rather the great calamity, of Mr. Newton's life,—his long periods of absence from his home, and the duties which devolved upon him as the father of a large family. This, it will be said, was a necessity of his position;—but it was a necessity which he voluntarily incurred, and the evils of which he seems to have used but few efforts to mitigate. It is perhaps scarcely a possibility that a very popular man should be a very domestic man. The evils of this continued absence were deeply and sensibly felt by Mrs. Newton, who seems, however, to have devoted herself earnestly to the care and education of her family, and to have done all in her power to supply her husband's lack of service in this department. Patient and uncomplaining as she was, she sometimes ventured to remonstrate with him upon this painful subject. To these remonstrances he replied, we are told, by reminding her "of the agreement into which she entered with him before their marriage, that she would never hinder him in his work, by requiring him to preach even one sermon less on her account:" an answer which might impose silence, but could scarcely afford satisfaction. A family of eight children, all educated at home, should have been regarded as a powerful plea for the relaxation of a bond into which their mother, in a season of enthusiasm and ignorance, had been betrayed.

May we be permitted here, in the peculiar post that we hold, to express a word of caution to those over-laboured servants of the Church or of the State, who, in their zealous devotion to their public work, are in some danger of forgetting or neglecting the calls of domestic duty? Surely to a Christian man it ought to be a painful reflection, that, whilst he is well known to all the world besides, he is a stranger to his own children. Our readers will remember how keenly Mr. Wilberforce felt upon this subject, and what a deep impression it made upon his mind, when, one of his children beginning to cry as he took him up, the nurse, in explanation of his timidity, said, "He always is afraid of strangers." Such a state of things he could not and did not suffer to continue. From that moment, he used every effort to mitigate the evil of his absence, and took great pains in so making his arrangements as to give him "an opportunity of becoming acquainted with his own children." If the practical wisdom of this conduct could be thought to require support, we shall find it sanctioned by the maxims and the practice of a great and good man. "While,"

says Sir Thomas More, "in pleading, in hearing, in deciding causes or composing differences, in waiting on some men about business, and on others out of respect, the greatest part of the day is spent on other men's affairs, the remainder of it must be given to my family at home; so that I can reserve no part of it to myself, that is, to study. I must talk with my wife, and chat with my children, and I have somewhat to say to my servants; for all these things I reckon as a part of my business, except a man will resolve to be a stranger at home; and with whomsoever either nature, chance, or choice has engaged a man in any commerce, he must endeavour to make himself as acceptable to those about him as he can."

But to return to our narrative. In the year 1839 the Centenary of Wesleyan Methodism was celebrated; and it was determined to hold Meetings in various parts of the United Kingdom, and to send forth chosen men as deputations; that, by the excitement of so important and interesting an occasion, the members of the Connexion might be augmented, and contributions raised for the support of Missionary and other charitable institutions. The subject of this Memoir could not fail to be found amongst the leaders of a movement, from which so many and great advantages were likely to arise to the community of which he was a member:—

"Many of these meetings were favoured with the presence and services of Mr. Newton. No man was better prepared to enter into the feelings of the people that were present; no man contributed more largely to render the meetings instructive and edifying; no man more thoroughly understood the real nature of Wesleyan Methodism, as a revival of religion in its happiness, vitality, and power; no man was more fully imbued with its spirit, or had done more to promote its advancement; no living man had witnessed its effects upon so wide a scale; and therefore no man had a juster title to exult in its triumphs. At the Manchester meeting, thanks were, with great propriety, tendered to him for his devout and animating counsel; and in the General Report of the Centenary Fund, it is truly said, that the celebration was aided by the Secretary of the Conference, who attended most of the central meetings, and by his warm-hearted appeals greatly promoted both the religious and pecuniary objects of the Centenary." (pp. 182, 183.)

We are now to behold Mr. Newton extending his labours to a more distant field, and engaged in service beyond the boundaries of the British Empire. Between the General Conference of the Wesleyan body in the United States of America, which meets once in four years, and the British Conference, a friendly intercourse is maintained by Representatives, who are alternately sent from one to the other. In the year 1823 Mr. Newton was invited to take upon him this service, and to act as the Representative of the British Conference. In the exercise of a wise discretion, he peremptorily declined to accede to the wishes of his brethren; urging that his family was large, and many of his children young, and that his frequent absence from home had already thrown upon

his wife as much care and responsibility as it was right that she should bear. In the year 1839, at the Centenary Conference, the same honour was again pressed upon his acceptance. Anxious to comply with the wishes of the Conference, but feeling that he had, for many years, and to no ordinary extent, taxed the forbearance of his wife, he determined not to undertake the mission unless she were a consenting party to the plan. Her answer was a sacrifice of her own feelings to his inclinations. Thus left at liberty, he set sail for the shores of the Western world. Our space will not permit us to describe his operations in America. His reception was enthusiastic in the extreme. His success was brilliant. His course was one continued and unbroken triumph. We give the following scene as a specimen of the extraordinary excitement which his preaching produced :—

“ For a time, the utmost stillness prevailed in the congregation : and as the discourse was addressed particularly to the ministers who formed the Conference, it might be expected that they would control their feelings, however strongly they might be excited. But, ere long, both they and the rest of the congregation were carried beyond all ordinary bounds. Their eyes were suffused with tears ; they sobbed and wept aloud ; they shouted for joy ; they clapped their hands ; while the Preacher, in strains the most eloquent and impressive, expatiated upon the great things which the Lord had done both for them and their fathers, and the innumerable and endless benefits and blessings that were secured to them by the promises of Him whose goodness and truth can never fail.” (p. 202.)

Upon his return to England, after an absence of three months, he resumed with unabated energy his usual course of public labour ; travelling during six days of the week as the willing servant of the entire Wesleyan body, and returning with strict punctuality on the Lord's-day to the duties of his own circuit. In order to enable him to adopt more freely and extensively this method of public service, the Conference still continued an indulgence which now for some time had been granted to him—the appointment of a junior minister to perform in his absence those pulpit and pastoral duties which must otherwise have been neglected. This course he was permitted to pursue with undecaying vigour, and with uninterrupted success, till the year 1848, when events occurred which exposed the whole Wesleyan body, and especially its leading ministers, to a season of unprecedented trial, and produced in the end results of the most disastrous kind. As the subject of this Memoir, whom we must henceforth call Dr. Newton, took a prominent part in the defence of “ Conference” on this occasion, we will describe the origin and progress of the struggle, with more brevity perhaps than suits its singular significance, but yet with as much fulness as our limited space will permit.

It is well known to our readers that John Wesley, during his life, acted as the autocrat of all the Wesleyans. He ruled with absolute sway. “ Do not mend our rules, but keep them,” was

the brief imperial rescript by which he quelled the movements of intermeddling subordinates. The power which fell from his dying hand devolved upon the Conference; and the polity, which before was an absolute monarchy, became now an aristocratic republic, in which the preachers appear as the nobles of the sect, and act as the ruling class. A government so absolute must needs be a strong government; and it is made still stronger by a carefully constructed system of discipline, which, combining the constant supervision of a French police with the keen introspection of a Romish confessional, enables the eye and hand of the ruling power to observe all the workings of the body, and to influence all its movements. Here was a vast amount of power. Without determining whether the Conference had contracted the common defect of most oligarchies—a hatred of all power but their own, we must be content to state the fact, that, about the year 1847, a secret but most formidable attack was organized and executed upon the whole Wesleyan system by certain ministers of the Connexion. It began by the issuing of a series of anonymous pamphlets, called “Fly Sheets.” These pamphlets, which were without a printer’s or a publisher’s name, and bore the post-marks of different towns, in order that no clue might be obtained to the authors, were filled with slanderous attacks upon the character and conduct of the most distinguished ministers of the Wesleyan Connexion, and especially upon the character and conduct of Dr. Newton. The Conference held at Liverpool in 1847 took these anonymous publications into consideration, and, by a formal and almost unanimous vote, declared them to be “wicked and slanderous.” But the evil continued, and increased to such a degree, that, in the Conference held at Hull in the following year, it was found difficult to conduct the ordinary business of the assembly. To arrest the evil by a decisive measure, it was determined that the men who were believed to be the authors of the mischief should be summoned to appear before their brethren, and that the question should be put to each of them, Whether or not he was concerned in the composition or circulation of the anonymous and defamatory pamphlets. The accused parties refused to answer; and, continuing to maintain a resolute silence, they were expelled from the body.

The act of expulsion was not the conclusion of the dispute, but rather the real opening of the war. The conflict which ensued was most serious. The movement party mustered their forces, attacked the governing body with all the energy of revolutionary violence, and by means of Public Meetings and the Press, convulsed the whole Wesleyan body from one end of the kingdom to the other. They took to themselves the style and title of Reformers, and demanded the concession of three special points, the most vital and important of which appears to us to be, the introduction of Lay Delegates into the Conference. In this emergency the Conference was true to itself; and, impelled by the infallible instinct of self-

preservation, or guided by the dictates of a sound discretion, they took up their position upon the strongest ground which they could possibly have selected. They made their stand upon the constitution of Wesleyan Methodism. They maintained that the Conference cannot consistently entertain any proposals which would be subversive of the fundamental principles of the constitution. "The Methodist constitution, in its essential principles, existed before the Conference itself had any legal existence; and was committed to that corporate body as a solemn trust, to be faithfully fulfilled and transmitted, unimpaired, through succeeding ages, to the remotest posterity."* They were clearly right in taking up this position. In the battle which followed, the Conference remained masters of the field; but their opponents, in retiring, carried with them a large body of seceders. The result was disastrous; but Wesley and Methodism were saved. The wedge had forced its way into the fissures of the rock, and brought down huge masses from its sides; but the rock itself stood firm. In all the proceedings upon this memorable occasion, Dr. Newton took a prominent and decided part. His character and motives had been assailed with singular bitterness of vituperation by the anonymous Pamphleteers; but he was in no way moved to swerve, by a single step, from what he believed to be the path of duty. He stood by the Conference in its hour of peril with unwavering constancy; and materially aided the counsels of his brethren in this perilous emergency by his practical wisdom, his calm judgment, and his steadfastness of purpose.

It is difficult to quit this part of our subject without turning a passing glance upon the demand still nearer home for the revival of Convocation, which is now raised in such urgent and imploring terms by certain members of our Church. We are not insensible to the wants of the Church. We are not blind to its dangers. And we sincerely hope that the practical wisdom of our rulers may be able to supply to the Church a Synod of some kind for the managing of her own internal concerns; and in so doing, at once grant liberty of action, and lay down the limits within which that action shall be circumscribed. But to the revival of Convocation, with its present constitution of imperfect representation and of undefined powers, we look with the most unfeigned apprehension. That the greatest caution is required in this matter will appear from considering the history of those Christian communities amongst us, which have enjoyed the supposed advantages of Synodical action. The Church of Scotland has its General Assembly, but, in spite of the General Assembly, that Church has been rent by a schism unparalleled in the ecclesiastical history of the last three centuries. The Wesleyan body has its Conference, and yet, six years after the death of Wesley, five thousand members seceded at once from the Society; and the controversy which arose ten years

* *The Wesleyan Vindicator* for 1850, p. 18.

ago about the "Fly Sheets," has split up a large proportion of the congregations of Wesleyans into two hostile and irreconcilable portions. In the Church of England, on the contrary, whose Convocation is dead, or acts only by a kind of galvanic life, a controversy has raged for years,—a controversy not touching merely some modification of the method of government, but a controversy which enters into the very heart and essence of religion,—and yet, during the whole course of the conflict, the Church has continually grown in strength and efficiency. The storm indeed has scattered a bough here and there, but it has left the trunk and the main branches uninjured. If a Convocation of ecclesiastics, uncontrolled or uninfluenced by a large infusion of the lay element, had existed, would it not have brought down the lightning, and thus have torn the whole tree into atoms?

At the period of the struggle to which we have just referred, Dr. Newton was still labouring with much of his accustomed vigour and success. But a year or two later, symptoms of declining health began to manifest themselves, and in the year 1852 the strength of his fine constitution was so much broken, that he found it necessary to retire from the full duty of the ministry. About the same time Dr. Bunting, the friend and coadjutor of Dr. Newton, and, as he has been called, the "Chancellor of the Methodist Exchequer," in many great and successful enterprises of Christian benevolence, was compelled, by similar circumstances, to take the same step. No sooner was this fact made known than the great body of the Wesleyan Methodists felt that two such men, in retiring from the public service, ought to receive such a substantial proof of public respect, as would materially contribute to their comfort during the remaining years of life. With this view it was determined that a fund should be raised sufficient to secure to each of them an annuity for life, and that this fund should be denominated "The Testimonial Fund."

"The project was no sooner laid before the Methodists generally, than it met with a hearty response; so that the fund was collected with comparative ease. England, as was fitting, supplied the bulk; Scotland sent its contingent; Wales contributed; Ireland excellently helped; the Channel Islands were represented; France was found in the list; the East and West Indies did not withhold their aid; South Australia was early associated with the effort; and even Shetland added to the amount." (p. 325.)

The bounty so well deserved and so cordially bestowed, Dr. Newton was not destined long to enjoy. At the end of two years from the grant of his annuity the shadow of death fell upon his path. On Tuesday, April 25th, 1854, he was seized with paralysis. For five days he bore with exemplary patience, and with entire submission to the will of God, the sufferings of expiring nature, and then, with a heart full of faith and hope, he fell asleep in Jesus.

In closing this brief account of the history and character of Dr.

Newton, we beg to draw attention, by a few observations, to two points which have especially fixed themselves on our mind. One of these is the popularity of Dr. Newton. It was remarkable both for its extent and its intensity. It underwent no change except by increase. He was equally acceptable at home and abroad, in his own circuit, and in the places which he visited for occasional services. Whenever it was known that he was to preach or speak, hundreds crowded to hear him. Nor was he less in favour with his brethren in the Ministry than with the general Wesleyan body. He was the Judah of his sect; the lips of all his brethren praised him. In proof of this we may state, that four times he was raised to the highest of Wesleyan honours, the Presidency of the Conference; and that nineteen times he was called to the responsible office of its Secretary. So that, whilst the common people heard him gladly, the Priests and Scribes of his denomination held him in high and honourable esteem. And this universal favour was not the fruit of any base and unworthy artifices, but was fairly won. Once or twice, indeed, this popularity suffered a brief and partial eclipse. But the interruption was highly to his honour. Upon two occasions, independently of the matter of the "Fly Sheets," he was called to deal with a delinquent Minister, and to suspend him from his ministerial functions. In both these cases, though he was clearly acting in discharge of his duty, he was met with the most public and undisguised manifestations of hatred and opposition; he was hooted and hissed in the streets; he was assailed with scurrilous language; he was pestered with anonymous letters, some of which loaded him with all kinds of abuse, whilst others threatened him with personal violence. And in the judicial trial, which in the latter of the two cases took place, his character was treated with the bitterest sarcasm and invective by the opposing counsel, and he was made to feel the unmitigated weight of Sir Charles Wetherell's vituperative eloquence. But all this Dr. Newton, strong in the consciousness of his rectitude, endured with singular equanimity, and exhibited a calmness and moderation of temper, which contrasted strongly with the clamorous violence of his opponents. But these were only passing clouds; they speedily dispersed, and the sun shone forth again with augmented warmth and splendour. We have referred the more especially to this topic, because our observation of Dr. Newton's and other similar cases has convinced us, that no man can attain to a true and trustworthy popularity, who is not ready and willing, at the call of duty and principle, to sacrifice his favour to the million, and sternly to resist their impetuous will. No idol will be worshipped who consents to become the slave of the worshippers. If popularity may at first be won by the exhibition of attractive qualities, it can be perpetuated only by the exhibition of courage and stout-heartedness, in fighting the battles of truth and honesty.

Another point of much interest in the history of Dr. Newton, and that on which much of his popularity rested, was his power of speech. This, if we may judge from the effects which generally followed his addresses both from the pulpit and the platform, must have been distinguished by no ordinary degree of strength and fervour. His style seems to have been simple even to severity. He indulged in no finely-turned sentences; he aimed at no lofty metaphors; he sought to throw over his subject none of the rainbow-coloured hues of a brilliant imagination. Casting away all needless ornament, he seemed to have no other object in view than to impart to the minds of his hearers the grand truths of the Gospel,—assailing them by strong thoughts expressed in strong language. So that, though often careless and turgid, and not always free from violations of taste, he rarely failed to be rapid, fervid, nervous, and convincing. This character of his eloquence we collect both from observations in this Memoir, and from general report.

It has been, perhaps justly, asserted that the printed discourses of highly popular preachers are often little better than feeble and common-place productions. The few brief specimens which are given in this Memoir of the addresses of Dr. Newton, form no striking exception to this rule, and certainly might have been uttered by most ordinary men of ordinary education. And though it may be true, that even the published Sermons of Dr. Newton supply examples both of ardent thought and of vigorous language, we must always bear in mind that the mere sermon or speech, as it meets the eye in the printed page, affords a most inadequate criterion whereby to judge of the real powers of the speaker. There enters into the composition of the real orator so much which is merely physical and corporal, that what is said of the poet, that he must be the child of nature rather than the pupil of art, is as emphatically true of the orator. Hear upon this subject the language of one who scarcely owns a superior in the illustrious art of eloquence. After making mention of certain high endowments of the mind, the gifts of Nature, as necessary to the formation of a great orator, Cicero proceeds in the following words:—"Et si quis est, qui hæc putet arte accipi posse, quod falsum est, . . . quid de illis dicet, quæ certe cum ipso homine nascuntur? linguæ solutio, vocis sonus, latera, vires, conformatio quædam et figura totius oris et corporis? Neque hæc ita dico, ut ars aliquid limare non possit; (neque enim ignoro, et, quæ bona sint, fieri meliora posse doctrina, et quæ non optima, aliquo modo acui tamen et corrigi posse) sed sunt quidam aut ita lingua hæsitantes, aut ita voce absoni, aut ita vultu, motuque corporis, vasti atque agrestes, ut, etiamsi ingeniis atque arte valeant, tamen in oratorum numerum venire non possint. Sunt autem quidam ita in iisdem rebus habiles, ita naturæ muneribus ornati, ut non nati, sed aliqua Deo

ficts esse videantur.”* Now it happens, that by all these corporeal endowments,—these physical gifts of Nature,—which Cicero reckons as so essential to the formation of an orator, Dr. Newton was more than usually distinguished. His figure was tall and well proportioned; his countenance good; his mien erect, and his whole appearance commanding. And as regards the voice, that wonderful instrument of supreme power in speech, an American critic says of Dr. Newton,—“Nothing can prevent the listeners from admiring the richness of his voice, whose every word is music, and whose lower tones especially we have never heard surpassed.” With all these external and physical accomplishments, it would be strange if sermons like Dr. Newton’s, well weighted with solid thought and Scriptural truth, did not draw large congregations, and win a very general admiration.

We have already hinted at one of the defects of the volume before us; and we think it also defective in this respect: that whilst it gives us a full and extended detail of the outward life,—the labours and achievements of Dr. Newton,—it favours us with but few glimpses of the working of his mind, and of the development of the life of God in his soul. He was too prosperous a man to have many struggles with adverse circumstances; and perhaps he was too busy a man to have much time to devote to the inspection of his own spiritual state. And herein we lose that which, of all other things, constitutes the source of the most profound interest in the history of any human being. For with whatever amount of admiration we may follow the brilliant course of the accomplished and successful orator, it is the struggles and inward experiences of the man,—the temptations and trials, the sufferings and sorrows of conflicting humanity, which come home to ourselves, and teach the lessons of deepest interest to the soul. We may not have the powers and capacities of other men, but we have the same nature, and with it the same inward struggles and necessities. In these respects every man is a mirror to another. “As face answereth to face in water, so the heart of man to man.”

How difficult it is to close a biography such as this, without expressing a hope, that, especially the old-fashioned Methodists—such Methodists as John Wesley delighted to choose and organize in the earlier days of his mission—may see their way to seek, in the bosom of the Mother Church, that rest of soul and satisfaction of conscience, which they do not appear likely to find amidst the perturbations of a disorganized camp.

* Cicero de Orat. i. 25. The words which follow would form an appropriate motto for a sermon cover. They are highly suggestive. “Magnum quoddam

est onus atque munus, suscipere atque profiteri, se esse, omnibus silentibus, unum, maximis de rebus, magno in conventu hominum, audiendum.”

Ember Hours. By the Rev. W. E. HEYGATE, M.A. London : Masters. 1857.

WE entirely sympathize with the avowed purpose of this little volume; and its evident genuineness, and the earnestness of its tone satisfy us that the Author has that object deeply at heart. His design is to help his "younger brethren, priests and deacons in the Church of England," "to be more able ministers of the New Testament" than he considers himself to have been. If he be of another "school" than our own, we are not the less willing to sit at his feet as scholars; or, as caterers for others, to gather from his lessons such instruction as we may judge to be valuable always, or necessary for these times. It is good to survey such a subject from various points of view. There is danger, when we fail to do so, of our over-estimating the importance of some things; and still more, of our wholly omitting to notice others.

The Author's topics are interesting, his treatment of them is intelligent; his aim high and beneficent; his faults it will be our duty to notice when we come upon them. His counsels are often valuable, and we transfer many of them hopefully to our pages.

He begins with Introductory Remarks, and then proceeds to deliver his thoughts under six heads, distributed into as many chapters, on—1. Study. 2. Detail with Persons. 3. Detail with Things. 4. Tone. 5. Scrutiny. 6. Perseverance.

The introductory remarks are a little unfortunate. The Author, after making such allowance as he thinks right, and after remembering that there is much temptation to exaggerate present evils, shows that he entertains a gloomy view of the times. He evidently does not feel, with ourselves, that, notwithstanding the activity and the amount of evil, which may well make a Christian's heart often very sad, these days are, besides being our appointed days, the best that our eyes can rest upon, when they survey the history of Christ's Church from the first century until now.

We scarcely learn from himself whether he rejoices or mourns when he contemplates the fact, that "there was never less worldly encouragement to men to enter Holy Orders, nor to be diligent in discharging the duties consequent on them, since the reign of Elizabeth, than at present." (p. vi.) It is a truth; but it is quite another question whether it is an evil. The abolition of pluralities is surely an unmixed good. Even already it has almost annihilated the monstrous evil of non-residence. If the endowments of bishoprics and chapters have been reduced, and the number of canonries diminished (points on the merits of which good men may differ in judgment), yet without doubt the money has not been abstracted from the Church, and has been well employed in making further provision for the spiritual wants of the people.

CHRIST. OBSERV. No. 237.

4 I

A lugubrious sentence follows immediately upon that which we have now quoted.

"The secular prizes are daily diminishing, and those who hold with these pages will scarcely get one of them, unless the world, in the Church and outside it, make some strange mistake, as Henry II. did when he appointed his Chancellor Primate. A man who would walk in the old paths must make up his mind that, whithersoever they lead him, they will not lead him to honours and riches in this world, but will probably keep him at the foot of the mountain all the days of his life." (p. vi.)

This sentence might provoke a great deal of remark. Its smooth words are intensely severe, and not a little unjust. As a matter of fact, those who "hold with" Mr. Heygate's pages are not all to be found in obscure situations, nor in places destitute of emolument. The "world, in the Church and outside it," is much more likely to be with them in the long run, than with those who hold with our own pages. Patronage has not been wont to throw its temptations in our way; and if there be now a turn of the scale in our favour, there are no reliable grounds for reckoning on its continuance, though there are strong reasons for watchfulness and prayer, lest the novel situation in which the Evangelical Clergy are placed prove a snare and hinderance to the man of God. But undoubtedly, "the world in the Church and outside it" has hitherto almost proscribed the class of appointments to which the Author would take exception; and we can only attribute the change which has occurred to the overruling providence of God, and to the happy circumstance that men who are not of the world are at present possessed of some measure of influence with those who have mitres and other badges of honour at their disposal.

We must be permitted to question the wisdom and the accuracy of the insinuation, broadly expressed, that the highest places in the Church are at the disposal of "the world, in the Church and outside it." Political arrangements are perfectly conceivable, and even probable, under which the Author's friends would become highly influential in ecclesiastical affairs, and even hold the chief patronage in the Church,—and then, at least, he would be sorry to have provided others with such language, for the depreciation of their appointments. We regret, however, as much as the Author, that the world has so great power in these matters.

But the words thus employed provoke and justify further comment. "The world outside the Church," and all things "outside the Church," are certainly in great disfavour with the party to which Mr. Heygate belongs,—and probably there is no love lost between them. But it is impossible to associate even a little with the upper classes, or to hear anything of the ways of fashionable life, without perceiving that "the world within" the Church has its chief abode under roofs of a certain character, and which are in favour with Mr. Heygate. Surely Mr. Aitken's reproofs and lamentations prepare us to see this without surprise! As for what

is said of the "old paths," we are tempted to ask, Which do you mean?—for we believe that the few men whose elevation has caused his tears to flow, and has drawn out these moans and sobs, were found in older paths than his old ones, even the oldest paths of scriptural faith, built upon the teaching of Christ and of His Apostles.

There follows a paragraph on the discouragements encountered by "the Clergy who cling to the old faith of Christendom." Without touching the latter vague expression, we must say that the whole passage would have been substantially true, had it related to the cold and hostile treatment of Whitfield and Rowland Hill, forced out of the Church, and of the men who were barely endured within her pale,—the great instruments of a most blessed religious revival amongst us,—and of their successors in the work, to this day. If ecclesiastical superiors are here censured, you have but to think of certain dioceses, and the words are as applicable now. But if the discouragements be not those which consist of episcopal frowns and reproofs, and snares and pitfalls, but those of manifested feelings in society, surely the Author is aware that even the extravagances of those who would preach, not Christ, but the sacraments, are more blandly heard than the faithful setting forth of Christ and His Gospel, and the putting the holy sacraments in their proper place; and that where any struggle is to be anticipated, they and the world are friends enough to act together.

The sentence to which we refer may not chance to come under the reader's eye in any other way than by our quotation; and therefore, having said so much upon it, we introduce it as it stands:—

"But this is not all. The Clergy who cling to the old faith of Christendom meet with discouragements in the discharge of their duty, enough to damp any man's zeal, to break any man's spirit, to exhaust any man's patience, and to destroy any man's faith and hope,—I say *man's*, for they who trust not in themselves, but in the Head of the Church,—read, write, preach, pray, minister for Him, and in Him, and by Him, do still, in spite of all their griefs and disappointments, endure; are not damped; nor broken; nor lose faith; nay even retain hope, a faint hope of better things below, and bright and glowing hope of a crown above." (p. vi.)

When we think of the trials which the Author's friends really have to endure, and of the great encouragements which they receive from the rich and the fashionable and the literary, we think that, instead of enlisting sympathy or exciting pity, he does them the injustice of placing them in a somewhat contemptible light. It would have been well if so much of the introduction had been lost on its way to the printer. The Author's tears are more worthily bestowed on the preference given by many of the Clergy to scientific and literary pursuits over theological study,—on the "dangerous, if not heretical," views which they can put forth without rebuke,—and on the timidity and inconstancy, owing to which "a heterodox charge from a Bishop," or "a wrong

decision in a court of law," issues in secession from our communion.

He then looks to the brighter side of hope (of hope, however, for his own particular section of the Church); but we cannot follow him without devoting to those few introductory pages more attention than either our space or inclination would afford.

One consideration only we would submit to our readers. Mr. Heygate refers to the Corinthians as men "who could criticise and disparage the great Apostle of the Gentiles, as much as our newspapers now do their Bishops." (p. xi.) Mr. Heygate perhaps means "our newspapers" to be emphatic, and refers to the contemptuous tone and anarchical spirit, so often and painfully discernible in the organs of his own party, against the bishops who are not favourable to their views.

The Introductory Remarks, and the chapter on Study, have been the parts of this book in which we have found the least satisfaction. In the remaining chapters the Author is less pugnacious, and less doleful, more cheerful, and more profitable as a counsellor.

The chapter on *Study* opens with a lamentation over the prevalent neglect of that duty on the part of the Clergy. He speaks of them as "not ignorant of the general subjects of good education, not ignorant of classics, or mathematics, or history at large, or the physical sciences;"—but, "as a body," ignorant "of their own proper subjects, theology, ecclesiastical history, things pertaining to worship, and to guidance of conscience." (p. 3.)

Alas! this is too true. Would that the Bible were more diligently studied in the original languages, and with critical accuracy; and that the other subjects mentioned were more thoroughly and generally mastered!

The chapter proceeds to contrast the neglect of study, by the Clergy of the present day, with the opposite habits of "the divines of the seventeenth century," attributing the constancy of the latter in adhering to the communion of the Church, in spite of many motives for secession, to the knowledge which they had gained by patient study. On the other hand, he traces the secessions in the present day, of so many men of his own party, to a want of knowledge, attributable to a neglect of study. Referring to the former, he says,—“One account of the steadfastness of these men is their deep learning, and their studious character.” (p. 13.) Admitting, in answer to an anticipated objection, that the lost friends included the most studious, he still denies that in that respect they were on a par with the great men of the seventeenth century.

For ourselves, we must declare that, while we deplore the fact that study in mature age is most rare, and that disastrous consequences threaten us from that want of learning, we must go deeper than this in pursuit of the causes of these later secessions, and of those more distant instances of constancy.

From this region of conjecture and speculation we pass with pleasure into that of duty and experience. We agree with our Author, that those who recognise the duty of being more studious,—of being students,—yet need wisdom to choose "both the subject and manner" of their reading. With him, too, we deprecate that to which the characteristic snares of this age allure us all,—desultory reading.

With him, moreover, we say, and we cannot say it too earnestly,—

"First, far first, come the Holy Scriptures, and the studies which lead to the knowledge of the same." (p. 14.)

But, being companions thus far, we are constrained immediately to diverge from the road on which he is travelling. The Author begins forthwith to neutralize his goodly position:—

"But the Scriptures, like God's other means of grace, yield waters which retain or lose their clearness according to the condition and nature of the conduits through which we seek to derive them." (p. 14.)

Now, in the case of certain divinely appointed "means of grace"—the holy sacraments,—what are the conduits, and how does all this apply? Surely metaphors ought to elucidate, instead of obscuring, the subject which they are brought in to illustrate.

As regards the Holy Scriptures, the Author speaks for himself, and, if we understand him (of which we are not sure), he shuts the book which he had laid so wide open; for he seems to require perfection of knowledge, freedom from error, or, by inference, an infallible guide, in every case in which he would give license to search the Scriptures. But perhaps we misunderstand him, and therefore he shall speak for himself.

"If Scripture undevoutly approached cannot produce devotion, so neither can it teach truth to those who mar it with human error in its transit from the page to the mind." (p. 14.)

Either this is a mere truism, or it says that if a man be in error on any point, the Scriptures cannot lead him out of his error,—or that a man ignorant on one point cannot attain to knowledge on another. To us, in any construction of the sentence which we can discover, it appears to deny that the Scriptures are able to make us wise unto salvation, or that they will be a lamp to our feet and a light to our paths,—unless we have light already. If the necessity of illuminating grace were intended, our own views would be here set forth. But such does not seem to be the meaning of the words.

We are not yet out of the mist. "In simple translation, the doctrinal error of the reader continually produces the most palpable violation of grammar; and mere classical scholarship will never obtain the literal sense of the Scripture, and still less its mind." (p. 15.)

It is obvious that this obscure sentence is intended to lay a foundation for the doctrine of tradition; and we are not surprised

to find it presently pronounced to be an unhappiness of the present day, that it is not generally admitted "that we are absolutely bound not to substitute any other interpretation" of a particular passage, "which shall contradict the doctrine of primitive times." By "primitive times," we do not here understand him to mean the times of the Apostles, or of inspiration; for the Author's argument, as it advances, shows that he uses the word "primitive" in a vague or a comparative sense, not strictly and positively.

But study is his subject; he recommends the preacher to acquaint himself familiarly with Chrysostom, Augustine, Bernard, and "such chief singers in Israel." (p. 19.) Thus would he have the supplies of the mind and the heart constantly replenished.

"But there is another motive for study, scarcely less weighty than those stated already. It is not only that many of our ministrations are exhaustive of the matter within us, that by talking, teaching, preaching, we let out our waters of knowledge, but that those ministrations are morally exhausting as well. The process is wearying morally, as well as physically. Too many have touched our garments, because we are men; we must go touch His garment, Who is all Truth, to replenish our poverty. This is done by many acts of devotion, and amongst them by study, by 'reading of the Holy Scriptures, and such studies as help to the knowledge of the same.' Our pitcher is empty; we must go to the Fountain." (p. 21.)

This is a weighty sentence, and we accept it thankfully, as most appropriate to these times. The Clergy are not only to study, in order to qualify themselves to teach others, but they are to seek instruction and aids to devotion for their own minds and hearts, that they may prosper spiritually, and be in health. St. Ambrose, Gregory, Thomas à Kempis, and "the great Bishop Wilson," here come in to his aid, in effective and beautiful quotations.

The second Chapter brings us to the important subject of *Detail with Persons*, and for much that it contains we are deeply thankful. The Author opens the case by pointing to the close individual bonds which subsist, and which ought to be recognised by the Pastor, as between him and his flock. The Good Shepherd knew His sheep, and called them by *name*. St. Paul, at Ephesus, taught from house to house, and ceased not to warn *every one*, night and day, with tears. And in the Church of England, those who are to be ordained to the holy function of the Ministry are exhorted never to cease their labour, care, and diligence, until they have done all that lieth in them to bring *all* such as are or shall be committed to their charge unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among us either for error in religion, or for viciousness in life.

To these words of the *Form and Manner of Ordering of Priests*, it is impossible to give full and definite force, without almost overwhelming a thoughtful mind with awe. And the Author's remark upon them serves to add to their solemnity:—

"Now almost every thing human is against our endeavouring to discharge this duty, or in succeeding if we make the attempt." (p. 23.)

He refers to the difficulty of this branch of the work, the time it must necessarily consume, and the reluctance of the people to be thus dealt with, as the great obstacles. He evidently contemplates a greater amount of interference with the parishioners, and a more distinct individual guidance of them, than the terms of the Ordination Service require;—more, also, than we think would be profitable. He speaks disparagingly of the way in which individual responsibility is maintained in this matter, and of the people being left pretty much to apply principles for themselves. And herein he appears to us to be guilty of an oversight; for there cannot surely be anything more distinct, either in our Blessed Lord's discourses, or in the teaching of His Apostles, than the responsibility of each individual person for holding the truth, and living in righteousness, and for searching for himself, with a view of ascertaining that truth, and of knowing that way of righteousness.

Nevertheless we admit that it is easy to look upon this individual responsibility in a way which might discountenance, or restrain, or even omit, that grappling with men's consciences in private,—that bringing of the Word to bear upon particular states of the heart or habits of life, by the minister alone, which are amongst the means which ought to be employed for the furtherance of the faith, the fostering of godliness, and the repression of sin. We therefore ask our readers to hearken to Mr. Heygate, even though they may perceive that he goes much beyond what they and we should regard as the right measure of individual pastoral direction.

After saying that "every thing tempts us to treat the people *en masse*, even as they desire," he thus proceeds:—

"They wish it in the pride of their own strength, and we wish it through timidity and infirmity. Hence the generalizing treatment which prevails. Hence sermons to weariness, tracts to contempt. Hence Bible Classes, Confirmation Classes, comfortable ministrations to the dying whilst their bed is surrounded with friends. All receive one medicine, as if all were sick of one disease. Sinners are comforted, penitents frightened." (p. 25.)

It must not be supposed that we assent to these charges as generally true, or that we have nothing to say in refutation of them, because we now pass them by in silence. He goes on,—

"Nothing is known of the private habits of the parishioner; how often he prays; whether he prays at all; whether he reads his Bible or whether he does not; whether he communicates in guilt, and eats and drinks his own damnation, or whether he partakes unto eternal life; whether he holds the Catholic faith, or is a heretic; whether he indulges in private sins destructive to the soul, not knowing their enormity; whether he retains the sinful gain, or restores; whether he is at enmity, or in charity; whether he wars wisely with his sins, or through want of counsel fails, or does not war at all. I believe that most of this evil arises from our entire disuse of Confession, our neglect of that free and moderate use of this spiritual medicine which harmonizes with the general spirit and teaching of our Church; and therefore it is not to be laid to our charge, if we do what we can to remedy the evil.

But whatever view other persons may take of the cause of the disease, and the cure for it, surely none will be found to question the magnitude of the malady, nor to assert that our present spiritual relation to our people is adequate, at all meets their needs, or fulfils the obligations which the example of the good Shepherd has laid upon us." (p. 26.)

It is difficult, in a sentence or two, to deal with this suggestive paragraph. We quote it, because we desire to draw more attention to this particular branch of ministerial work,—the faithful private intercourse, on the state of the soul, between the minister and his people. But we believe that this is a work in which our most godly pastors are already constantly employed. We reject the censure upon sermons and Bible classes as untrue, in the sweeping sense in which it is delivered. And we are sure that the points on which it is said that "nothing is known," are known to great numbers of those to whom that defect is imputed. As for confession, we object to this private intercourse between the shepherd and the sheep being described by a word which bears another meaning, and which points to formal exercises which have never been prevalent without being abused. But with our Author, we say, "With God's grace let us do what we can." He gives good advice with regard to the ministry amongst children, that the Clergy should ascertain their character and habits, which may be done at the schools, and in parochial visits and rambles. We must let him speak for himself as to the advantages resulting from these efforts:—

"Knowing the faults of children, we can watch over them, and let them see that we do so. We can speak to them special words, and endeavour to help them in their difficulties, and to break down, or keep down, any barrier between them and us. When any great fault is committed, a ready excuse is offered for very close intercourse." (p. 26.)

But we are glad to observe that he sees the need of caution here. We are, we may almost say, tremblingly alive to the risk of tempting children to put on the appearance of being better than they are, or of feeling more than they really feel. He says,—

"Certainly great care will be needed, not to try a child's truthfulness; not to put tempting questions; and to avoid marring the simplicity and unconsciousness of the child's character. It would be better to underdo our work here, than to overdo it. [Yes.] A child's religion should have nothing subjective in it. [We wholly demur to this.] The care of a child's conscience is properly the office of parents, and, when they fail, of its teachers. [Is it to have no care of its own?] That care should be vigilant, but scarcely perceived. [Good.] But still there are matters which must come before us; and when we have once been brought into personal intercourse with a child's inner nature, we should win its confidence if we can, and retain it." (p. 26.)

The school days being over, night schools are recommended; the loan of books also, and various associations for keeping up the connexion between the shepherd and the young of his flock. But we should also "see boys and girls privately from time to time, although but for a few minutes; we should ascertain whether they keep up their prayers and resist their temptations; and as much

more as they are willing to confide to us without being pressed." (p. 27.)

Then comes Confirmation; and we agree with him, that while knowledge is important, and must be inquired into, the preparation for that solemn step in life ought to be principally moral:—

"Surely we ought to know whether they who seek the spiritual arms are really combatants, or are putting on heavenly armour for a worldly pomp, [awkward language,] a mere procession along the broad road. We ought to know whether our candidates pray, and what, and in what manner; whether in bed or on their knees; whether once a day or twice; whether their prayers are a reality, and are made to express their desire for help against this sin, and for pardon for that; whether they are doing their plain duty at home; whether they are spending the season of preparation aright; whether they avoid temptations, or allow the laughter of fools to obliterate all our labours as fast as we speak." (p. 28.)

He recommends an invitation to confession, where there are gross sins. So also he desires to promote a probing of the consciences of those who are preparing for their first communion. But, he adds:—

"After this point, I do not feel at liberty to go any further. We of England have, I think, no right, even were it advisable, to urge our people to confess, except at such times, and in the case of great sins." (p. 29.)

But he maintains that "those who have once opened their hearts to us, whether before Confirmation, or Communion, or at some solemn season of affliction, personal or ecclesiastical [as Lent] are thenceforth our special cure, ours in a manner which they were not before, and never should cease to be." (p. 29.) For them, he recommends "loving and cautious and tender inquiry, from time to time," as to the state of the heart and life.

The individual treatment of the ignorant and ungodly is the next subject to which the Author addresses himself in this chapter; then he takes the minister into the family, to deal with its duties, joys, and sorrows; then he conducts him to the sick-bed, and urges him to faithfulness. Were it not that long quotations in reviews are commonly distasteful, we would here gladly transfer the whole of what is said to our own pages, assured that our clerical readers would all find something to reprove them usefully, or to arouse them to new efforts, as we have found much for ourselves. We refer to the valuable paragraphs from page 29 to 40.

Detail with things, is the subject of the Third Chapter. We can but mention the chief points on which he wishes to fix attention. These are the fabric of the Church, and all its furniture,—the churchyard,—the officials,—church-music,—systematic preaching,—a parochial journal,—and the minister's own example and manner. That there are here words and thoughts belonging to a particular "school," does not prevent our saying that much of the counsel is wise and weighty.

What he says of "details relating to ourselves" is peculiarly

valuable. He introduces it with the remark, that "there should be no spots upon that mirror of the Gospel which we ought to be to our people." (p. 45.) He presses the importance of our tone of conversation, of our manner, our tastes, our actions. He urges that the law of love should rule us. "Before this principle, I submit," he says, "will yield, quit the field, and pass from sight, without argument, or attempt at self-defence, dancing, and balls, and sporting, and all fashion in dress." (p. 46.) He refers to our promises that we will strive to make our families wholesome patterns for the people to follow, and he asks for unworldliness and simplicity in our homes, and in all their inhabitants.

Tone occupies the Fourth Chapter:—

"In the last chapter we considered the importance of outward things, as expressive of inward character; but the prime matter is, that there should be something to express." (p. 49.)

We shall quote three or four detached and telling sentences:—

"Manner expresses character. It is because character produces manner. Our inward man will tell its tale. Whether we will or no, our conversation, lesser actions, and manner, will be a transparency to our moral condition, and by them we preach well or ill, preach heaven or the world. If we would have the expression right, we must right that character which expresses itself." (p. 49.)

"Consistency, reality, ever-present principle, shining through the person in whom they dwell, and making themselves perceptible, have more weight than many arguments, than much preaching." (p. 50.)

"Does it not rest on a great fact, that habitual goodness is the greatest virtue; that a man may be a hero at a pinch; may do a single brave, generous, disinterested, kind deed? But not every one can so govern himself day by day, as always, in word and deed, in tone and expression, to be courteous, thoughtful, modest, loving; which, indeed, is nothing else than so to live and so to be; to be thus courteous, thoughtful, modest, and loving." (p. 50.)

"Whatever, then, tends to nourish and to keep alive in us a spirit of devotion, tempers of thoughtfulness, deadness to the world, discernment of the unseen, sympathy, gentleness, awe, religious calmness—is to be sought by us with persevering earnestness. Whatever tends to diminish these tempers and spiritual powers is, with the like earnestness, to be shunned, and fled from with fear and dislike. Whatever tends to secularize, chill, deaden, harden, lower our tone of mind, is to be avoided as a ministerial temptation, as an offence against our vows, such as mixing ourselves up in the pomps and vanities of the world, would be against those which we made at our Baptism." (p. 52.)

On this principle, he counsels the Minister of Christ to avoid entangling himself in those secular occupations of which the laity ought to relieve him, in order that he may give himself continually to prayer, and to the ministry of the word.

He enlarges on the great danger to which the Clergy are exposed, of being drawn into a general conformity with the spirit of the time,—and the need of extreme caution and watchfulness and prayer; uncovering, as he proceeds, many of the snares which lie lurking in their path.

We close this Chapter with a feeling that this transcript of the mind of one of another school has been highly profitable to us, and that it is worthy of being remembered and acted upon.

Scrutiny, or the "examination of our parochial work and of ourselves," comes next under consideration, and has the Fifth Chapter appropriated to it. The Author recommends, besides strict self-inspection, a frequent survey of the whole parochial work, and a particular scrutiny, in detail, of its several branches.

Here, somewhat out of place, we encounter a protest, not of the shortest, against the number of our sermons. To get rid of one Sunday sermon, if it might be done without offence, would be a great gain, in the Author's estimation; but we might perhaps contrive to "oust" the afternoon sermon once a month, or shorten it by the adoption of catechizing;—which latter mode of teaching we, too, should wish to see more generally adopted, where the church is favourably constructed for it, and where the clergyman has an aptness for that ministry. The week-day sermon, he being the adviser, will be firmly refused. And yet is not preaching an ordinance of God, on which great honour has been put, and to which a special blessing is promised? Turning over these pages somewhat briskly, lest we should be tempted to stop and criticise them, our hand rests again when it comes to the proper subject of the Chapter.

The Ember Seasons are recommended to be used as times of special reflection, which—

"Do not suffer us to go on long in our mistakes and neglects, if we properly use them; if we give ourselves in them to retirement and prayer, and to earnest endeavours to make our service more acceptable to Him who made us His shepherds, by becoming better Pastors to the sheep for whom He shed His own blood. None of these seasons should pass without our reading through the Ordination Service, in solemn examination of self. It were best to do this on our knees, and as before the seat of the Judge, confessing and bewailing our sins as we see them; and though it be grievous to see our sins and our failures, yet happy are we, in comparison with those who shall perceive their neglects, for the first time, by the brightness of Christ's coming, when tears cannot quench the thirst, nor cool the flames of the lost." (p. 68.)

Other aids to self-knowledge here recommended are, the review of former vows and resolutions, the record of failures in our note-books, and such "heart-piercing books" as Herbert's "Priest to the Temple," and Bishop Wilson's "Sacra Privata." "Besides, there is the counsel of friends," (p. 69,) which may "deliver us from the misfortune of retarding the purpose and effect of our principles by our personal failings." (p. 71.) He advises the Pastor, after the example which he gives of George Herbert, to select the church as a place for secret humiliation, prayers, and vows, where every thing that meets the eye is suggestive of the Pastor's ministrations, and of the wants of those amongst whom he ministers.

On the last Chapter, on *Perseverance*, our words must be few. It

is disappointing. You would expect that the Minister of Christ, perhaps discouraged at seeing how little fruit his labours have produced, and certainly dissatisfied with himself, would have been reminded that the battle is the Lord's, would have been counselled still to go on confessing and preaching Christ, would have been referred to the perseverance of his Great Master and Saviour, or to the steadfastness of Paul, who, whether accepted of man or not, determined to know nothing amongst the people save Jesus Christ and Him crucified; or would have been cheered by the promise, "Be thou faithful unto death, and I will give thee a crown of life." You would be prepared to see the promises of the Comforter drawn out for his encouragement and consolation, and the assurances that he shall never be left or forsaken, but that the Lord will stand by him to the end. But if such were your expectation, what would be your sinking of heart on finding the Minister encouraged to persevere in an ecclesiastical system, and encouraged by such examples as that of Thomas-a-Becket!

There is some better promise at the beginning. "We must not be surprised at making slow progress in our parishes, and at times none. Is it not so with ourselves?" (p. 76.) But we must be firm and brave, though, at the same time, prudent. Services, "more than anything else, test our resolution and patience." (p. 78.) "The only lawful ground for not maintaining them with constancy is the want of physical strength." (p. 80.)

The Author again raises our hopes. He seems to ponder on the real trials of the Pastor. "We may toil," he says, "for purposes which we shall not live to accomplish; nay, which there seems little hope of being accomplished at all." (p. 81.) He explains that there may come fruit where we thought there could be none; and that in other cases "there will be consolation, but not satisfaction." (p. 82.) We may hold our ground, which, "in a fluctuating age like this," is, perhaps, "an exceeding great success." (p. 82.) Then reference is made to the Christian warfare, and to the exhortations, Eph. vi., and to the "need of such thoughts," since "the experience of the Christian Priest is very different from the hopes of the Deacon." (p. 82.)

But this latter sentence draws out a paragraph which shows that the drift of all this is to provide encouragement for the perseverance of a particular school in a system—a system which once expected, not without boasting, to pervade the Church, and which is here confessed to have now no such prospect before it:—

"It is precisely the first part of this train of thought which is so exquisitely painful to those who have shared the Catholic movement in the Church of England from the first, or nearly so. They remember what they once hoped and had reason to expect, when truth was new and bright [!]; and many hearts were open to receive it; and a compact company of brethren preached it; and fresh facts were disinterred continually from the ruins of the past; and generous youth embraced the ancient faith with all its heart. And now, if we cling to these past thoughts, it is enough to break our hearts

to remember whom we have lost ; and what scandals have given offence, and what prejudices have opposed the truth, what grievous error has become more definite and confirmed from resisting the truth ; what contempt has been poured upon the very principle of the Church ; what suspicions, and persecutions, and depressions, prevent the progress of reform." (p. 83.)

But he sees a brighter side of the case, believing that—

"Much has been conceded and done, from the force of the very principles which have been resisted, and in conformity to truths which have been denied." (p. 83.)

And here come in a few seasonable words for the Minister who mourns over disappointed hopes, when he meditates on the spiritual state of his parish :—

"So it will be with the parish as well as with the Church at large. Good will result, although not as we once hoped, nor all we hoped. There is matter for tears and smiles. Although much fruit do not appear at one time, yet there will have been many autumns before we too are gathered in. (?) Here a soul will have been kept pure, and there one will have been reclaimed and cleansed by repentance." (p. 83.)

This is not the language we should have used ; and it seems to us strange to omit reference to the cleansing efficacy of the blood of Christ, when speaking of the recovery of the penitent.

He proceeds :—

"The sum of all these preserved ones, or reclaimed, is the fruit of our labours, under God, our joy, and hope, and crown of rejoicing. As with the Church, so with parishes, . . . and we, although our parishes are at any one time far from what we could wish, may have, in those that are fallen asleep, with those in whom we now take pleasure, and those who directly and indirectly shall hereafter bear fruit through our planting and watering,—may have a goodly congregation to present hereafter,—'I and the children whom Thou hast given me.' " (pp. 83, 84.)

With a quotation so true, and so seasonable for many a brother in the Ministry, who is wrongly murmuring that he has spent his strength in vain, we take leave of this Author, not following him into the application of these remarks to the particular section of the Church with which his sympathies are bound up. We believe, and gladly acknowledge, that he is a man of God. His book has been useful to us, and we trust it may prove so to our readers. Its claim, that all pastors should be devoted to their work, and watch jealously against every thing that would distract them from it, we would gladly echo and re-echo through the length and breadth of the land ; and we are willing to believe that if, in his pages, there is so little reference made to salvation through faith in Christ, and to the work of the Spirit in converting, renewing, sustaining, and supporting the soul, the reason would not be found in his undervaluing, much less in his disputing, those blessed truths, which make the Gospel to be a revelation of glad tidings to fallen man.

Sermons and Essays by the Rev. Henry Raikes, late Chancellor of the Diocese of Chester. London: Hatchard.

THERE is but one drawback to the satisfaction with which we enter on the review of this volume, which is, that almost all praise of the Author seems to be praise of ourselves. Chancellor Raikes was so steady a friend and contributor to the "Christian Observer," and his spirit was so identified with its whole character, that he and ourselves seem to be one. It would be monstrous, however, if such a fact were to stay the hand of honest criticism; and if only we are able to vindicate our judgment by a reference to his works, no one can have a right to complain. In this course we have the authority of the Editor of the volume before us; who, though he is supposed to be the distinguished person to whom Mr. Raikes was mainly indebted for his important position in the Church, has not suffered the possible charge of a blind partiality to silence the voice of just commendation. In the brief Preface he employs the following language:—

"It might be said of Mr. Raikes, that he possessed, in an eminent degree, the qualities of humility, of courtesy, of charity, of piety;—that he was adorned with an unusual faculty of clothing just and original sentiments in the choicest words;—that he was never satisfied with the point which he had reached either in spiritual or intellectual attainments, but was ever pressing onwards, and mounting upwards;—that he joined to entire confidence in his own religious views, the most conciliatory toleration of those which differed from him." (p. iv.)

In an "Obituary," to be found in the January Number of 1855, it was our endeavour also to do justice both to the literary and the moral qualifications of Mr. Raikes; and we are tempted to restate the opinion there expressed, that "the Church, in the death of Chancellor Raikes, has sustained no common loss. Perhaps few men of his day combined more various excellences,—superior scholarship, ready invention, eloquence of a touching and engaging character, sound sense, exquisite refinement, and above all, a spirit of piety, deep, fervent, enlarged, tolerant." These are high praises, but they are thoroughly deserved, and we cannot but think that the spirit and power of some of the extracts we hope to give may be sufficient to justify them.

The volume before us is made up, successively, of—Sermons—Lectures on the Principles of the Church of England—Occasional papers communicated to the "Christian Observer"—Lectures delivered at the Mechanics' Institute, Chester—Tales of the Patriarchs—Miscellaneous remarks. We may find occasion to make some extracts from almost the whole of these departments.

The Sermons are five in number, and are reprinted from a volume published in 1842, consisting of "Sermons preached at Chester Cathedral," and published with the view of attracting more general

consideration to the requirements of the Ministry, and the consequences involved in the way in which it is discharged. The Author, in referring to the subjects, gives utterance to sentiments in which all must concur :—

“ ‘ The experience of every day strengthens and extends the conviction, that the hopes of the country, and all that may be supposed to depend upon those hopes, rest on the character of the Clergy. They are set apart by ordination, for the purpose of forming, of directing, of influencing the public mind ; of impressing a Christian character and a Christian tone, on all that is said, and done, and thought, throughout the land. They are to be to the community what conscience is to man. They are to be the examples, as well as the teachers of the people ; and by the lives they lead, as well as by the truths they utter and maintain, they are to raise the standard of general practice and general knowledge ; and thus living, and thus teaching, they are to be the light of the world ; they are to be the salt of the earth. The efforts which have been made, and which still are being made, for multiplying the means of improvement : the building and endowing of Churches ; the raising of Schools ; the dispersion of the Holy Scriptures : important as they are as means of good, will not be, alone and in themselves, effectual to the end proposed. In every case, the efficiency of these means is in proportion to the zeal, the intelligence, the piety of the individual who administers the trust ; and according as God bestows the gift which qualifies man for the ministerial office, the bounty of those who supply the means is gratified by the results which follow, or overwhelmed by unexpected disappointment.’ ” (pp. 1, 2.)

The discourses are respectively on—The Ministry an Embassy from God—The Knowledge, Motives, Holiness, Meekness, needed in the Ministry—and, The Unity of the Church of Christ.

The analysis of the first of these Sermons—on the Minister as the ambassador of God—will serve to show something of their general character. The Minister is an “ *ambassador* ” for Christ. That simple fact gives the Ministry its true position and dignity. All other circumstances are adventitious. It may be equally exercised in a palace, a prison, a pulpit ; before kings or before beggars. He is an “ *ambassador*,” not to peaceful, loyal, loving subjects, but to rebels, who have cast off their allegiance to the King of kings. And this fact gives the whole character to his ministry. To the penitent subjects of his Monarch he will address one style of language ; to the obstinate rebel another. In the discharge of his holy office, he will seek especially to display the whole mind of his holy Master ; and especially to carry out His design of reconciliation—the grand purpose of God. Let the reader take the following extract, on the last of these topics, as a specimen of the Author’s general manner of preaching :—

“ For this is the last particular in the Christian Minister’s case, to which I wish to call your attention. He is an ambassador for Christ ; he feels that a ministry of reconciliation is committed to him ; he feels that he is commissioned to convey terms of peace to those who are living in a state of alienation and rebellion. But at the same time he feels, that he is by nature one of that very multitude of rebels whom he is now to endeavour to awaken to a sense of their duty, and to bring back to their allegiance to God. Originally he was like all those whom he addresses : averse from the truth ;

alienated from God ; in heart and in spirit, at least, a rebel, just like them. The grace of God which arrested him in his course, which opened his eyes, and brought him to the knowledge of the truth, has not made such a change in his nature as to render him insensible to the weaknesses and difficulties which press upon his brethren that are in the flesh. He comes to them, therefore, as the ambassador of Christ. He comes with credentials of his office, with the highest claims to respect and to regard. He speaks as though God did beseech them by him ; but he also comes as one of themselves, as a man sent to men, as a sinner sent to sinners, and as such he comes with meekness, with humility, and with love. Having been taken prisoner by the Sovereign he had offended, and having found mercy ; having seen His goodness, having tasted His bounty, having felt His compassion, he is now sent forth to tell to his brother rebels the character of the Sovereign against whom they are arrayed, and to win them back to their allegiance by the treatment he can say he has experienced. Now, he a sinner, but an awakened sinner, a converted sinner, a sinner who has found pardon and peace in believing, he comes to those sinners who are as yet neither awakened nor converted. To them he comes to treat of a peace which they have never known, of blessings to which they are strangers. To them he comes, an ambassador indeed for Christ, but an ambassador taken from among themselves. Not lifted above sympathy with those whom he addresses by an angelic purity in his nature ; but like a brother weeping for those errors in his brother, which he is commissioned to condemn as though they were his own. Not commanding with authority, but beseeching with love ; not delivering a message as to the reception of which he is careless : but pouring out his heart in supplication to those whom he addresses, pleading with the disobedient, bearing with the rebellious, condescending to every humiliation, being made all things to all men, so that he may by all means save some." (p. 14.)

We do not know that the other four of these Sermons sufficiently differ from the first to demand any particular notice. They are characterized rather by breadth of view and charity of spirit, by a quiet earnestness and by Scriptural accuracy, than by anything of unusual power in argument or language. But every thing is clearly and logically stated, and the general style has a sort of purity and elevation which it is more easy to commend than to reach.

The Sermon on the "motive" needed in the Ministry, has the following passage, which is valuable as exhibiting the one moving force which is competent to set in action the machinery by which souls are to be drawn from the world to the service of God.

"Thus then, my brethren, you see at once the principle of the Christian ministry and the rule of its practice. Love for Christ, love for Him who loved us and washed us from our sins in his own blood, is the principle of the office ; and love for the souls of men, a desire to exercise that love which we feel for Christ in behalf of those for whom Christ died, is the rule of ministerial practice. Do not separate the one from the other ; nor imagine that one can continue to exist, or can be indulged in safety, if distinct from the other, and independent of the other. Never forget that love for Christ must be the principle which is to give life to your ministrations ; but do not imagine that that principle can continue to be felt long, or can retain its sound and healthy character, if it be not exercised in daily and hourly labours for the sheep of His flock.

"You may find those sheep in the charges to which you are severally called, alienated from the life of God through the ignorance that is in them.

You may find them, like lost sheep, 'scattered over distant hills, become meat to every beast of the field.' This may be the state of things that will meet you; and overwhelmed by the difficulties of the prospect which is before you, you may be tempted to dismiss from your thoughts a multitude which it seems impossible to reclaim. But even in that dispersion, there are His sheep. Even there, are there sheep which the Good Shepherd knows, whom He considers as His own, whom He has promised to give you, and whom He has charged you to feed and to provide for.

"Your way, for a time, may be beset with hardships which do not seem to belong to it. 'Briars and thorns may be with thee, and thou mayest dwell among scorpions.' The objects of your care may seem sunk below the feelings of regard. You may think that it is impossible to awaken for such as these, hard hearted, contemptuous, and unpitiful as they seem, that feeling of interest which is usually named as the motive for ministerial exertion. Let them be what they may; but do not you forget, that it was for them Christ died. For them, such as they seem to be, your Lord and Master did not scorn to die; and from them He can raise up children to Abraham. For them, He resigned all the glories of heaven; for them, He endured all the sufferings of the cross; and for them, He pleads to you at present. It is to them He points, then, when you talk of love unutterable, and devotedness of feeling; it is to them He points, and says, 'Feed my lambs—feed my sheep.'"

The Fourth Sermon—on Holiness—is eminently characteristic of the writer; and lays open the true secret of his own success in the Ministry. This statement especially refers to the "meekness" of spirit so strongly demanded in the sacred office. We believe it is impossible to measure the extent of the evils inflicted on the interests of religion by the self-will and the spirit of contradiction too often exhibited in committees and other religious assemblies. Among the astonishing anomalies in human nature is the amalgamation, often to be seen, of so much gold with so much dross in the same mind—high principles and wretched tempers—the angel's head and the dragon's tail. It was against this that Mr. Raikes protested equally by his writings and his practice.

The Sermon on the "Unity of the Church of Christ," was preached at St. Bride's Church, Liverpool, in 1839. The text is that noble passage in John xvii., which teaches us that no measure of unity short of that of the "Father" with "the Son of God" will satisfy the demands of the Gospel. We give the following powerful passage, as both of much value, and especially characteristic of the writer:—

"But the difficulty which occurs at present, is no novel or unusual thing. It has existed from the beginning. It forms the substance of Ecclesiastical history; and it will occupy the Church's mind, until the Church, enlightened by the Spirit of God, and purified by that Spirit which enlightens, shall come to understand the nature of the unity spoken of, and the degree in which it may be accomplished upon earth. At present, the unity which is promised in the text seems little better than a vision, which floats before our eyes; which we grasp at eagerly, but which continually eludes our touch; and which seems intended, as an emblem of a better and more perfect state of things, to raise our minds and our affections above the things of earth, and to draw them to the presence of God, and to the realities of Heaven. But it was not so from the beginning. There was a period when it did exist;

and though that period was short, it was sweet ; and so sweet was the remembrance, so bright the vision which then was manifested, that from that day to the present, the Church has been engaged in seeking its return ; and the powers that be, all the authorities of men, have been agreed in endeavouring to promote and to secure it.

"There was a period, I say, when it did exist. And when? What, we may ask, was that auspicious moment, which witnessed this manifestation? Was it when Emperors issued their decrees, and commanded men to receive the faith of their Sovereign, or to take the consequences in confiscation and imprisonment, in bonds or death? Or was it when a self-elected representative of the Church endeavoured to combine union with force ; and with the horns of a lamb and the voice of a dragon, came forth to deceive the world, and to build unity of faith on universal ignorance? No! It was when one upper chamber was sufficient to hold the infant Church. When the number of names together was about one hundred and twenty, and when they were all with one accord in one place. Then it was that unity did exist, and they were all one. It existed still, when, under the Apostles' preaching, there were added unto them about three thousand souls ; 'when,' as we read, 'they continued stedfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayer.' It lasted longer. It continued still, when the number of the men was about five thousand ; when we read again, 'that the multitude of them that believed were of one heart and of one soul : neither said any of them, that ought of the things which he possessed was his own ; but they had all things common.'

"Must we add, that clouds began to rise, and this form of unity was darkened ; when, as the number of the disciples was increased, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations?

"We may admit that the root of bitterness which then began to spring up, was checked by the Apostles' wisdom and the Apostles' power, and the unity of the Church was for a time prolonged. But the nature of the soil was shown by the weeds which it produced ; and it did not require a prophet's eye to discern, that self-love would begin to work when the love of many waxed cold ; and that while men slept, Satan would be sowing tares, even in the precincts of the Church.

"It is painful, therefore, to trace, even in the history of the Apostles, the progress of this spirit of dissension. It is painful to see Peter led away by the errors of the Judaizing Christians ; and Paul obliged to withstand him to his face. It is painful to hear of contention rising up between Paul and Barnabas ; and to see those who had been companions in labour, taking different courses. It is painful to hear of the divisions amounting to rebellion in the Church of Corinth ; of the errors into which they, and the Galatians, and even the Thessalonians, fell. And it is still more painful to see that beautiful vision of unity in the Church, which was manifested at Jerusalem, melting away by degrees, and vanishing as the heat of the day advanced.

"But still we are compelled to feel, that so far as Scripture history extends, unity prevailed in the Church during the Apostles' time. If there was any difference in doctrine, it was at once reproofed by the Holy Spirit, and denounced as error. If there was any difference in practice, it was modified by Apostolic authority, and restrained from schismatic excess. If there were irregular feelings ; if there was pride, which needed reproof ; or a corrupt nature, which coveted evil things ; or vanity, which assumed a place which was inconsistent with Christian order ; the Apostles possessed the means of correcting the offender, and of checking the offence. Absent in body, but present in spirit, they exercised over all the Churches which were committed to their care, a power and an authority which it was not safe to resist. 'The weapons of our warfare,' said St. Paul to the refractory Corinthians, 'are not carnal, but mighty, through God, to the pulling down

of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God; and bringing into captivity every thought to the obedience of Christ; and having in a readiness to avenge all disobedience.' 'What will ye?' he said to them: 'Shall I come unto you with a rod, or in love, and in the spirit of meekness?' And while the histories of Ananias and Sapphira, of the sorcerer Elymas, of Hymeneus and Alexander, were fresh in the memory of men, they must have felt that it was at their peril that they resisted the authority which governed and presided in the Church." (pp. 87—90.)

Well may the Church sigh over the remembrance of days that are gone, of which we have the records in its own precious annals. From that period to this, the deficient unity of the Church has been one of the chief bars to progress and usefulness. And we may safely say, that there is no evil so great—except, perhaps, that of the forced unity of the Church of Rome, or the hollow unity of Indifference and Latitudinarianism. These are of wide growth; and wretched are the masses who congregate under the shade of them.

We next come to three "Lectures" on the "Principles of the Church of England," which were delivered in 1851, in virtue of an engagement of Mr. Raikes to take part in some controversial Lectures on the subject of Popery. The province which he chose for himself was to act on the defensive, and to stand forth as the champion of our Reformed communion; alleging as his reason, that, as in old times the ancient men were left at home to defend the city whilst the young went out to war, it better suited his own age to be employed in building up the walls and strengthening the defences of our Zion, than in wielding the arms of controversy and assault. These Lectures appear to us to compress into a small space all the leading facts and reasonings on the subjects of "the Rule of *Faith*—of *Interpretation*—of *Worship*. We think the Lecture on the rule of "Interpretation" especially valuable. We know of no case in which an ambitious desire to invest the Church with exclusive and infallible authority has issued in the distortion of truth to a greater extent, than in the misinterpretation of the expression in Article XX. of our Church Articles, as to the Church being "the Witness and Keeper of Holy Writ;" as though this language conferred on the Church (what Church?) the authority to put its own meaning on the language of Scripture. What un-biassed mind can doubt that the Church is a "witness" of the Scriptures only as it bears "witness" to their existence, authority, value, and power among true believers in all times and places. Grant the right of unquestioned interpretation, and it matters little what the book may be.

The volume brings us next to "Occasional Papers communicated to the 'Christian Observer' from the year 1850 to 1854;" and we are tempted, as persons may possess our own volumes who are not able to possess themselves of this, to give the list of those Articles which they may have read and admired in ignorance of the Author.

The headings of the successive communications are,—“Gallio in the East,” (February, 1850);—“What is Life?” (May, 1850);—“The Phenomena of the Day,” (February, 1852);—“Charity Account,” (March, 1852);—“Has Evangelical Religion any Affinity with Romanism?” (April, 1852);—“Idolatry the Real Character of Popery,” (March, 1853);—“The Conduct of the Jansenists,” (June, 1853);—“Meditation as a part of Religion,” (September, 1853);—“The Family that Jesus loved,” (December, 1853);—“On the Present Position of the Clergy in Social Life,” (February, 1854). We call the attention of the Church to these Essays, and without hesitation assert that they would find it difficult to discover, from the hand of any one man, as many “Essays” showing as much invention, thought, sound logic, and good writing. Some critics may say, “What so easy as an Essay?” We answer, “What so difficult?” And if our dictum is disputed, we beg our antagonist instantly to put the matter to the test by trying what he can hammer out on his own anvil. The “Essays” in the “Christian Observer” are its “*experimenta crucis*,” and the Editor has often groaned under the burden of them. It is, no doubt, easy enough to retail stale thoughts in stale words; but new matter in new words is another thing.

The last of these communications to the “Christian Observer,” on the “Condition of the Clergy in Social Life,” may be profitably studied by those for whom it is mainly intended. Mr. Raikes dwells on the possible depreciation of the Clergy in public regard, especially from the increased estimate of wealth, and the progress of literature, among the laity; and he earnestly presses on them the duty of rising to that true dignity of character which will make even poverty respectable, and to that level in literature which may keep them above the masses around them. The poverty of the seceding Clergy in the wretched days of Charles II., exposed them to no reproach; and the theological learning of some of them, attested by gigantic folios, shows that the best men of the age were among the most learned. Who could look down on the Henrys, the Owens, Charnocks, Howes, of those ages of royal persecution?

We have now arrived at the only part of Mr. Raikes's writings to which we were previously strangers, and with which we confess ourselves to be more struck than, perhaps, with any to which we before had access. We mean his “Lectures, delivered at the Mechanics' Institute, Chester.” The first is “On Political Economy as taught by the Bible;” two are “On Population;” and one is “On Science and Revelation;” and we cannot hesitate to speak of them as capital of their kind; not, perhaps, as bringing forward a great amount of matter any longer new to the world, but matter comparatively new at the time of their delivery; and as presenting old truths in a clear, popular, and interesting form.

The first Lecture, “On Political Economy as taught by the

Bible," has perhaps more of novelty than the rest. Adam Smith might have been tempted to render a little more respect to the Sacred Scriptures, if he had been happy enough to discover that they, to a large extent, anticipated many of his own maxims in his own favourite line of thought and inquiry. Many persons are familiar with the reported dialogue between the cold-hearted Sceptic and Bishop Horne;—"I cannot bear you Christians, you all look so melancholy whenever *I* see you," says the Sceptic. "No doubt, they do—on all such *occasions*," replies the Bishop, "for what Christian could see you without both looking and feeling melancholy?"

Adam Smith, however, was a better economist than a Christian; and Mr. Raikes has largely profited from his labours. But he has also sought to add to their value, by showing to what an extent the law of morals and of private and social life, as laid down in the Old and New Testament, would promote that "wealth of nations" which is the great topic of Political Economy. We are tempted to extract liberally from this Lecture. The following history of the Science of Political Economy may interest our readers:—

"Among those which are called the mixed sciences, there is no one which of late years has engaged more of public attention, than that which is known by the name of Political Economy. It was natural, that a science which professed to treat of the common good, should be a subject of common interest. But when, in addition to its intrinsic value and bearing on the common welfare, it was seen that its doctrines were expressed in the common language of society; that, unlike the demonstrative and experimental sciences, its proofs were intelligible to those who had passed through no other instruction than the commerce of the world; and that its illustrations were drawn from topics with which all were familiar,—it was obvious, that many would be ready to speak, where all thought themselves capable of judging; and that every man would consider himself competent to form an opinion, where the matter seemed open to his own experience or impressions. This facility in the subject has not, however, contributed to the progress of the science. In the multitude of counsellors there may be wisdom, but in the multitude of judges there is confusion. Questions, which were considered by all as being within their cognizance, were surrendered in this case to the judgment of the many. Philosophy withdrew from the Market and the Exchange, and left men to learn wisdom by their own experience. Under that teaching, truth made its way slowly and gradually; and men reluctantly admitted as axioms the doctrines which offended their prejudices, or contradicted their previous practice. But long before the principles of the sciences were explained, and its character as a science recognised, we find that efforts were made to give dignity to the study, and to rescue it from the consequences of indiscriminate discussion, by raising particular subjects into a separate shape, and assigning them as the studies of a separate class. The law of nations, for instance, the rule by which the intercourse of neighbouring countries is to be regulated, was grafted on the civil law, and assigned to one branch of the legal profession. Diplomacy, or the art by which the intercourse of governments is to be carried on, was appropriated to persons, who were to conduct the foreign relations of the State. Legislation, or the principles by which the internal peace and welfare of a country are to be promoted, fell to the lot of those whose duty it was to watch over the public weal. Politics, or the science of combining different powers in objects of common

benefit, became the study of statesmen,—of those few, who were able to comprehend in one glance the past and the present, and to apply the lessons derived from the study of history to the improvement of the future. In this way, different classes assumed to themselves different branches in the general science; and the branches thus appropriated were not only more carefully cultivated, but they also gained dignity from the manner in which they were treated, when raised to the character of a peculiar and elevated kind of knowledge. Among the ancients we have in this way treatises by the chief philosophers of the time, by Plato, by Xenophon, by Aristotle, which treat of particular branches of the science. There were likewise many treatises, now chiefly known by fragments, of Cicero and his contemporaries, which did the same. In modern times, we had, at the first revival of letters, the celebrated work of Machiavelli, called 'The Prince,' and many others, which it is unnecessary to name; but all of which grasped some particular subject, which seemed too high or too important for common discussion; and endeavoured to promote the interests of a caste, by explaining the manner in which its power might be increased or its influence secured. But while this was the case with those portions of the science which flattered the pride or gratified the ambition of a few,—while the civil law was honoured as the oldest branch in jurisprudence,—while diplomacy was introduced into the cabinets of kings, and politics became the study of those who professed to be the leaders of mankind,—that great and important division of the science, which aimed at promoting the happiness and welfare of the many, was neglected. The learned overlooked it. The great despised it. The world in general forgot that it was a science, and as such required study and reflection; and men thought that the evils they endured were inseparable from the social state, and were to be borne with patience because they could not be remedied.

"We may say that this was the state of the science, when the school of the Economists first rose into notice in France. This took place at the time when that fermentation of mind began to show itself which produced its first flowers in the great work of the 'Encyclopédie Française,' and bore its last and bitter fruit in the French Revolution;—an event which stands as the great evidence of the results to which unsanctified and unhallowed reasoning leads; and is a lasting memorial of the blindness and perverseness of man, when left to follow his own imaginations. In this new school, which speedily collected in its ranks most of the talent and intelligence of France; and which likewise carried with it many of those benevolent individuals who hoped, without reason, for results which they were never to witness; the principles became the subject of study which regulate commercial intercourse, which promote the welfare and the comfort of man, and encourage industry by facilitating its application or by securing its fruit. As might have been expected in entering on such an inquiry, it was found that if there was much to learn, there was still more to unlearn; that errors had been interwoven with every public and private transaction, till they had assumed the character of undisputed truths; that the very means which had been adopted for improving trade, had been detrimental to it; that the interests of the many were sacrificed to the interests of the few; and that if commerce had advanced, or wealth had increased, it had too often been in despite of the measures intended to promote their success, rather than in consequence of them. The first efforts, therefore, of the Economists, were to get rid of the fetters with which politicians had encumbered commercial energy, and to give public industry an opportunity of exerting itself; and though they themselves, like men just emerging from darkness, were incapable of seeing the things before them distinctly, and often went wrong even in the application of right theories; we still owe to them the vindication of the great truth, that man will always labour most effectually when he labours freely, and feels that his success depends upon his own exertions.

"The Economists in France were followed by Adam Smith, by Hume,

and other writers in England ; though it is hardly necessary to specify their names, as they generally coincided with Smith in their opinions, and may be considered as represented by him." (pp. 260—264.)

After this the Lecturer proceeds to notice the suspension of labour on this subject, with every other right pursuit, in the days of the French Revolution ; its revival afterwards, its subsequent advancement, and its present high position. He then goes on to state the *à priori* probability, considering the vast interests involved in this science, and its common bearing on the duties of all classes of society, that the Holy Scriptures should altogether pass over, at least its first great principles ; and he shows, accordingly, that the Holy Scriptures largely realize this anticipation. The Proverbs of Solomon, and the conversations of our Blessed Lord, are shown to be especially rich in rules and maxims which lie at the bottom of all true wisdom on the subject. The power of moral causes on public and private wealth is ably stated ; and the marvellous theory of Mandeville, in his Fable of the Bees, that "private vices are public benefits," is exposed to just contempt, or as, perhaps, we ought rather to say, to just abhorrence.

We make a few more extracts, almost at random :—

"On this account we must regard the measures of former ages, which tended to throw difficulties in the way of foreign trade for the purpose of encouraging our own, as having been errors arising from partial views and selfish feelings ; and we have but too much reason to fear that they have struck at the root of that very prosperity which they were intended to promote. The effect, the inevitable effect, of such restrictions is to withdraw capital from those which are its natural channels, and to divert it into others. The circumstances which occasion these measures are frequently such as have a tendency to conceal their real effects. A country only awakes to a sense of its error when the inconvenience becomes intolerable, and when there is a difficulty in choosing between the evil of the error and the evil of its remedy. I may give as instances of this error the monopolies which used to be granted by all the European powers, and which too often made a slight gratuity to an individual a grievous burden to the community. I may mention the prohibitory laws, which excluded the produce of one country, in order to favour the productions of another ; and which injured the consumer, by the increase of price, as well as the producer, by debarring him from the market which he wished to fill. These laws, which used to be regarded as the perfection of political wisdom ; acts which gave immortality to the statesmen who introduced them, and which were hailed by nations as the secret springs of their prosperity, are now gradually being disowned and done away with. Men find at last that if they had obeyed the second and great commandment, which says, 'Thou shalt love thy neighbour as thyself,' and had shown their love by admitting others to a free participation in the blessings they enjoyed, they would have avoided errors which cramp and encumber their own activity, and which have entangled them in difficulties from which they hardly know how to escape." (pp. 301, 302.)

"Such is the retrospect we are obliged to take ; and thus have we been wandering through successive errors, without seeming to have learnt much from the experience of the past. Nor can we wonder that it is so. Light breaks in slowly on the mind. Its first admission offends the eye that has been unused to it. Men resent a discovery which affects their interests as much as it wounds their pride ; and none seem capable of viewing the question with impartiality, because all view it through the medium of self. If

each man considered his neighbour's interest as his own, truth would soon be discerned, and her judgment acquiesced in by the world ; but while all seek their own and none their neighbours' good, the struggle is fearful, and the result must be dubious. Let us not, however, forget that the same cause will never fail to produce similar effects. If covetousness, if selfishness, prompted our ancestors to impose restrictions which gratified the prevailing feelings of the nation, and which we now find to be unwise and injurious ; let us be assured, that the same tree will always bear the same fruit ; that wherever self predominates the conclusions will be erroneous, till man considers his Creator's will, and remembers that God wishes the happiness of all, and not of few. Instead, therefore, of dwelling on the errors of former times, our wisdom will be to guard against the recurrence of similar errors now ; and to watch that influence which perverted the views of our ancestors. Let it be borne in mind, also, that the detection of falsehood is very different from the discovery of truth. Men may see that a neighbour's course is wrong, without knowing how it can be rectified ; and they only escape from one error to run into another, if the light by which they walk remains what it was before. The Economists were able to discern the errors into which the statesmen and merchants of preceding ages had fallen ; and we owe to them the refutation of many theories which had once been the objects of public veneration. But they are not infallible. Truth is still the subject of general inquiry ; and experience may perhaps disprove some of those conclusions which men assume as certain. In questions such as these, where so much depends on circumstances, it behoves the man who reasons, to reason with humility, as well as with sobriety. He must beware of the bias which every one has to his particular interests ; he must beware of the influence which pride, selfishness, vanity exercise on the judgment ; and he must be convinced that no man is likely to arrive at truth, who enters on the inquiry with excited feelings or decided prejudice. In a word, I believe that, as a man will find the best political instructions in the Bible, he will gain from the spirit of the Gospel the habits of mind which are best suited to comprehend their meaning, and to provide for their application. Truth may be known ; but truth may be misapprehended or misapplied, where the judgment is biassed by prejudice or passion ; and of all the causes of mental blindness, there is not one more frequent, or more influential, than covetousness." (pp. 304, 305.)

He thus refers to the "Beer-shop Bill," and we should be glad to know that our present Prime Minister, than whom no man is bolder to discharge what he believes to be a public duty, would resolve to tread underfoot the principle of supplying the public purse by ministering to private vices ; and of erecting the fabric of national prosperity on the rotten beams of national corruption.

"At home, a desire to remove some existing inconveniences led one Government to introduce the 'Beer-shop Bill,' and has led all succeeding Governments to support it. The consequences of that Bill have been destructive to the moral state of our rural population. Protests were made against it, by those who had the best opportunities of knowing how it was likely to work. Remonstrances have since been sent in from all classes, but the system has been still pursued, till the evil seems to defy all remedy. The revenue, indeed, has been benefited by an increase in the consumption of beer ; but when we put on the other side charges occasioned by the increase of crime,—charges on county-rates, for police, for prosecutions, for houses of correction and prisons,—charges on parish-rates for the maintenance of deserted families, or pauperized labourers,—we must feel that the loss has far exceeded the gain, and that the Act was unwise, because its moral effects were disregarded. In all these instances, we believe that the principles which the Gospel teaches, would have led to a wiser course ; and that the Political

Economy of the world has erred, and erred grievously, because it judged for itself, and without reference to the revealed will of God." (p. 307.)

He then adds—and who will not concur in the wish?—

"If, then, I could form a wish for my country, it would be that her political and commercial measures should be brought more directly to the standard of Christian principle. I trust that I have shown that there is no natural inconsistency between the principles which the Gospel inculcates, and the real interests of communities; and as I believe God is the source of all temporal prosperity, as well as of everlasting happiness, and that He wills the welfare of His creatures in this world as well as in the next, I believe that a more attentive consideration of His revealed will would have saved our commerce and our wealth from many of the dangers to which they have been exposed; and I own that I never feel afraid for my country, except when I see her acting in open contradiction to what the Word of God declares." (pp. 307, 308.)

We should be glad if our space admitted of anything like full extracts from the two Essays on "Population," and the union of "Science and Religion." The reasoning, both on the general accuracy of Mr. Malthus' Essay on Population, and the mischief it suffers by the particular formula employed by him to establish it, is clear and forcible; and it is powerfully shewn how the pressure of the population on the means of subsistence is no blot on the Divine economy, but on the contrary, a fact calculated to exercise the most important moral influence on all classes of the community.

We give a single extract on this subject:—

"In all the older countries of the world this prudent feeling is at present the great restraining cause. In some it acts more general and more uniformly than in others, and in some ranks of society it acts more powerfully than in others; but it is felt in all; and its influence, more than anything else, gives to the older societies of the European Continent that character which distinguishes them from those of the new.

"In Switzerland, it operates, perhaps, more directly than in any other of the European countries. In Switzerland, where a large portion of the surface is covered with mountains which yield nothing to man, the portion which is fitted for man's occupation is less than it might seem, and it is not capable of being increased. Coal they have none. Mines hardly any. The only advantage towards manufactures consists in water-power; and though this may be large, it has but little to do. The population of the country, therefore, if it increased as rapidly as the population of the United States, would be immediately reduced to famine. The evil, however, which might seem to be inevitable in their case, is so met, and so palliated by the influences which have been alluded to, that there are few countries in Europe where less of abject poverty is seen, or where there is more of domestic comfort known. Prudence is become a constituent feature in the character of the people. The necessity, the obvious necessity of exertion has quickened the intellect, and given energy and steadfastness to the purpose. Instead of acting as other people do, who seek an independence because marriage has been contracted, an independence is realized that marriage may be accomplished; and the labours of life are cheerfully undertaken, in trust that the resources of domestic comfort may be secured for manhood. By the operation of this, which Malthus calls the moral check, the undue increase of population is retarded; and those consequences which in that country more than any other seem likely to follow, are so deferred that their action is hardly to be perceived, and tends rather to the increase than to the dimi-

nution of the general happiness. For I would here beg leave to remind you, that the happiness of man depends much more on the habitual government of the passions than it does on the facilities for their indulgence. We are not aware of the amount of misery which each man is preparing for himself who yields to inclination, and makes himself the slave of appetite ; or how much of comfort is secured by every one who makes habits of self-denial easy by consistent and persevering practice. In the first case, a character is formed which can be satisfied with nothing. In the other, a temper is produced which is contented with anything. In this way it happens that the circumstances which seem adverse to the happiness of man are often found to contribute to it ; and the discipline under which childhood has groaned proves the secret source of the welfare of manhood. But this, which is admitted as a matter of general experience in the case of individuals, holds equally true with regard to those communities into which they are collected. The prosperity of an old country may be less manifest ; its vigour may be less apparent, the facilities of obtaining subsistence may be less obvious than in others, and the means of comfort may in consequence seem less accessible to the majority. Habits of self-denial and forethought may there be necessary, which the inhabitants of a newly-settled region would be justified in despising. From the same causes, it may be less easy in an old and fully peopled country to retrieve a false step, and it may be more difficult to make an advance towards independence, than it is in a new country at a period when all is open, and open to every one who seeks. But, at the same time, the real welfare of the members belonging to such a community may be advancing ; the higher qualities of their nature may be developed by the difficulties against which they have to struggle ; and their moral habits may be elevated by the necessities of their condition." (pp. 332—335.)

And here we fear that we must bring both our observations and our extracts to an end. But we cannot do so without renewing our expression of respect both for the character and talents of the Author of the volume we have been examining. We must hope that its circulation may serve important purposes among the Ministers of the National Church, and especially among that class of whom we can never hesitate to speak as its best champions and advocates. It is impossible, with our own view on the subject of religious truth, not to render profound respect to the zeal, earnestness, and Scriptural fidelity of large numbers of that body called the Evangelical Clergy. And we not only desire to see these qualities deepen and extend themselves every day, but we affirm confidently that all other attainments are worthless without them. Nevertheless it is impossible, we fear, not to admit that literature and general reading are at a low ebb in that body. The comparatively small assistance rendered by the Clergy of this class to our own Work, is no weak evidence of that fact. Largely as their energies are employed in parochial labour, it is inconceivable that the streams of thought and literature should not more frequently discharge themselves in our pages, if any very full reservoirs of this sort of wealth were in existence. We honour their faith, hope, and charity ; but we earnestly seek for the more frequent use of the midnight lamp, or the early sunrise, in studies of a collateral but congenial nature. Men will not, we believe, feel less because they study more. And what gainers would their addresses from the pulpit be,

if more light were let in upon the altar from the side windows of learning and science ! We are aware, that we are here treading on dangerous ground ; and are prepared for not a few common-places on the paramount value of scriptural truth and hortatory theology. But it is on the very field of Scripture that we, in the case of the Clergy, especially long to see thought and labour employed,—to find false interpretations exploded, true meanings developed, and the Bible made to say what the Bible really means. There are no studies on which collateral reading may be brought more efficiently to bear, than on those of the interpretation of Scripture, the constitution of the human heart, and the obliquities of human conduct. Mr. Raikes, it will be seen, was at once a devout man and a general student. And in this course we should rejoice to learn that he has, every day, a larger number of followers.

BRIEF NOTICES OF NEW BOOKS.

Over the Sea : or, Letters from an Officer in India, to his Children at Home. Edited by the Rev. S. A. Pears, B.D., Head Master of Repton School. Hatchard: 1857.

UNDER this title we have to welcome a lively little book, consisting of extracts from the correspondence of an Artillery Officer, stationed on the Western side of India, amongst the Vindhya mountains, and near the Nerbudda. The pictures of daily events, and the outward features of the people and their land, are so vivid and graphic, that we hardly needed the assurance we have received from those who have been themselves "over the sea," to be convinced of their truthfulness and accuracy. We have scraps of geography, botany, music, philology, modes of travelling and life in India, traits of the native character, and superstitions, sketched off in an easy and familiar style, which wins the reader on, page after page, and leaves a distinct impression on the memory. The volume will not only interest all classes, but will form an admirable present for schoolboys, and will be sure to be read by them. In an excellent Lecture the Editor of the present work remarked on the scanty provision of a literature specially addressed to those who stand between childhood and maturity. We hope that these Letters may be regarded only as a first instalment towards a supply of that deficiency. There is a high moral and religious tone about them, and a manly English spirit, which must make them healthy and useful reading for a class whom it is so difficult, and yet so desirable, to furnish with really useful books.

These Letters tell us hardly anything of Missionary operations,

for the simple reason that the writer was stationed in a part of the country yet unreached by the present very inadequate staff of labourers. "So that," says he, "if I were to come home now, I should have to vary, in no pleasing manner, the usual course of speaking at Missionary Meetings, and tell my hearers how large an extent of the length and breadth of India one may traverse, without meeting or hearing of a Christian Missionary." (p. 124.) The book, however, has much in it that might be turned to profitable account by our many Clerical friends who represent the Church Missionary Society at its various Anniversaries throughout the country. One extract must suffice in illustration of many more.

"I suppose, if one had passed through that Indian village two thousand years ago, he would have seen it looking just as it does now; just such bullocks turning just such mills; just such women in just such clothing carrying just such water-pots; just such men living in just such huts; and just such children playing in just such dirt. And if the traveller had gone thence straight to W—— [in England], what would he have seen? I suppose he would have found the Squire (for there would have been certainly no Vicar), sitting in his hovel, surrounded by his family (all clad alike in skins), consulting as to the best way of surprising his neighbour at O——, burning his hut and putting his family to death. The young Squireesses would have been found, not practising a duet on the piano-forte, but stewing the remains of yesterday's fox for breakfast; the young gentleman roaring, not over his Greek grammar, but by reason of a knock on the head from a log of wood, administered by his papa, for coming in without so much as a kitten to add to the family feast. Our traveller would have found neither fields, gardens, nor roads; and ploughs and spades neither known nor dreamt of. And then comes the question, how has W—— managed not only to catch up Plassy, (for that is my village's name,) but to pass it, and leave it so immeasurably behind? At what time in the history of England did W—— come up with Plassy, and when did it leave it behind? What has helped W—— on, and what has kept Plassy back? How happens it that W—— can now build Crystal Palaces, ride in first-class carriages on railways, and send a message by Electric Telegraph from the shores of the Mediterranean in a few minutes, while Plassy has not even managed to improve her sugar mills or establish a school for her children?"

What new and affecting scenes have opened on us in India since the publication of this volume!

Character of the True Gentleman. By Clement Ellis, M.A.,
Prebendary of Southwell. 1693. Groombridge and Sons.
London: 1856.

WHOEVER has entered the mansions of some of the older families of this country cannot fail to have been struck with the comely-bearded, ruffed and ruffled personages belonging to the times of the Stuarts, who hang on the wall, and look down with infinite contempt on the gentlemen in grey trousers and paletôts of this degenerate age, who presume from beneath to gaze on them. The portraits witness to the superiority of the outward forms of the days of those very questionable monarchs. And if Mr. Ellis's little book presents us with a just picture of the minds and manners of the same class of persons, and is not a mere fiction of

the imagination, the men of that period were as superior in character to our degenerate race as their pictures. Be this however as it may, the portrait here drawn of a "gentleman" is executed after the highest model, and with a skilful hand. The writer himself discovers much of the mind and style of a true gentleman; and he is evidently very familiar with the character he describes. We give a few specimens of his manner. After descanting on various other features and qualities, he thus proceeds:—

"The gentleman is continually scattering the rays and influence of his virtues round about him, quite through all that lies within the wide sphere of his motion. As amongst the elements, the most noble and pure is always the most active too, and most profitable, as well as most high and distant; and as the highest of bodies, to wit, the celestial, cannot naturally rest, but indeed, by their continual and swift motion, do never fail to labour for the benefit of the whole world besides: so is this little heaven and glory of mankind never without some commendable business and employment, and such as shall assuredly at last tend unto the great good and advantage of as many as lie within the compass of his influence.

"The gentleman (without doubt) is made for some other end than to stand, like a fair and goodly tulip in a painted pot, in some window or other corner of the chamber, only to grace the room, without either smell or other apparent virtue: he is rather like the sweet and lovely rose, which perfumes the air all about it, and is besides no less medicinal than fragrant. If ever the gentleman seems to be idle, he does no more but seem so: he only sets himself down awhile, as he would do a bottle of precious water which has been troubled by much motion, that so it may, by a settling of its heavier parts, become clear again. Thus does he order his soul, that after she hath been violently shaken to and fro, and much troubled with the affairs of the world, he may by this rest give leave to the more terrene parts therein to draw towards the bottom, that so, the grosser descending, his best and clearest thoughts may again be uppermost and at liberty." (pp. 61—63.)

Again:—

"He holds it to be (as indeed it is) a crying shame, whilst the tailor and the cobbler are justly reckoned among the necessary members of a common-wealth, that the gentleman, who takes it as an affront not to be thought much better than such mechanics, should not be so much as useful to the place where he lives, or at most but as the trimming is to a good suit, or the hair to the head, which may be cut off and thrown away, and no great hurt done to either. This indeed is the gentleman's privilege, not to be servant to any one particular member, but to the whole body; and that, whilst others in their inferior condition are only made capable of serving a few, his fortune is such as will allow him to be truly serviceable unto all. Herein consists his honour, that he is not put to work as a drudge or journeyman, but as a freeman indeed, and master of his trade; and whilst others toil hard, and receive a scant pittance when their work is done, he is able to work gratis, and so oblige a great part of the world by his service. Indeed, this must needs be the greatest obligation that can be laid upon the gentleman, to labour harder and do better than other men, because he is beforehand not only furnished with good tools by an ingenious education to work withal, but hath received so great a part of his reward already, and yet is assured of an infinitely greater yet behind. How is he ashamed to deceive Him by his idleness, who of His great goodness hath so far already trusted to his honesty!" (pp. 64—66.)

And then he adds the last touch to the portrait, in this sentence:—

"Thus, whilst I go about to give you the character of a true gentleman, I am fallen into that of a Christian; and indeed no wonder, for there is such a necessary connection between these two, that they seem to be no more than the different names of the same man. If you desire to have his picture in a less compass, here it is: the true gentleman is one that is God's servant, the world's master, and his own man: his virtue is his business, his study his recreation, contentedness his rest, and happiness his reward. God is his father, the Church is his mother, the saints his brethren, all that need him his friends, and heaven his inheritance: religion is his mistress, piety and justice his ladies of honour, devotion is his chaplain, chastity his chamberlain, sobriety his butler, temperance his cook, hospitality his house-keeper, providence his steward, charity his treasure, piety is mistress of the house, and discretion the porter to let in and out as is most fit. Thus is his whole family made up of virtues, and he the master of his family. He is necessitated to take the world in his way to heaven, but he walks through it as fast as he can, and all his business by the way is to make himself and others happy. Take him all in two words—he is a man and a Christian." (pp. 81—83.)

We think these few extracts will be likely to recommend the work to our readers; and we can scarcely supply them with a better model from a human hand by which to form and dress themselves.

The Pastor in his Closet; or, A Help to the Devotions of the Clergy. By the Rev. John Armstrong, D.D., late Lord Bishop of Graham's Town. London: J. H. Parker. 1857.

HOOKE has long since observed how little really devout men, whatever be their doctrinal discordances, differ, when on their knees before God. Had Bishop Armstrong been called to draw out "Articles of Faith," we are by no means sure that they would in all respects have expressed our own views on religion; and yet we have here presented to us, as his legacy to the Church, a little volume of devotions, in which, if we now and then find an expression to which we might be disposed to object, we find very much to humble us under the sense of our own deficiencies, to quicken our sluggish hearts, and to prompt the soul to the more earnest discharge of its highest and most delightful duties. If the Bishop was all in his own closet to which these few prayers give expression—and of this we have not the smallest reason to entertain a doubt—he was a man much to be loved and admired. This little manual seems to us of especial value in our own days, which are full of perils, we conceive, to Ministers. Demands on our time, thoughts, sympathies, are multiplied without end. We often know not which way to turn. As Lord Palmerston is reported to have said in a crowded and noisy House of Commons, "so many visions are dancing before our eyes," that we are tempted to forget or to neglect duties of the highest moment to the soul. He therefore renders the Church no small service who leads us into our secret chamber, prompts us to shut our doors against the world, and fall down and worship before the God of our salvation. One of

the great dangers of the Church at the present moment is a plethora of *work*; and we immeasurably need hours of solitude, meditation, and prayer. It is on this point that Bishop Armstrong speaks to us from his grave, and calls us to shut out the world, and hold communion with Him who alone can give tranquillity amidst the perturbations of life.—The great defect of the prayers in the volume before us as a composition, appears to us to be that they too often reason and soliloquize, instead of simply supplicating and giving thanks, after the example of those in our own Liturgy. The excellency of the prayers is in their depth, lowliness, earnestness, affection, in the strong sense of the presence of Christ, and profound reliance upon His sacrifice and intercession. We cannot but say that the Author, in his career as a Bishop, appears to have held more to the high sacramentarian scheme than approves itself to our own conscience and judgment. But this little volume of prayers will surround him with pleasant associations in our minds, and we shall desire to cherish in ourselves more and more of the spirit which they breathe; and to pray with him, although we might have found it difficult always to work with him.

Buddhism and Buddhist Pilgrims; a Review of M. Stanislaus Julien's Voyages des Pèlerins Buddhistes. By Max Müller, M.A., Christ Church, Oxford. London: Williams.

MR. MAX MÜLLER is one of the most learned men, not only of his University, but of his day; and is entitled, on many accounts, to much respect from his readers. The pamphlet before us is the reprint of a Review from the hands of that gentleman; together with a Letter on the meaning of the term "nirvana," or of that state of being to which it is conceived by the Buddhists that the whole human race are tending. It is impossible to think with contempt of a system of faith, ceremonial, and morals, which has attracted to itself so large a portion of the more civilized Eastern nations — has possessed itself to a great extent of China, and has been strong enough, in more than one instance, to put down Hinduism, and destroy the strong barrier of caste. And Mr. Max Müller gives us a striking account of a wandering prophet of the sect, who was distinguished by astonishing success in his struggles with contending systems. Our Author, indeed, rises to something like enthusiasm on the subject, and we might almost expect to see him start on a similar career; and a very pleasant change we think it would be, with truth instead of fables for the subject of his mission, for the life of an Oxford Professor. It may, however, serve to stay the progress of any one who may feel a leaning to Buddhism, to find that the one end for which its converts are to live and to die—is "Annihilation." That is the future to which it conducts us; and though we are not sure that some modern English systems do not tend to the same result, it

will not, we think, have any great attraction for the bulk of our readers. We give Mr. Max Müller's general estimate of Hiouen-thsang's own Diary:—

"There are not many books of travel which can be compared with these volumes. Hiouen-thsang passed through countries which few had visited before him; he describes parts of the world which no one has explored since, and where even our modern maps contain hardly more than the ingenious conjectures of Humboldt. His observations are minute; his geographical, statistical, and historical remarks most accurate and trustworthy. The great object of his travels was to study the religion of Buddha, the great reformer of India."

One fact which such biographies as those of this Buddhist Missionary serve forcibly to establish is, that systems are not to be judged by the ardour of their apostles. Error, as well as truth, has power over the enthusiasm of our nature. So, also, has war; in some instances science; and in other cases the mere thirst for adventure. In fact, the spirit of enterprise and bold endurance is a largely diffused quality of our nature, and there is often in the mere excitement of adventure more than a recompence even for intense suffering. In the particular case before us, the hero of the sect appears to have been vastly superior to the system which he preached. It is a curious anomaly in our nature, that a man should be willing to sacrifice the present life in order to maintain the dogma, that he shall cease to be as soon as he quits the body. "Kill me, if you please," said Hiouen-thsang; "only grant that you and I shall pass off into a vapour when we die." We sincerely wish Mr. Max Müller many useful years in this world, and a real and glorious existence in the world to come, which is more than his hero would have wished him.

Early Death not Premature: being a Memoir of Francis L. Mackenzie; with Notices of H. Mackenzie, of Trinity College, Cambridge. By C. P. Mills, M.A., M.D., F.L.S. London: Hamilton.

YOUNG men, especially of good talents and earnest natures, thrown early into the tide of life, with every temptation to swim with the stream, so often go wrong, that every example to the contrary is highly to be prized; and the Author of this biography has done well in presenting to young and old this little memoir, which records so striking an example of simple-hearted devotion to the service of God, and to the interests of human nature. We regard Trinity College, Cambridge (though it was not our privilege to belong to it, but to tread that neighbouring "isthmus," on which Trinity men, we suspect, have delighted to fasten so ignominious a title) as the noblest literary institution in the world—sending forth, as it does, through its portals, so large a proportion of the men who occupy the highest positions in the country. And one of its chief distinctions is, that it has, to say the least, stood at the

head of those institutions in which, if religious earnestness has not been very largely inculcated, it has at least been fully tolerated, and even honoured. Still the number of young students has been comparatively small who have resolutely burst the trammels of idleness and dissipation, and lived for God whilst they laboured hard in the studies of the University. The Tripes is too apt to be the Idol set up in that noble quadrangle. The two brothers, whose story is told in this little volume, are illustrious exceptions to a too general rule; and the value of the book will, we think, be especially felt by parents who are sometimes called to hear from their children of "the impossibility of serving God earnestly in the University." Christianity is possible anywhere to the mind in earnest; and far from regarding the English Universities as an unfavourable atmosphere for it, we are disposed to believe that a young man of piety will find in it more congenial spirits, more to stimulate and sustain him in a Christian course, more fellow-pilgrims and fellow-soldiers, than perhaps in any subsequent stage of his life. The example of the young Mackenzies is most convincing on this point; and we trust that every day may increase the number of such cases. A period in the history of the Universities is familiar to us, when the religious men at Cambridge were not the studious men; and when the evenings which ought to have been given to work were consumed, not in wine but in tea parties; not in doing flagrantly wrong, but in doing absolutely nothing. Those days have passed away; and the same persons are often what are technically called the "best men" in all senses of the word. And it is thus it should be. Religion ought to be justified by her children. He dishonours the cause of Christ who fastens on it the charge of idleness; and he, on the contrary, does it honour, who places the name of "Saint" on a high place in the University Calendar.

A Manual of the whole Scripture History, and of the History of the Jews between the Periods of the Old and New Testaments, &c. &c. With Questions, for the Use of Schools and Families. By the Rev. J. E. Riddle, M.A. Longman. 1857.

We are hopeless of giving, in a few words, as full and satisfactory an account of the volume before us as is given in the few following sentences of the Author himself:—

"The plan of this Manual includes the following particulars:—A continuous narrative of the events recorded in the Old and New Testaments, arranged in chapters of moderate length, to each of which are appended two sets of Questions, one set being of an elementary or general character, and the additional set consisting of such questions as may be usefully proposed to the more advanced pupils, or such as relate to subjects which demand attention from the more thoughtful and enquiring reader;—perpetual reference to those characteristics of Sacred History which mark it as one consistent and harmonious whole, having its centre in the person and work of Christ; or, in other words, which exhibit it as a record of events conducted and controlled by Him who worketh all in all, and who has pursued,

with unwavering aim, the designs of His high moral government, and His great work of redemption, throughout successive dispensations ;—a careful account of the Mosaic institutions, together with an elucidation of the true nature and office of Type and Prophecy in different ages of the Church ;—pervading indication of the Dates of events recorded ;—a brief view of Common History, regarded as contemporaneous with the subjects of Scripture history ;—more particular allusion to the affairs of those nations or empires by which Jewish or Christian interests were especially affected ;—a succinct narrative of Jewish affairs in the interval between the period of the Old Testament history and that of the New ;—a concentration of the light which has been shed by modern scholars, and especially by recent Oriental travellers, upon many events recorded in the sacred narrative, upon the localities mentioned in Scripture, and upon ancient manners and customs, not a few of which are still prevalent in the East ;—allusion (chiefly in the notes) to various Historic Parallels of ancient or modern date ;—and, lastly, reference to those passages of Greek or Roman authors which bear testimony, more or less direct, to separate incidents, or to the general state and progress of affairs, exhibited in Scripture."

The scheme of the book is obviously varied and comprehensive ; but the Author has carried it out with the clearness, intelligence, learning, and candour which his previous works had taught us to expect. His "English and Latin Dictionary" was the first escape of any consequence from the scanty pastures of "Ainsworth." The "Latin and English Dictionary" was the first to put us in possession of much of the Latin learning of Germany. His "Christian Antiquities" add much to the stores of Bingham, and give us the whole in a cheap and accessible volume instead of a huge folio. His "Bampton Lectures" were a bold protest against the Broad Theology addresses beginning at that time to take possession of a pulpit from which Mr. Bampton himself would have been the first to eject them. And the present work is a clear and masterly compression into a small space of what inferior men would have expanded into massy volumes. The Author, if we may be pardoned the phrase, seems to us a great hand at a digest.—Among the classes for which the Author intends the book is the alumni of our High and Middle Class schools. If any one demurs as to the necessity of such a work for this class of persons, let him, if by a great chance he himself is able to conduct the examination, sit down honestly to examine the first half-a-dozen public or private school boys of five feet seven inches high, with whom he may chance to meet. It is but fair to acknowledge that we ourselves, although not precisely belonging to persons of the same age, intend, with the shortest possible delay, to store or to refresh our memories by the study of the little volume before us ; and we venture to hope that our readers, as well as ourselves, may largely profit from our self-devotion to this new course of study.

Remarks on the Proceedings of an Association calling itself the Church Protestant Defence Society, and on the Pretensions and Position of those Clergymen of the Church of England who call themselves Evangelical. By Christopher Lord Bishop of Bangor. Rivingtons.

"Eccæ iterum Crispinus ;" and although the Bishop's razzia, on a

recent occasion, in his own Diocese, had prepared us for a good deal, this pamphlet really transcends all our expectations. The style and temper of it admits, we think, of only one explanation, of one apology, and of one cure. We do not, therefore, proceed to reason with the Author; but satisfy ourselves with expressing the deep regret that a man of eighty-six years of age should not be better employed, and should be permitted, by those who have influence over him, to dishonour a name which had won for itself much respect and regard at an earlier period. The Archbishop of Toledo's case, in "*Gil Blas*," has helped to frighten many bystanders out of their duties to their friends and relatives.

A few passages may be extracted as samples of the whole. It is a pamphlet of fifty-one pages.

At p. 19, he speaks of "Lord Shaftesbury as having been for some years carrying on a series of hostilities against our truly Protestant and Evangelical branch of the Church Catholic and Apostolic."

At p. 21, he describes Simeon as "supplying food to his vanity in everything that he did and everything that belonged to him,—his person, his preaching, his horses and horsemanship, his friends and followers, his choice wines and fine furniture, his Skeletons and *Horæ Homileticæ*."

At p. 28, Edward the Sixth is disposed of as "a precocious and heartless boy."

At p. 45, he speaks of Goode's publications as "surprising feats of dialectical sleight of hand."

VIEW OF PUBLIC AFFAIRS.

ONE of the chief Court incidents of the month has been a short, friendly, unceremonious visit of the Emperor and Empress of the French to our Queen at Osborne. The weather was unpropitious, and several little quiet naval projects, which had been planned for their amusement, were disappointed. But the visit was none the less important on account of its privacy. It proved the existence of cordiality between the two Courts, and has no doubt tended to deepen it. The Emperor and our Queen were each attended by the two leading members of their respective cabinets; and an arrangement has been arrived at with regard to the chief subject under discussion between the two Courts,—the government of the Danubian Principalities,—which appears to satisfy all parties. The question, whether these Provinces shall be erected into an independent sovereignty, or remain ill-governed vassals of the Porte, is anything but a simple one. Turkey, of course, inclines to the latter scheme, and has hitherto had the support of Austria and Great Britain. The "Election"—as the meeting has been called of the States themselves, to choose a form of Government—is understood to have been of the most corrupt and partial nature,

and England has reasonably consented to the setting it aside. It is probable that now the Western Powers will act in concert, and will give the law to Turkey on the subject. Whether the result will be an Independent State or a Turkish Dependency, does not yet appear.

The State trials in France, of certain conspirators against the life of the Emperor, have taken place; and one of the conspirators, Tibaldi, is sentenced to deportation for life, and two others are condemned to fifteen years' imprisonment. The conspiracy—if the meeting of a few foolish and wicked men, in order to get money and do mischief, is so to be called—is of the most insignificant character. The trial, we think, wholly failed to implicate Ledru Rollin and Mazzini in the plan. They probably do not want the will, but are too sly to trust themselves to men who are so palpably both knaves and fools.

M. Guizot has put forth a vigorous and earnest pamphlet, on the subject of the state of religion in *Belgium*. He is unable to discover, in the recent disputes in that country, anything of an honest struggle either for religious truth, or for free government; but is disposed to regard them rather as the mere outbreaks of a spirit of lawlessness, both in Church and State. This great writer, and, as we think, unsatisfactory statesman, appears to us rarely to reason upon political subjects with that independence of party which is the necessary security for truth. Louis Philippe, and M. Guizot as his Prime Minister, are always before their eyes, and seem to create an atmosphere through which every event is contemplated. For ourselves, we see much, in the present resistance of the public mind in Belgium to the high domineering Ecclesiastics, to call forth the sympathy of English Protestants. And if they have been betrayed into excesses, these we think are mainly to be charged upon the extravagancies of the Priesthood. M. Guizot speaks much of the existence in Belgium of "secret societies," which are sowing the seeds of anarchy and bloodshed. But the fact of their existence is confidently denied by competent witnesses; and, on the whole, we cannot but believe that the Author's alarms are exaggerated. He, together with M. de Tocqueville, Villemaine, Montalembert, and other alleged friends of Constitutional Government, have been much commended for retiring to the mounts of philosophical contemplation, and calmly looking down on the struggle going on in the vale below; and, no doubt, some of them are rendering important service to their countrymen in holding forth to them, from their retreat, as a model of free government, the institutions of Great Britain. But these philosophical and literary recluses, who have thus gone into voluntary exile, and who have previously acted large parts on the theatre of life, are apt to carry into their retirement glasses deeply tinted with the colours of their own past history, and to see life only through one medium, and that of a kind not very unlikely to distort and discolour the objects before them.

The Pope is still on his progress ; appearing, indeed, to do little, but probably, either directly or indirectly, doing more mischief than immediately appears. "Slow but sure," is the trite maxim for both well and evil-doing.

Austria appears to have little on her hands at present except the Danubian Provinces ; a question of deep interest to her, as these Provinces constitute one of the gates to her own principalities, and are among the easiest routes of Russia to Vienna. Countries as well as individuals are disposed to double-bar their own doors, if wild and strong animals are prowling in the neighbourhood.

None of our own *Colonial* possessions, with the exception of India, are at the present moment giving us any anxiety. Since the gallant assault on the Chinese junks, little has been heard from that quarter, and, of course, the subduction of troops *en route* to China for the East India mutiny, can scarcely fail to delay the settlement of matters at Canton. But what are we to say to *India* herself. As far as our present information reaches, though more may reach us before this Number goes to press, Delhi is not taken ; the Bengal army, to the amount of fifty thousand men, is dissolved ; scenes too terrible for record, or even for contemplation, are of every-day occurrence ; men, women, and children are slaughtered by wholesale, and disloyalty, ingratitude, fury present themselves in the most disgusting forms. In the midst of all, it is our almost solitary consolation that religion and her ministers escape, to a great extent, from rebuke. The question, however, has been raised in the case of a Colonel Wheeler, who strongly insists on his right, though a military officer, to act the part of a missionary.—How far are the officers of the Company pledged not to "interfere with the religion of the natives ?" If the fact be, as is confidently stated, that every officer of the East India Company solemnly, on receiving his commission, gives a pledge to that effect, we must, though of course with deep sorrow of heart, give our verdict against this apparently devout and earnest servant of God. In that case, if an officer, he must cease to be a missionary. Whether a man is right in giving such a pledge, is another question. But having given it, he is obviously bound by it, and must not do evil that good may come. We should be disposed to justify the man who, as an officer, gave that pledge with the resolution honestly to adhere to it.

We now turn to *Home News*.

Parliament has been dissolved ; not without having accomplished a fair amount of public business, and at all events in good temper with one another. Mr. Gladstone, Lord Palmerston and others, have courteously explained, retracted, &c. &c., and have shaken hands before taking leave. This is a pleasant part of the English character. Arrows, which perhaps no conceivable force could extract, seem to fall out of themselves. Much of this is due to Lord Palmerston in the present instance. He has a great knack, both in preventing a quarrel and in getting out of it. Nothing

seems to disturb his good humour. He meets a bitter sarcasm by an easy joke—a hatchet with a fencing foil. This is one source of his popularity. Another is—his marvellous good sense, and his English way of feeling and thinking. Nothing, as it appears to us, could be more complete than his summing up of the history of the Session; his good-natured rebuke of his adversaries, and the straightforward vindication of his Cabinet and his friends. How devoutly is it to be wished that such a mind might be brought under the strong controul of vigorous and heartfelt piety; that he could weigh and look at passing events through that medium; and that, without being less of a patriot, he were more of a Christian. It may never be his happy lot to pass from the battle-field of Parliamentary conflict into the chambers of seclusion and rest. But whether in public or private life, our best wishes will follow him; and our heart's desire for him is, that he may be as well fitted for the occupations of heaven as he obviously is for those of this world.

The Committee in the House of Commons on Parliamentary Oaths, early in the month, announced that the device framed by Lord John Russell, to let the Jews into Parliament by a side door, would not stand fire; and so he has made a virtue of necessity and has withdrawn it. How strange and humbling are these idiosyncracies in strong and even conscientious minds. Lord John has, we think, shown himself more than usually accessible to them; especially where they favoured his position as a statesman. In the present instance he has been foiled again and again; but his obstinacy has kept the question before the public eye, and, in the end, it is by no means certain that large majorities in the Commons may not force the measure on the House of Lords.

One of the most fertile topics of the month, in both Houses of Parliament, has been the Public Works and Buildings. Sir Benjamin Hall has not been allowed to clean the lake in St. James's Park without absurd remonstrances. It must be admitted, however, that a strange fatality seems to hang over our attempts at public buildings. It now appears that the plans, to which many of our principal architects have devoted so much time and expence, are not likely to be of the smallest use. Mr. Beresford Hope proposed, in Parliament, the creation of a "Building Commission," which would have put the public purse under the power of a few dilettanti. The House of Commons appeared disposed to come to the commonplace conclusion, that the wisest thing to be done was, first to determine what they would spend, and then to get the best buildings they could for their money. No doubt Downing Street, and some of the public offices, have long been a disgrace to the nation. Who has not been shocked to contrast these dilapidated counting-houses with the noble elevations in or near the Champs Elysées?

The trial of *James Spollen* in Dublin, for the murder of Mr. Little, has issued in his acquittal. A different verdict could scarcely be

expected, where the only witnesses against the prisoner were two young children, who contradicted both themselves and one another. And yet, here, as in the case of Miss Smith at Glasgow, the public mind does not accept the verdict as any real acquittal of the prisoner. Spollen's wife has been represented as actuated by pangs of conscience, under severe illness, to let out the truth. If so, any endeavour to put lies into the mouth of her children for the sake of convicting her husband, is inconceivable. And even if actuated by fear or hatred of her husband, the guilt of employing her children as false witnesses against a father, is a crime of so anomalous and monstrous a character, that almost any other solution of the question is easier to accept. He has had the effrontery, since his trial, to appeal, in what he wished to be a public meeting, for pecuniary help; but the application was met either by absence, or strong reproach and rebuke. It is now reported, that he is to be brought again to trial for robbing Mr. Little.

Among the events of the month which have conspired to call forth more than a usual amount of sorrow and sympathy during the month, is the death of *Bishop Blomfield*. Although his life has been supposed, by his friends, for some time to hang by a thread, his death has taken the public by surprise, and the suddenness of the blow has added to its severity. His early triumphs at the University—his vigour, first as a Country Clergyman, and then as a London Rector—his zealous and powerful administration, first of the See of Chester, and then of that of London—his labours in the erection of metropolitan and other churches, and for the extension of the Episcopate in foreign lands—his unusual promptitude and accuracy in all the business of his Diocese—his accessibility to the Clergy, and the wisdom and kindness of his counsels to them—his conspicuous disinterestedness in the distribution of all important Church patronage—his unworldliness and spirit of self-sacrifice—his singular efficiency in Parliamentary debate, borrowing much of its power from his universally admitted courage, integrity, and straightforwardness—these are all facts too notorious to require any confirmation from us. The prelate succeeding to his post has a large void to fill up. The late Bishop had expressed an earnest desire that his funeral should be of the simplest character. But a large number of Clergy assembled to meet the coffin in the churchyard at Fulham; and we ourselves saw, in the moistened eyes of many of all classes, stronger testimonies of love and sorrow than any words could have conveyed. His name will not easily be forgotten; and his large and mourning family will always be objects of public sympathy and regard. We are not sure that any of his publications will transmit a just estimate of his very considerable powers. The London churches, however, are his true monuments; and thousands of souls ministered to in those dark neighbourhoods may arise on the great day to call him blessed. It must have been a great

consolation to him during his last illness, to know on what vigorous shoulders his episcopal mantle had fallen.

Since sending to press a part of our Public Affairs, fresh intelligence has arrived—of which, however, the accuracy is not as yet fully ascertained,—that Delhi remains untaken ; that Cawnpore has been captured by the enemy, but retaken ; that General Barnard has died of dysentery ; that our, perhaps, first Indian officer has died of wounds received in a conflict at Lucknow ; that the whole of Oude is in revolt ; and that the Gwalior contingent has mutinied. But even admitting this intelligence to be true, it is less startling, except as respects the death of that capital officer and real Christian man, Sir H. Lawrence, than at first it appeared to be. Delhi was not likely to be assailed before the rainy season. The events in Oude and Gwalior had been fully expected. General Barnard was not an officer to whom a fit successor will not readily be found. But on the whole, what scenes of blood and terror are opening upon us ; and it is especially on this point we could wish to say a word to our countrymen equally on this and on the Eastern side of the world. It is impossible not to listen, almost with dismay, to the savage denunciations of wrath and revenge in and out of Parliament, as well as in some of the Indian letters and articles in the public papers. Are all the natives of India equally guilty ? Are those whom we, as a nation, have made little effort to instruct, to be judged by the same rule with Christian men ? Is nothing to be forgiven to those who have been subjugated by foreign hands, and to feeble-minded men in the grasp of a mutinous army ? Is it not probable that a considerable portion of the cruelties have been inflicted by criminals released from prisons ? We have no wish to stay the hand of valour and patriotism ; but we remember who has said, “ *Vengeance is Mine ; I will repay*, saith the Lord.” Nothing is more striking in that singular and most contradictory Life of Sir C. Napier, lately published, than his valour in battle, and his intense hatred of blood-shedding ; and it is the part of the true hero, even in the infliction of the most righteous penalty of war, not to sacrifice a superfluous life on the red altar of war.—Mr. Vernon Smith seems to us, in many respects, ill qualified for the high post he occupies ; and, to our minds, he put his own seal to the charge against him of incompetence, when he gave utterance to something like a wish, in the House of Commons, that not one stone of Delhi should be left on another. Let not British Christians sink to savages, but strive to raise up savages into men. Others of the Bishops are following in the train of the Bishop of London in calling their Dioceses to public, social, and private prayer for “our countrymen” in the East. Why not a petition also for our deluded antagonists, that God would spare them, and give them that knowledge of Christ which, nationally, it must be allowed, we have taken little pains to communicate ?

THE
CHRISTIAN OBSERVER.

NEW } No. 238.
SERIES. }

OCTOBER.

[1857.]

MISCELLANEOUS ARTICLES.

[The Editor desires to be considered as not responsible except for the general tone and character of the Papers in the "Miscellaneous" department of this Work.]

"VENGEANCE."

To the Editor of the Christian Observer.

You have already, in the "Public Affairs" of the last Number of the CHRISTIAN OBSERVER, referred to the subject of this communication; but it seems to me too important not to require more extensive notice.

I confess myself to have read, not without something of a shudder, in perhaps the most influential of all the publications of this or of any other day, the following sentence: "We have not merely [in India] to reconquer strong positions and extensive districts, not merely to destroy some fifty regiments of treacherous and cowardly mutineers, not merely to chastise and terrify into submission independent princes, numerous contingents, crowds of irregulars, whole tribes of robbers and murderers, and a population naturally apt to side with the strong; but more than all, we have to perform, in the eyes of the world, and for the benefit of the human race, a tremendous act of vengeance—not one stone of Delhi should be left on another. Delhi, for the future, should be only known in history as Sodom and Gomorrah—so that its place shall not be known." And much akin to this was the language of Lord Panmure and others in Parliament.

Now, I am free to admit it to be next to impossible, that any man in his senses should make light of the enormities which have been perpetrated by the mutineers in India. Even admitting that the Hindoos, by a natural claim, and the Mahometans, by right of conquest, have stronger claims than ourselves to the soil of Hindostan, and therefore a right to assert these by the sword; yet, nature, reason, the moral instinct, all that is within and without

us, rises up with one voice to condemn ingratitude, dissimulation, fraud, and horrible atrocities—the murder of friends, guardians, protectors, and of helpless women and children. No body of men can, as far as we are able to judge, have drawn down a more tremendous penalty on their heads than these rebels, traitors and assassins. Such crimes cannot be forgotten, and ought not to be passed over. The sword of justice is forced from its scabbard, and ought to fall heavily on these monsters in human form ; and if it failed to do so, the blood of our countrymen would call from the ground against us. But, admitting all this, and therefore not quarrelling with that part of the extract which merely insists on the rigid execution of justice on such gross offenders, I still confess myself to be greatly startled and shocked by that single word “vengeance,” in the passage which I have quoted ; and I should be glad, with your permission, to dwell on the whole subject which this word opens.

My wish is to begin by calling in Lord Bacon to our counsels, and let us turn to his Essay on “Revenge.” He sets out by saying, “Revenge is a kind of wild justice—which *the more a man's nature runs to, the more ought law to weed it out* ;” in which words, he evidently treats of vengeance and justice as antagonist powers and qualities, and regards it as an express office of the one to extirpate the other. He then goes on to say,—“As for the first wrong, it does but offend the law, but the revenge of that wrong putteth the law out of office.” Here, vengeance is represented as actually struggling against law and usurping its office. He proceeds ;—“The most tolerable sort of revenge is for those wrongs which there is no law to remedy ; but, then, let a man take heed that the revenge be such as there is no law to punish ; else a man's enemy is still before hand, and it is two for one.” Now, let us endeavour to see what may be learned, as to the question before us, from these weighty sentences.

In the first place, then, it is plain that the great essayist does not suggest the smallest doubt as to the duty of the strictest administration of justice. “Law,” as Hooker says, “has her seat in the bosom of God ;” and therefore the just administration of law is one of our first duties ; and the neglect of it a direct interference with the mind and will of God. But then justice has neither personal likings or dislikings—is absolutely passionless ; and swayed by no impulse but the mere desire to do right. The judge stands separate from the man. He summons his court, seats himself on the bench, opens the statute-books, calls the prisoner and the witnesses, inquires rigidly into the case, “nothing extenuates, nor ought sets down in malice ;” states the law on the subject, receives from the jury the sentence of “guilty” or innocent ; if the verdict is “guilty,” puts on the black cap of condemnation, pronounces the terrible sentence, and ~~leaves~~ leaves the offender to suffer the penalty of offended justice. But into all this pro-

ceeding, passion does not enter; personal feeling has no place in it; and no part of it can be brought under the title of "revenge"—which is essentially vindictive and personal, and is apt to be associated with the worst passions of our nature.

But next, how does this important distinction between justice and revenge bear upon the case of "*war*?" What is *war*? If undertaken in a just cause, nothing more nor less than another court of justice. Injuries between man and man may ordinarily be redressed in a court of law; but there is no "Queen's Bench," which can redress the injury of nation against nation. In this case, then, the camp is exchanged for the court of justice, the general for the judge, the roar of artillery for the popguns of human eloquence,—and, alas! the blood of human beings for the ink of belligerent clerks and advocates.

Now, in what manner ought these considerations to affect the case before us?

In the first place, they in no sense condemn the war which we are now waging in India.—Treason, plunder, treachery, murder, the assassination of women and children,—these are the crimes charged against the Indian rebels. Justice, sword in hand, holds her martial court, condemns the prisoner, pronounces the verdict of death, and carries it into immediate execution.—And who can condemn such a vindication of law, rough though the character of it be?

In the next place, none can complain that war, in such a case, should be a war of the deadliest inflictions on these mutineers and murderers. Scarcely anything could add to their guilt. A large proportion of them are Mahometans, who can plead no more aboriginal right than ourselves to the country. And *all* the offenders had enlisted in our service, and had taken our wages. All were solemnly pledged to obedience, loyalty, and co-operation to defend our properties and our persons. All have, moreover, received immeasurable benefits at our hands—good laws, protection, kindness. And now, in spite of all these pledges of friendship and fidelity, they have risen upon us in the hours of darkness or friendly confidence, and have pillaged our treasures, murdered their own officers, have defiled and ripped up our women, and chopped to pieces our helpless infants.—Scarcely any conception of crime goes beyond this; and no penalty is too great for it. But, then, as in the court of ordinary justice, no part of this infliction necessarily involves personal feeling, malignant passion, or anything but the purest spirit of justice. One can imagine the Colonel of a regiment ordering a dozen such culprits to be hung, or fired from the cannon's mouth, without a touch of malignant feeling. He might shudder or weep as he did it, and yet feel justice required it to be done.

But then comes the further question, Is this spirit of *justice* to be aggravated into a spirit of "vengeance?" Are we to inflict

punishment beyond that which strict justice demands? Are we to let passion enter into the halls of equity, and give a keener edge to the axe of judgment? Surely not. It is at this point that Christianity presents herself and says, "In judgment remember mercy;" "You strike *once* for justice—do not strike again for vengeance." And so also in this infliction of righteous judgment the most scrupulous care is to be exercised, that, as far as possible, the innocent shall not be confounded with the guilty. The too-popular language to which we have referred peremptorily demands that Delhi should be utterly destroyed,—so that not one stone be left on another. In that case, what is to become of large multitudes in Delhi, who are no parties to the outbreak? "What have these sheep done?" What have thousands of petty traders, labourers, women, children, the sick, the poor, the helpless done, to merit punishment at our hands? God felt even for the "cattle" in Nineveh, and should we not "care" for women and children, and bed-ridden patients, and unoffending inhabitants? And yet, if Delhi is given up to indiscriminate destruction, or sackage and pillage, all must suffer equally in the destruction. British soldiers, and especially British soldiers acting under the sense of intense injuries, are capable of great enormities. It may be necessary, indeed, politically, that Delhi should no longer be permitted to exist as a great depôt of national hatred, plot, and fury against the European population. It may be right to leave no such arsenal of bad passions. But then its destruction should be slow, cautious, discriminating; executed with the utmost forbearance. The grain should, as far as possible, be winnowed from the chaff; the "precious" from the "vile."

The world—and we must add, perhaps, our own insular nation especially—have a good deal to learn as to the horrors of war, and the spirit in which it ought to be conducted. Perhaps no biography has ever exhibited a nobler specimen of this spirit of magnanimity, courage, heroism, united with exquisite tenderness, than that of which we hope soon to present a review—the "Life of Sir Charles Napier." When first appointed to a command in the disturbed and factious districts of his own country, he shrank, with all the tenderness of a sensitive woman, from even firing a shot on the deluded multitude. And on his advance up to the Indus for the punishment of the Ameers and the establishment of the British empire over Scinde, every third or fourth page of his private journal breathes some expression of anxiety to prevent bloodshed. Take the following passages, expressed in his own emphatical, though somewhat rough and naked, language:—

"If I wanted to give the Ameers a thrashing, my strength should be concealed until they were in a bag, and so far as they are personally concerned there would be no objection; but if we come to knocks we shall tumble over a lot of their poor dependants, and my ambition is not for a *butcher's bill*. The fear of creating such bloody work is always in my mind: my work is

to save them, and I am likely to succeed, being so bent on it; but if we come to blows, they cannot be saved. If once we draw out in battle array, war must have its course, and a horrid course it is, though in these countries they think it all right and natural! Poor people! The Ameers' women have been sent out of the way of danger, I hear, which gladdens me; but I must have the poor class of women and children out of the way also. These the Ameers would slaughter by dozens rather than lose a day's hunting in their new forest: our old New Forest was not near so extensive as their hunting shikarghas, which are said to cover nearly one fourth of the whole land."

Again, after the battle of Durbad, which completed his conquests over the Beloochees, established the British sovereignty in Scinde, and made him Governor of that country, he makes this entry in his Journal:—

"March 21st.—Nineteen long letters from Lord Ellenborough. He has made me Governor of Scinde, with additional pay; and he has ordered the captured guns to be cast into a triumphal column, with our names. I wish he would let me go back to my wife and girls; it would be more to me than glory and pay and honours. . . . This is glory, is it? Yes! nine princes have surrendered their swords to me on the field of battle, and their kingdoms have been conquered by me and have been attached to my own country. . . . Well, all the glory that can be desired is mine; and I care so little for it, that, the moment I can, all shall be resigned to live quietly with my wife and girls. . . . Otherwise this sort of life, as life, to me is agreeable, as it may enable me to do good to these poor people. Oh, if I could do one good thing to serve them, where so much blood has been shed in accursed war, I shall be happy. May I never see another shot fired!—horrid, horrid war!"

Such is the language of one of the very first of modern soldiers—of the man who met 35,000 Beloochees, one of the fiercest of the Indian tribes, with an army of 2,000 men; and so beat them, that nine sovereigns the next day laid down their jewelled swords at his feet. And such is the spirit which I desire to see in every English, Scotch, and Irish soldier—the union of masculine courage and feminine tenderness; a thirst for justice, but not for blood; the substitution of schools and hospitals for human shambles, and of Christian churches for the mosque and the pagoda. It is very easy for Lord Panmure, as a fit of the gout is passing off, to shoulder his crutch, and announce his purpose, that not one stone of Delhi shall be left on another. But the true courage as well as the highest morality is, to strive that the highest amount of justice shall be secured with the smallest sacrifice of human happiness.

H.

THE MAN OF ONE BUSINESS.

It is universally felt and acknowledged, that he who desires eminence in any of the callings of life, must addict himself to it

with something which deserves the name of enthusiasm. He must place one object before him, and pursue it, humanly speaking, as the one object of his being. Or, at least, he will be diverted from it only during brief intervals, for the purpose of relaxation, and with the design of returning with greater earnestness to the one object of desire.

This does not imply that, in the most devoted attachment to one special vocation, the mind should be indifferent to the attainment of general knowledge; but the reverse. For there is scarcely any pursuit to which general knowledge may not become tributary; and therefore, he who is most determined to excel in one department of literature or science, will find that he must embrace a wide field of observation, and must devote much time and labour in researches which bear only indirectly, and which to some may appear not to bear at all, upon the special object of pursuit. The arts and sciences have a sort of family relationship, which indisposes to welcome any attention to one which is not in a measure extended to others. His divergence is apparent only, not real. He is pressing onward still to the point of attraction, and is getting nearer and nearer to it, by every step he takes, in what others may deem a devious course. It is scarcely necessary to illustrate this by examples, which might be adduced in great number. The case of Julius Cæsar will suffice for our purpose; and the reader's own memory will supply him with confirmatory examples. Cæsar was a man of one business. His one object was glory; his one ruling passion ambition. His home was in camps and in the battle-field. He was willing to sacrifice every thing—ease and comfort, health, and even life itself, to his thirst for power. But he was not a mere General at the head of an army. He thought nothing beneath him which might serve his main purpose, and nothing beyond the reach of his powers which ambition could covet. His mechanical knowledge taught him to construct a bridge on most scientific principles; his taste for literature was scarcely exceeded by the most learned men of the age; his style of composition has never been surpassed; and even on the floor of the Senate, his eloquence suffered no disparagement by the side of the flowing periods of Cicero, the stern invectives of Cato, or the noblest efforts of the masters of Roman oratory. Such a versatility of talent is very rare, but rarer still is the constant devotion of such varied powers to one great object. Too often, where powers of this diversified character exist, they counteract each other. Men of great talent often destroy with one hand what they have built up with the other. Genius is prone to act by impulse rather than from any steady and consistent principle. Its style of action is capricious; its purposes are variable; its aims are ill-defined. It wants the great quality which is essential to the greatness of every other quality—the spirit of energy and hard work. In many cases self-indulgence is the grave of genius, and often leaves it to

moulder in the dust, without so much as a monumental inscription to carry down its name to posterity. How many of the most intellectual spirits of an age have so far presumed upon their conscious possession of superior powers, as not to write a line or perform an act which the world cares to remember. It is often with men as it is with countries. Where the soil is rich and the atmosphere genial, the harvests are often the worst, because the labourers are the worst; where nature is disposed to do much, she is left to do all. And so genius is apt to leave to genius work which it cannot accomplish.—Such is the race of men of *no* business.

But, moreover, genius is often active, but without perseverance. It roves from flower to flower in search of the food it likes; but does not, like the bee, store up its treasures for future use. It loves to acquire, but scorns the trouble to retain. In this way, its energies are dissipated in the multiplicity of its objects, and by the capricious tastes which it indulges. There is neither concentration of thought, nor vigour of resolution, nor harmony of purpose, nor unity of action. Such a man may be a pleasant companion, bright or original, lively and captivating in conversation; but he has no high purpose, no great end at which he aims; and, so, is ready for every topic, but profound in none. It is often observed, that the greatest triflers in conversation are men whose faculties are capable of fathoming the deepest recesses, or reaching the highest elevations of thought. We sit down with them, expecting to find a mine of wealth, and get a few bad halfpence. We look for wisdom, and get a “pun.” This style of conversation may indeed arise from such concentration of the faculties in one point, as to leave no space or force for another, and the exhausted mind finds rest in trifles. But it is as often the frothy result of unemployed faculties. It is when lofty genius is governed by commanding resolution, and kept continually under the restraining power of a firm unbending will, that it shines with a steady light, and stamps somewhat of its own character on the age and nation which it adorns, and perhaps on future ages and in distant nations of the world.

But it will be of more general utility to remark, that where genius is wanting, the diligent application of the ordinary powers of the mind to a given object, may do much to supply its place. The man of one business, with only ordinary powers, will often flourish where the man of genius starves, and will become useful and respected where the man of genius is regarded only as a passing meteor, admired and gazed at for the moment, and then forgotten.

I shall not, however, have attained my purpose, unless I succeed in directing the reader's attention to that *one business* which ought to be the constant aim of every human being. “One thing,” says the Psalmist, “I have desired of the Lord, and that will I seek

after, that I may see the fair beauty of the Lord, and dwell in His temple." We all proceed from one source; we all go, as the wise man expresses it, "to one place;" that place is the grave; but there are two places beyond, of most opposite character, to one or other of which all our steps are tending. Surely the one business for which we were sent into the world, was to glorify the Lord who made us, and thus to escape the doom of the transgressor, and partake of the joys of heaven. In comparison with this, what are the highest objects of human ambition? These may all be reached by one who at length shall lift up his eyes in torments, and ask in vain for a drop of water to cool his tongue; and they may be wanting to the man, who, though a beggar on earth, now rests, and shall for ever rest, in the bosom of his Lord.

There are three passages of Holy Scripture, occurring in different places, but all bearing upon the object I have in view in the present paper. The passages are, Luke x. 42, Ps. xxvii. 4, and Phil. iii. 13.

The first may be regarded as a Divine *lesson*; the second, as a devout *prayer*; and the third, as a noble and appropriate *resolution*.

1. The Saviour's language to Martha is meant for us all—"One thing is needful!" I take for granted, in spite of ingenious criticism, that this one thing needful was "that good part which Mary had chosen," and which should not "be taken away from her." She had chosen Christ for her portion; and to sit at His feet, listening to His words of truth and peace and love, was the one business to which she gladly sacrificed every other. She felt that this, and this alone, was needful for her. And it is not less needful for us. We cannot, indeed, do this literally, as she did; but we may do it in spirit; we may seek and desire communion with the Saviour, as the one thing necessary for our present and future happiness. When our minds are distracted by cares, or oppressed by grief, or solicited by worldly pleasures, let us think that we hear the Saviour's voice, rebuking, recalling, awakening us by the language, "Thou art careful and troubled about many things, but ONE THING IS NEEDFUL."

2. We shall then be prepared to adopt the Psalmist's prayer, "One thing have I desired of the Lord, and that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple."—David was a man of one business. One object was prominent in his view; he saw nothing except as connected with and subordinate to it. To glorify God, to live to His praise, to enjoy His favour, was the sum and substance of his desires, and the avowed end of his actions. He attended with diligence to his regal duties; he had his eye everywhere, and made his mind and hand everywhere felt. If any could fairly plead, as an apology for neglect of religion, the large demands of high and imperative duties, it might have been his plea. And why do we not find him urging it? Because he would not allow a subordinate to override a paramount

duty. And this was the source of his many triumphs in the conflicts of life. The main wheel in the moral nature worked so truly and powerfully, that every other moved in harmony with it. The one thing which was the object of his desire and prayer, was every thing to him. It controlled his passions, regulated his affections, gave decision to his purposes, and resignation to his will. And for this one thing he prayed; this one he resolved to seek after, as that alone indispensable to his repose and security.

3. This strength of purpose is perhaps still more strongly exhibited in the language of St. Paul, when he says, "THIS ONE THING I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." St. Paul, as well as the Royal Psalmist, was a man of "one business." He was not drawn away by tastes acquired and cherished at the feet of Gamaliel, or by the admiration awakened by the scenes and glories of Athens. He was unseduced by the architectural beauties of the Parthenon, or the wonders of the Acropolis. His heart and soul were absorbed by one grand theme, and he was determined to know nothing "save Jesus Christ and Him crucified." How fully he carried out his high purpose, must appear to all who trace him through the course of his ministry; from the period when he was arrested by the hand of the Lord Jesus, on his way to Damascus, and sent forth to preach among the Gentiles "the unsearchable riches of Christ."

If the reader asks, How may I become a man of this "one business?"—I answer, Mainly, under God, by becoming a man of ONE BOOK. The following extract from Wesley's Preface to his Sermons, written in his vigorous, racy, true English style, will serve to confirm what I have urged:—

"I have thought—I am a creature of a day, passing through life as an arrow through the air. I am a spirit come from God, and returning to God; just hovering over the great gulf; till, a few moments hence, I am no more seen! I drop into an unchangeable eternity! I want to know one thing, the way to heaven, how to land safe on that happy shore. God himself has condescended to teach the way; for this very end He came from heaven. He hath written it down in a book! Oh, give me that book! At any price, give me the Book of God! I have it; here is knowledge enough for me. Let me be *homo unius libri* (a man of one book). Here then, I am, far from the busy ways of men. I sit down alone: only God is here. In His presence I open, I read His book, for this end, to find the way to heaven. Is there a doubt concerning the meaning of what I read? Does anything appear dark and intricate? I lift up my heart to the Father of Lights,—Lord, is it not thy word, 'If any man lack wisdom, let him ask of God?' Thou 'givest liberally, and upbraidest not.' Thou hast said, 'If any man be willing to do thy will, he shall know;'—I am willing to do, let me know thy will. I then search after and consider parallel passages of Scripture, 'comparing spiritual things with spiritual;' I meditate thereon, with all the attention and earnestness of which my mind is capable. If any doubt

still remain, I consult those who are experienced in the things of God ; and then the writings, whereby, being dead, they yet speak. And what I thus learn, that I teach."

This is language which commends itself to every man. It meets the wants, and directs us to the special duty of the present moment. Oh ! that there were more simple trust in the Word of God, more singleness of purpose, more resolute adherence to the "One thing needful," than is to be found in the bulk of professed Christians ! How common the disposition to tamper with Holy Scripture—to make it speak our own language—to teach it, as the heathen priest instructed his oracle, "what to say." The same great commander, to whom we have already referred, bore aloft his own Commentaries, even when threatened with death in the angry flood. It is a high example for ourselves, who carry in our hands, not the histories of atrocious wars recorded by the pen of the ambitious conqueror, but the volume of light and love—the dying record of the Lord, who poured out His own blood for the redemption of His creatures. The English Reformers chained this book to our reading-desks ; and, God helping us, it shall there remain to testify against the wretchedness of sin, and to call the weary soul to rest on the promises of God.

K.

NOTES ON PREACHING.—No. III.

BY A LAYMAN.

ARCHBISHOP Leighton, on the text, "Who is he that will harm you, if ye be followers of that which is good," has a few words on certain undesirable sorts of imitation. He says : "There is an imitation which is poor and servile, being in mean things, yea, sometimes descending to imitate the very imperfections of others, as fancying some comeliness in them ; as some of Basil's scholars, who imitated his slow speaking, which he had a little in the extreme, and could not help."

I am afraid the generation of Basil's scholars is not wholly extinct. It would not be difficult to name an eloquent prelate whose Clergy have set themselves to copy him so closely, that one meets with reproductions, on a small scale, of the Episcopal air and manner in a large part of the Clergy of the diocese. It is scarcely necessary to add, that the graces of the original are rendered with very imperfect success—the little peculiarities, with a Chinese fidelity. On the whole, the impression is hardly that which a good man ought to desire as the result of his public ministrations.

Perhaps this is not the only instance, nor the only school of divinity, in which something too much resembling affectation is

occasionally allowed to appear. I say occasionally, because it is happily by no means general in the Church ; but its consequences are so grave, that it seems to require some notice. Nothing, indeed, but the gravity of the subject induces me to touch upon it ; and I do so with some hesitation. But I believe that it cannot be too strongly put before the Clergy, that there is no fault which more alienates sensible men among the Laity, than the absence of a thoroughly natural tone and manner in the pulpit, from whatever cause it may arise.

Protected, by the sacredness of their calling, from the sarcasms which punish the first appearance of affectation in ordinary life, they are perhaps hardly aware either of the first approaches of this fault in themselves, or of its serious effect on their hearers. It stirred the gentle Cowper to an unwonted bitterness of language,—

“ In man or woman, but far most in man,
And most of all in man that ministers
And serves the altar, from my soul I loathe
All affectation.”

It is not originality of manner, not even great peculiarity, *if original*, that gives offence to educated men. They know how to make large allowance for this not unfrequent concomitant of thoughtful and studious habits. It is the absence of manliness—the finical enunciation—the “got-up” air and manner—the declamatory emphasis,—these are the faults for which there is often no forgiveness—the flies that mar the sweetest ointment, and make it stink in the nostrils of men of rigorous taste. A severer style on the part of the preacher is sometimes what is most required (though he little suspects it) in order to win the more intellectual of the laity.

But here two objections will assuredly be raised. First, it will be asked, “Is there no such thing as cultivating elocution? Are public services to be conducted as if we were reading by our own firesides?” And secondly, it will be urged, that those very things, both in manner and delivery, which I am supposed to be reprehending, are just the attractions to the middle and lower classes, and draw them to hear what are called “popular preachers.”

Now, let us look a little at these objections, and see what they really amount to. The first might be answered by a counter-question. “Is there no such thing as educating our own natural gifts, without endeavouring to array ourselves in artificial ornaments?” True cultivation—the acquisition of a pure taste—would cut away, at once, half the meretricious tinsel which passes for eloquence with less disciplined minds.

The second objection is certainly more difficult to deal with. Still, whatever weight we assign to it, it cannot extend to protect that affectation which is either a servile copy of others, or in any way exhibits a want of manliness of speech and deportment.

It is manifest enough, that what it is set up to excuse is not positive affectation of any kind, but rather that exaggerated emphasis, that florid exuberance of diction, that liberal use of action and gesture, which are supposed to be indispensable to popular preachers, and which have driven their opponents into the opposite extreme of monotoned services and sermons scuffled over with perfunctory haste.

Now, it must be admitted that there is a measure of truth in what I have just supposed this objector to urge. And it might be well if we laymen were oftener to consider what I ventured to throw out in my last paper. The parochial minister has, in some sense, to be all things to all men; and it would do his hearers no harm to bear this in mind. They would then look not only on their own things, but also on those of others. And they might learn to attribute to a laudable desire to interest their uneducated brethren, some of those gestures or expressions which offend their own more rigorous taste. I admit, then, that an amount of light and shade (so to speak), in delivery, is needed by the poor, which is not demanded by their superiors in education. But I am disposed to think it quite possible to furnish all that is really required in this way by the former, without giving reasonable cause of offence to the latter. I believe I could name preachers who are much resorted to by the poor, and whose clear and impressive enunciation is doubtless a great part of the attraction, who yet transgress in no degree that manly simplicity in which a higher class of mind delights.

And perhaps I may here venture a suggestion.

There is a well-known story of two officers, one of whom said to his men, "Go on," the other, "Come on;" the latter succeeded best. Now, is it not sometimes the case, that men read and preach in the "Go-on" tone?—making it (I mean) very apparent that their one object is to produce an impression.

Might it not be worth their while to try the effect of more simply reading and preaching, as men themselves impress—as men putting up their own prayers, and speaking of things in which they are deeply interested? After all, public worship is a joint exercise. Nay, even teaching has been intrusted, not to angels, but to men of like passions with ourselves, that they might have a fellow-feeling with those whom they address. But the moral effect of this is a good deal lost, when the hearers feel that they are being *preached at*, with that artificial sort of emphasis, which is not natural to a speaker who feels himself to be deeply concerned in what he is saying. Like Hamlet, they are apt to resent what seems an attempt to "play upon them."

Probably, in proportion as nations grow older and more civilized, their oratory becomes more simple and severe. The imaginative rhetoric and the demonstrative gestures of a council of Red Indians, would be distasteful in the assemblies of more highly educated

nations. We admire the wild poetry of their speeches, but it does not do for our own daily food. We want something more chaste and simple, and addressed more to our judgment, and less to our imagination. I confess myself prone to doubt whether the famous prescription of Demosthenes, "Action! action! action!" be not somewhat worn out in our days. I question whether much influence be to be gained in English Congregations in the nineteenth century, even by really good action, when carried to any great extent. And when of a second-rate kind, as it too often is, it is repulsive to a large portion of the hearers. A clear manly delivery, with a certain ease of manner, is valuable, and has its weight with every one, particularly with the poor. But beyond this, I believe our divines, like Icarus, often soar only to fall. Let me conclude by a passage from the appendix to Mr. Gurney's Sermon, which states the object of the training pursued in the Dissenting College at Stepney. As a statement of the *telos* to be aimed at, it can hardly be surpassed.

"The object of this training is simply to correct faults, and make our men natural. Indistinct utterance, bad pronunciation, awkward postures, unnaturalnesses of every kind, are rebuked, and if possible, cured. The *first* effect of such training (and in a few cases the *last*) is often to make matters worse; but generally, and in the end, the men are greatly improved. An *earnest, manly, natural* utterance that shall make itself heard and felt, is the thing aimed at."

S.

A VISIT TO THE SEA SIDE.

To the Editor of the Christian Observer.

AN island, as Dr. Pinnock instructs us, is a piece of land surrounded by water; and an Englishman is the free-born inhabitant of the piece of land so girt by the living, rolling, sparkling ocean. And most privileged is this his physical condition. He touches upon nothing that can hurt him. His cradle is rocked by the winds; the giant cliffs stand around him as so many sentinels; wholesome airs diffuse themselves from the salt waves, and a perpetual moisture checks the burning rays of the sun, and gives us such verdure in the field as is not to be matched all over the world. We have also much of the benefit of vicinity to other countries, without the danger of too close contact.

One among the many peculiarities in the habits of Englishmen, and which probably springs, in part, out of this insular birth, is, that almost every one of us discovers, especially at one time of the year, a strong desire to get to his mother ocean; and accordingly, at this particular season, when the Houses of Parliament and the

Courts of Law are closed, all the population of London who can squeeze out a purse long enough for the purpose, rush out of the hot, dusty cities, and diffuse themselves over the various sea-shores. Now it is, when Autumn begins to show her yellow face, that many yellow faces break away from squares and alleys to reach the salt water. Now every railroad groans under its unusual burdens. Now is the "Marine Piccadilly" at Brighton crowded with men, women, and carriages; all Cheapside is emptied into Margate; the piers of Ramsgate are swept by the expanded silks and muslins of Bond Street or of Belgravia; now are parents to be seen sketching houses and churches for their children on the smooth surface of the sand—specimens of art, alas! to last about as long as some of the pictures at the Exhibition; square-built ladies and gentlemen are struggling for new constitutions on the brink of the treacherous waves; dear little children, released for the first time, perhaps, from pent-up streets and houses, are allowed to feel how happy their good and gracious Maker meant them to be. All this is, to my eye, most refreshing and delightful; and I regard these scenes, not as the mere expeditions of self-indulgence, but as the wise and loyal visits of children to that mother ocean to which they are such enormous debtors. May the practice long continue, contributing, as I believe it does, to the increase both of national happiness and of national virtue.

Thus far, then, we are all, I suppose, agreed; but there is a word more to be added. Mr. Kingsley, in the little work called "Glaucus," which we much prefer to any of his more serious efforts, has called on the visitors to the sea-side to escape from the languor and ennui too commonly the portion of a certain order of such visitors, diligently to inform themselves on all the subjects connected with the ocean and its cliffs, so as to find in all the objects around us materials for correcting what is wrong in their notions, and adding to what is right. And this advice is excellent. He who can arrange and classify the shells or weeds on the shore; detect the layers and fossils in the cliffs; watch, with something of an informed eye, the tides and storms; distinguish between the various vessels which stud the ocean, between a man-of-war and a cockle-boat; such a person is likely to be a far happier visitor to the sea than a mere ignoramus on these subjects. So far, therefore, we may gladly receive Mr. Kingsley as our teacher, and, still more, Mr. Gosse, to whom he is largely indebted, and whose books ought to be in every young person's hands. But I am chiefly concerned at present with another part of this subject, on which Mr. Kingsley does not give us much instruction—I mean the religious and moral use to be made of these marine visits. *They* ought not—nor ought anything in the life of a Christian—to be severed from the one great end of our being, in this school of education for Eternity, in which it has pleased

our Great Father to place us. You will allow me, perhaps, to say a word on the moral use to be made of "a visit to the sea."

And, here, I am not about to insist on what is so obvious—the spiritual and devotional use to be made of that glorious volume, so full of the majesty and power of God, spread before us on the bosom of the mighty ocean. "The sea is His, and He made it." He it is that says,—*"Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed."* The Psalmist appears to have been studying in this great volume, when he gave utterance to the glorious language, *"They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and His wonders in the deep; for He commandeth and raiseth the stormy wind which lifteth up the waves thereof; they mount up to the heavens, they go down again to the depths; their soul is melted because of trouble; they reel to and fro, and stagger like a drunken man, and are at their wits' end. . . . He makes the storm a calm, so that the waves thereof are still. . . . then are they glad because they are quiet. So He bringeth them into the desired haven. O, that men would praise the Lord for His goodness, and for His wonderful works, to the children of men."* Such was the lesson of wonder and gratitude which the inspired Psalmist connected with the scenes transacting on the face of the ocean; and such as these will be the lessons conveyed by this mighty, though unconscious teacher, to every devout mind. But I pass from this paramount theme, to others which are akin to it.

In the first place, then, how precious an opportunity does such a visit supply for calm and honest inquiry into our own real condition in the sight of God. In this busy country, half of us live in a whirlpool. A high-pressure engine is at work in our parishes and counting-houses; and we often scarcely know how to find a vacant hour. The dangers of such circumstances are obvious. Our Blessed Lord, we may believe, felt them, when, after the bustle of feeding the multitude in the desert, He sends His disciples across the sea, and himself retires to the mountain to pray. And He felt it also for His disciples, when He said to them, *"Let us go into the desert, and rest a while."* Now, then, at the sea we have, or ought to have, many such quiet hours. The vastness of the ocean; the slow pulse and solemn roll of its waves; its moonlight cliffs and interminable horizon, are all calculated to draw the soul into deep thought and meditation. Now it is that we have leisure to ask, *"What am I?"—"Where am I?"—"Whither is my course tending?"—"How far is my peace made with God?"—"To what extent have I fulfilled the duties and realized the happiness which God means for me?"* Some persons have not had such an opportunity for setting up the scales of the sanctuary in their own souls since the last autumn, when they paid their last visit to the sea. Let them, then, use the occasion. Let them

strive to descend into their own bosom. Let them see whether "God is in them of a truth;" and whether, in fact, they are men really ripening for the presence of God and for the society of His angels.

Again, these visits to the sea afford, in many instances, a good opportunity for a little *quiet reading*. He is a rare example to the general mass of society who finds much time at home for books. With every wish to read, we have most of us the calamity of seeing book after book lying uncut on our tables. Even the Book of books is, in many cases, too apt to rest on its shelf, or to be read superficially, mechanically, undevoutly—with little reference of part to part—so as to make the Bible what it really is—its own best interpreter. At the sea, a man may rest himself on a rock, and endeavour to repair the damages, as to this point, of perhaps the last eleven months. The devotional, and even the intellectual, clock has gone down; here is a time for winding it up. The amount of reading in the world, and especially of rational books, is, I am persuaded, exceedingly small. I have sometimes been distressed, Mr. Editor, when I have had the opportunity of taking a furtive glance at a library table, to see even your honoured monthly Numbers, with the leaves precisely in the virgin and unsoiled condition in which they arrived from the hand of the bookseller. Even you, too, often write only for the moles and the bats. Now, then, let the leaves be cut, and this and other volumes be studied.

Again, what a capital opportunity is a sea-side visit for increased intercourse with your wife and children! Wives, in a large number of instances, are very solitary creatures. The Banker rushes off from a half-swallowed breakfast, to "unlock." The Merchant must meet the incoming mail. The Retail Dealer must be ready to welcome his customers. The Lawyer, as full of thought as the egg he would be glad but has not time to eat, is full of meat, bolts away to "chambers." The Clergyman, too,—that seeming man of leisure,—if he is worth a farthing, hastens off to his study or to the school, or to his sermons; or he is called to some cross-grained discussion with his churchwarden, on pews, or any other of the petty details which agitate the rustic world, and still more our towns and cities. Some of these various emigrants from home return to a late dinner; after which, exhausted nature is apt, it may be, to demand at least a brief repose, and now and then something more; so that the whole evening of the worn-out man is divided between sleeping and waking. The Clergyman has sometimes no time even for this, but sallies forth to the evening school or a "lecture." And thus, from a variety of causes, those who would seem to have the strongest claims on a man, viz., his wife and children, are, in fact, half strangers to them. Only a short time since, I heard of a busy parent meeting a nursery-maid and child in the road, and stopping to ask whose child it was? and receiving the startling information—that "it was his own." Now, part of

this severance from wife and children is almost forced upon men who have to get their bread and fulfil their worldly duties. Such men must be pardoned and pitied. But if the absence be voluntary, then it must be ranked amongst the highest order of offences. But supposing it to be involuntary and deplored, then what a blessing is a month at the sea! How sweet the walk with a precious wife on the shore—the gentle waves rolling up to kiss their feet—their children galloping and exulting around them, digging their sand-pits and erecting their sand houses and fortresses in the soft dry surface—the salt breezes, in the mean time, chasing away the thick blood of streets and marshy villages, and health reasserting her place in the over-taxed frame—new colour rushing into the cheeks. There, also, may the father study the distinct points in his children's character—watch them in their hours of freedom and openness—see what is in them, and settle, with her who loves them best, the future scheme of education. I often myself watch these family progresses on the sands with deep interest, and look at them as scenes of intimate communion of heart with heart, and as moments of immeasurable importance both to parents and children.

Again: it seems to me that this sea-side vacation is a time of great value as to the cultivation of one most important class of qualities. The whole tendency of home-life is apt to be to self-interest, self-aggrandisement, self-indulgence. It is one of the worst dangers of a busy life, that almost of necessity it has, to a great extent, ourselves for its object. The Author writes for an admiring world. The young Lawyer is intent upon getting briefs for the present, and in the end the honours of a silk gown, and the throne of the Judge. In all this, *self* is apt to take a very prominent place—to make large demands on our time and thoughts—to cut huge slices out of the small loaf meant for general use. Now it is no slight blessing to have a season in which, by the suspension of the great wheel of business-life, we have leisure to think of the rest of the world—to carry out our sympathies to the great family of God, in our courts and alleys at home, or in the sultry or chilly plains of distant regions—to wander through camps of blood in India, or over the pestiferous deltas and forests of Africa—to become, for a time, the citizen of no “mean city,” of that vast metropolis, the mighty world, where our brothers and sisters are living in the dens of undisturbed barbarism, or under the dark shade of idolatrous temples. Very much in the daily business of life has a strong tendency to narrow the soul, to cramp its affections, to appropriate to one person the powers and energies which are meant for all who need us in the wide field of human wants and sufferings. “The field is the world,” and men must not be digging their own petty flower-garden when all the world demands their hearts and their loving co-operation, their bounty and prayers. “Give ye them to eat,” is the language of Him

who best understood our daily duties and powers,—and let no one of us rob the common table in the wilderness in order to heap up delicacies on our own plate.

But I must stop, or my sea-side visitor, if he is to read what I write, will tell me that I am encroaching too much upon hours for which I have suggested such important occupations. I will therefore make my bow, and end by wishing him as pleasant a month as I have myself enjoyed, and a happy return to those every-day duties, for which it may be hoped his short holiday has better fitted him.

H.

REVIEW OF NEW PUBLICATIONS.

History of the British Empire in India. By EDWARD THORNTON, Esq. London: Allen and Co., Leadenhall Street.

Of all the marvels of history, none is more strange and wildly romantic than the growth of our Indian Empire. A few hundreds or thousands of traders, bent only on the gains of commerce, and at the distance of fifteen thousand miles from their own country, have become the masters, within a single century, of nearly two hundred millions of souls, or one-fifth of the whole race of mankind. They have had to encounter the fiercest efforts of valiant and warlike tribes, whose troops were ten times more numerous than themselves, and to contend with all the subtlest arts and treacherous devices of Asiatic cunning. Once almost in every decade of that century, their dominion has seemed to hang on a thread, and one adverse event might have snapped it entirely, and rendered their past successes of no avail. But their progress has been steady and irresistible. Neither the ferocious valour of their foes, nor the treachery of false friends, nor even their own reluctance to enlarge their ever-growing possessions, has suspended the unbroken career of conquest and annexation. After every conflict their power has rooted itself more firmly, till from the peaks of the Himalayas, to Cape Comorin and Ceylon, from the confines of Persia to the limits of Pegu, the British standard waves in proud supremacy, and a company of British merchants have acquired a range of dominion, which the Great Mogul, in the palmy days of his Indian conquests and imperial splendour, had never enjoyed.

Events so strange and startling, so unparalleled in the world's whole history, may well force the exclamation from the lips of every Christian, What hath God wrought! There are times and events in which the arm of the Lord comes forth from its mysterious hiding place, and makes itself bare in the sight of all the nations. But can any other instance of a wonder-working Providence be found, in the whole range of history, so impressive as this rapid growth

of the Anglo-Indian Empire? The first impulse, surely, of every thoughtful mind, not abandoned to the darkness of utter Atheism, must be to inquire for what end so grand a miracle has been wrought in our days, which casts into the shade the physical wonders displayed to the eyes of the chosen people in the Arabian desert. Why has our country been singled out to receive so strange and solemn a trust? What moral obligations does the review of this century of marvels impose upon the citizens and statesmen of our Christian Empire? Is it merely that a few thousands of English cadets and adventurers may amass princely fortunes, and return home, it may be, heathens in heart and life, inoculated with Eastern vice and luxury? Or are we bound to use the influence and dominion which Almighty God has given us over one-fifth of the human race, to promote the great work for which the Son of God suffered and died—the spiritual recovery and moral elevation of these countless multitudes, who have been sitting for ages in darkness and the shadow of death?

These Indian mutinies, which have come upon us like a thunder-bolt, are a solemn call to us, as a nation, to consider our ways, and re-examine the whole course of our Indian policy. Troubles, whether private or public, do not rise by chance—they are from the hand of God. But the calamities which now engross every English heart are of no ordinary kind. The Sepoy mutineers have cast off all the restraints of humanity. The foul depths of heathenism have been stirred, and have bred horrors and atrocities almost without a parallel. At such a time we ought ourselves to cast aside the shallow commonplaces of politicians, and to inaugurate, in the light of these sorrowful revelations of wickedness, a wise, sound, and thoroughly Christian policy, that will not leave our rulers and our people confounded with shame, when they give account, side by side with these millions of heathen subjects, before the judgment-seat of Christ.

What are the broad outlines of that great moral problem, which calls upon us loudly for a just and wise decision? We are dwellers in a world where the Eternal Son of God has become incarnate, and died upon the cross, to rescue the lost and guilty from a state of moral ruin, and to open the gate of everlasting happiness and glory to all who believe in His name. His Gospel contains a full and free provision of pardon, and spiritual and moral health, for all who hear the message, and, having heard it, yield to the persuasive power of the Saviour's dying love. His parting words are a solemn charge to His disciples that, having received this rich blessing themselves, they shall impart it to others, and preach the Gospel to every creature throughout the world. His first disciples obeyed the command, when our country was the despised home of wandering savages, who practised bloody rites amidst the gloom of their northern forests. But the Gospel of Christ reached our shores, and a mighty change began, which has never ceased to the present

day ; and has been doubly conspicuous, since the Reformation restored to us a double share of Christian privilege, an open Bible, and a pure worship, with the public and national teaching of the Church of Christ. Under these influences we have risen, not only from savage debasement to a level with other Christian powers, but from a second or third-rate position to an unrivalled eminence of moral power and political greatness. Our fleets cover every ocean, and our colonies girdle the whole circuit of the globe.

This nation, so favoured beyond all others with a double measure of Christian light, so exalted by means of that light in political greatness, has, within the last century, received from Providence a marvellous and unexampled trust. Nearly two hundred millions of heathen on the opposite side of the globe, and in countries which have been a proverb for wealth and luxury for thousands of years, have been brought under its dominion. The great majority of these teeming multitudes are the slaves of a superstition as foul, as base, and morally as hateful as can be found on the face of the earth. It is not merely a dreary vacuum, in which the true God, and the only Saviour of sinners, are unknown : Idolatry riots and revels there in its most hideous abominations. False gods, whose legendary lives are like a moral cesspool, receive the slavish homage of millions of worshippers, and that worship is as cruel and licentious as the divinities to whom it is offered. The system of caste carries the dominance of this accursed creed into all the minutest acts of daily life. It is one which evil spirits might have devised to extinguish the possibility of human brotherhood, to infect one favoured class with satanic pride, and sink the rest in brutish debasement, from which no effort can recover them, till this yoke of bondage is broken from their necks. As the religion of these heathen is one gigantic system of lies, which do equal violence to the first principles of Christian truth, and the simplest facts of science, the social results inevitably correspond. In the courts of justice, and in private life, truth among these heathen Hindoos, is a virtue almost entirely unknown. Treachery and deceit are the staple of daily life, prevented only, in common circumstances, from working the horrors that have just startled the slumbers of our nation, by an answering degree of servility and fear. The testimony of all who have had experience in administering justice to the natives agrees together, that honesty among witnesses can hardly be found. Perjuries may be bought so cheaply as to destroy their market value ; and causes, just and right in themselves, are often endangered or ruined by the gratuitous and improbable falsehoods with which they are sustained.

It is this vast moral lazarus-house, this mighty preserve of the terrible kingdom of darkness and delusion, from which the stench of foulest lust and shameless idolatry is rising hourly to heaven, which has now been brought, by a series of political miracles,

under the dominion of the British nation—of that very nation which has experienced, above all others, the exalting and ennobling power of the Gospel of Christ, and which enjoys, above all others, the largest facilities for communicating to these, its heathen subjects, the blessings it has long enjoyed. And the question which now presses for an answer is this, How are we to use the unparalleled trust? As Christians, or as Heathens? As men who have a heart and a conscience, or as those who have none? As those who believe in God, or as sordid money-getting Atheists, who care nothing that millions of souls perish in sin, if they can only squeeze a fortune out of them before their downward journey is finished? Or, to rise a little higher—if it is conceded by the general voice that we have duties to fulfil, by what law are they to be measured? By the maxims of a philanthropy which disowns all faith in God, and of a political expediency which gropes with its fingers along its yards of red-tape precedents,—or by the words of Him who cannot lie, and the commands of that Lord at whose judgment-seat we must stand? Shall we pretend it to be our duty to civilize these millions of heathens, but to cherish their Idolatry with a sacred reverence; to teach them humanity, and do homage to the supremacy of caste; to raise them to habits of truth, and be content and satisfied that their hearts and minds shall be moulded by the most prolific and gigantic scheme of falsehood on the face of the earth? Shall our Indian policy be one vast experiment to prove the falsehood of our Saviour's words, and show that we can gather grapes of thorns and figs from thistles; that we can cure the mendacity of the Hindoos, and leave them the prey of a creed made up of the grossest falsehoods; or make the votaries of Juggernaut and Siva blossom out into ripest and richest specimens of Christian honour and social virtue?

It is, perhaps, in this second form that the question will really come up for decision. Philanthropy, or the pretence of philanthropy, in an age like this, there must be. The sordid claim, to hold India as a mere immense money bag, where every thread is the heart and life of a brother man, is too hideous to bear the light. Philanthropy of some sort there must be in our future policy, as there has been already, at least for the last twenty or thirty years. But the question is, of what kind? A pretence or a reality? A benevolence, which shuts its eyes to the first elements of the mighty problem, and the simplest lessons of Divine truth; and, instead of striving to clear away the dense jungle of heathenism, holds its rankest produce sacred from the axe of British power, and contents itself with a more copious irrigation? If such be our choice, the certain issue will be a grievous failure. There will only be a plentiful harvest of serpents and tigers, which will burst forth to startle us with new horrors of bloodshed and treachery, like those which are now before us. Or shall it be that holier benevolence, which borrows the light of heaven to guide its steps, and counts all other acts of

kindness to India to be poor and almost worthless palliatives for a deadly disease, a disease for which the Gospel is the only medicine, and the Saviour himself the only physician who can effect a real and lasting cure?

There are many persons who strive to cut the knot, and simplify the great problem before us in our Indian policy, by one short watchword, which embodies their views of duty and wisdom—Religious Neutrality. And we believe that not a few, who adopt the phrase, attach to it a better meaning than the words properly convey, and see at least one part of the truth. But still a false phrase breeds false ideas, and leads inevitably to falsehood in practice. A policy of religious neutrality in India, as elsewhere, is open to two fatal objections. The attempt is wicked, and the execution is impossible.

We affirm confidently, in the first place, that for any Government, and eminently for our Indian Government, to aim at a perfect religious neutrality, is a design positively wicked in the very conception. The world is a great moral battle-field, in which the rival leaders are Satan and the Son of God: the rival armies are the faithful disciples of Christ, and the workers of iniquity of every class and kind; and the chief weapons of the conflict, on either side, are the truth of God in the Law and the Gospel, and the manifold delusions of Idolatry and false religion. There is no really neutral place between these two armies. "He that is not for me," says our Saviour, "is against me; and he that gathereth not with me scattereth abroad." Indifference to the Gospel, neglect of the Gospel, is of itself rebellion against the Gospel, and against the Lord of Life from whom it proceeds. Indifference to the spread of that Gospel is rebellion against Christ, and cruelty to man. The mere supposition, that we can be neutral, and may lawfully be neutral, in such a cause, and between such combatants, is an enormous delusion, which convicts us at once of being accomplices or victims in the camp of falsehood. Where, indeed, a whole nation agree substantially in the same profession of Christian truth, and differ in many secondary questions of rite, form, rubric, ceremony, and ecclesiastical order, the phrase, religious neutrality, though inaccurate and misleading, may have some excuse for its adoption. A wise Government ought to have far more to do with the development of religious and moral principles in which nearly all appear to agree, than in showing preferences on those secondary points, which occasion the largest harvest of theological controversy. Religious neutrality in the State, so limited and explained, is merely a wholesome antidote to the distorting effect of religious strife among theologians themselves, which leads them to exaggerate the importance of questions on which they differ, and to forget the more vital and momentous character of the truths on which they agree. But when the phrase is transferred from a country like our own, where there is a substantial unity of Christian profession with a great

variety of ecclesiastical form, to our Indian Empire, where a small number of Christians hold the dominion over more than a hundred millions of Hindoos, and perhaps nearly half as many Mahomedans, the logical inaccuracy becomes a palpable folly and an enormous crime. No Christian Government, under such circumstances, can be religiously neutral, until it has first trampled underfoot the plainest lessons of its own faith, and decided that Satan has an equal claim on its allegiance with the Saviour of mankind.

But if such a policy is wicked to attempt, it has another defect, which to minds of a certain class ought to be still more decisive. It is impossible in the execution. No Government has ever yet been able to carry out a theory of strict religious indifference, and never will be, to the end of time. The voice of history is uniform on this subject, down to the present hour. Religious neutrality never existed either in the Jewish theocracy or in the heathen States around it. Heathen Rome had a large toleration for other forms of heathenism, but there was no neutrality. The worship of Capitoline Jove was linked with all the honours of the Republic and the Empire; and Christianity, when it arose, was alternately the object of contemptuous sufferance and of bitter persecution. When the blood of the martyrs had prevailed, there was no nearer approach to neutrality than before. The Cross was planted on the citadel of the Empire, and the heathen standards fell before it into the dust; and the public exercise of idol worship, and sacrifice to the gods of Paganism, soon received a deadly wound. No Christian State, from that day till the Reformation, ever dreamed of such a policy. No kingdom since the Reformation, Protestant or Roman Catholic, has ever put it in practice. The Atheists of the French Revolution themselves, in their philosophic fury against religion, had no sooner destroyed the Gallican Church than they proclaimed a negative creed of their own, and fiercely persecuted the believers in Christianity. Our own country has gradually changed the rigorous form of its Church and State constitution under the Tudors into the largest measure of toleration; but it is as little a neutral as ever. The Queen, by our Constitution, is not only the Head of the State, but the chief member and temporal Head of a Protestant Church, and solemnly sworn to take the Protestant Bible for the supreme law of her public government. Even the United States have no real claim to the title. They have a national observance of the Christian Sabbath; and the rise of the Mormon State is likely to compel them soon to a more decided choice, whether Christian or Infidel principles are to prevail in their future legislation.

This constant experience of all ages and all countries is no mere accident. It arises from the nature of government and of religious faith. Those who rule must have some kind of creed; and whatever their professions may be, their real creed will unavoidably determine their line of conduct. They may be heathens

or Christians, Roman Catholics or Protestants, stern fanatics or light-hearted Gallios,—men of real faith, of perverse faith, or of no faith whatever but the creed of the sensualist, “Let us eat and drink, for to-morrow we die.” But the real, genuine creed of their hearts will, by a moral necessity, determine the course of their public policy. If they are sincere believers in God, they cannot legislate nor rule like mere Atheists. If they are sincere disciples of Christ, they will certainly take His words for the chief and surest guide of their religious policy. They cannot be really neutral, because they cannot adopt three or four contradictory principles at the same time; and whatever principle they adopt, the weight of their public influence is thrown into its scale, and the neutrality ceases. They may temporize and vacillate. They may be incapable of any fixed policy whatever, and float at the mercy of the tide; or, in mixed Governments, some of the members may act on one principle, some on another, and the result may be a mosaic of inconsistencies. But even in these cases, unless the puzzle of the schoolmen were to become a fact, and a company of angels could dance on the point of a needle, the ideal of a neutral policy can never be attained. There is no real neutrality: there is weakness, uncertainty, and vacillation.

Let us turn, however, from this more general view of the subject to the particular topic now forced upon us by passing events—the religious policy of the Anglo-Indian Government. This, too, has never been, and is not now, a neutral policy, and will not be so when this terrible mutiny is quelled. In the earlier period of our Empire, it was a religious policy, half Heathen and half Infidel. In later years, with the growth of Missions, the revival of religion among the Europeans, and the more frequent communication with the home country, it has gradually changed, and has become half Christian, half Infidel. What we desire for the future is, that it should cast off its infidel, as it has nearly got rid of its heathen element, and become a policy, truly, simply, consistently, and nobly Christian.

In the earlier days of the Company, its habitual policy in religious questions was a cross between heathenism and infidelity. Its servants carried little Christianity with them to India, and that little most of them contrived soon to cast away. The more enlightened attained, by the enlargement of their sphere of vision, to a philosophic indifference to all creeds, and looked down with almost equal contempt on the Hindoo devotee, the Mahommedan dervise, and the Christian missionary. The grosser and more sensual renounced the semblance of Christianity, resigned themselves to the arms of heathen corruptions, and sent in their regular offerings to the idol temples. A writer in *The Times* of September 7th, who seems plainly at home in India, gives this expressive description of the habits of those earlier days:—

“In the good old days, when the pagoda tree bore fruit, and the voyage

was a business of six to eight months, the Company's servant settled himself down in his Presidency as in his future home. He ate, he drank, and was merry; and when sated with the rough companionship of his messmates, he looked about for domestic enjoyment. And because English ladies in those days were few and far between, he betook himself, in nine cases out of ten, to the Houris of the land, and in their arms forgot more and more the ties that should bind him to his home, the restrictions that should be observed by a gentleman, and the duties that are imperative in a Christian.

"Picture to yourself an Indian of the old school. He is lolling on his sofa or two chairs, in shirt and pyjamas alone, though it be long past noon, under a punkah, close to a tatty, a hookah in his mouth, a jorum of brandy and water in his hand, his 'beebee' by his side, or on the floor, with a host of her native relatives, and a rising brood of coloured children around."

It is impossible for any sincere Christian to look back, without a feeling of disgust and shame, on the spirit which prevailed in those early days of our Indian Empire. Heathenism seemed on the point of sucking down the Company and its servants to the bottom of its own dark abyss. On the events which attended the battle of Plassy, Mr. Thornton justly remarks: "It seems at this time to have been too generally thought that the ethics of Europe were not applicable to Asia, and their plainest rules were violated without hesitation. Englishmen sometimes manifested a degree of cupidity which might rival that of the most rapacious servants of the worst Oriental governments." The entrance of a missionary on the Company's territories was long prohibited. The noble Carey and his companions had to take advantage of the less hostile policy of the Danish government, by planting themselves at Serampore. The American missionaries, Dr. Judson and others, narrowly escaped imprisonment and a forced return to Europe, by renouncing India for Burmah. The nominally Christian Company was practically more heathenish in its policy than the openly heathen Empire at its side. And when the charter was renewed, nearly fifty years ago, the Indians in the House, with hardly an exception, strove with might and main to perpetuate this system, and to keep the soil of India sacred against the hated entrance of a single messenger of the Gospel of Christ. It was only the strenuous zeal and fervid eloquence of William Wilberforce, and a few other Christian men of kindred spirit, which overcame their dogged and pertinacious opposition, and procured a liberty for Christian missionaries to reside within the dominions of those merchant-princes of Christian England. The Company long assisted, by their offerings, in the idol-worship of Juggernaut—the foulest and most cruel, perhaps, on the face of the earth. Sir Peregrine Maitland was deprived of his command at Madras, and sent home in disgrace, because he refused to order the soldiers to fire Government salutes in honour of the Idol services and feasts; and when, in one solitary case, a Bengal sepoy became a convert and was baptised, the whole staff of officials were filled with horror and alarm, and he was punished by a speedy dismissal from the service. The policy of those years reflected the character of the

agents of the Company who gave it birth. It was heathen in some respects, and infidel in others. The broad outline was one of philosophic indifference to all creeds. This was the spirit which prevailed with the directors and heads of departments; but the details were filled in by the practical heathenism of those subordinate agents, who lived without a sabbath, a church, or a worship, and "were mingled with the heathen, and learned their works."

Since those days, as mournful to the eye of Christian faith as marvellous in their political successes, there has been a gradual and striking change. Missionary zeal, about forty years after the battle of Plassy, which founded our Indian Empire, began to revive in the Church at home. It had to struggle at first with all the opposition of an Antichristian policy, and to shelter itself in a foreign settlement; or else to choose any outcast and savage race as more accessible to the Gospel than the millions of Hindostan, whom the Company in those days seemed willing to seal down for ever in heathen darkness. But the power of truth gradually prevailed. In 1793, when the charter was renewed, a clause proposed by Mr. Wilberforce, which merely affirmed the duty of promoting the moral and religious welfare of India, was struck out before the Act was passed. Twenty years later, on the next renewal of the Charter, the license for missionaries to settle in the Company's territories was carried by a large majority, though the old Indian party vehemently opposed it, and some of them asserted in the House that Hindooism was as pure and moral a system as Christianity itself. Almost at the same time an Indian bishopric was instituted, and the Church Missionary Society entered on this new and wide mission field. The labours of Carey and his colleagues, in their numerous versions of the Scriptures, began slowly to bear fruit. The history and death of Martyn and of Heber had begun to throw a halo round the once despised cause, which arrested the thoughts, and impressed the consciences, even of worldly men. A striking change gradually took place in the character of the Company's servants. A higher standard of honour and Christian principle was set up, and the cases were multiplied, in which high talent among the Directors was united with an unflinching profession of the Gospel, and devotedness to the cause of Christ. Increasing acquaintance with heathenism, as a practical creed, revealed more clearly its foul abominations. Though religious indifference, or political liberalism, continued to have the upper hand, and to be the chief guide of our public policy, the exceptions became increasingly numerous, in which genuine Christian benevolence impressed its own higher and nobler stamp on the conduct of the civil and military agents who filled important stations in our Indian Empire.

This great improvement, during the last twenty years of Indian history, has been attended, however, with one serious drawback.

Our public policy, just because it has become less heathenish and antichristian, has worn an air of feebleness and vacillation. The new Christian element has been too strong to be stifled; but it has not been strong enough to triumph over the dogged obstinacy of old Indian prejudice, the dulness of routine, and the pretentious platitudes of our modern Gallios, a generation peculiarly wise in their own conceit. Several great steps of progress have, however, been gained. Suttees were abolished by Sir W. Bentinck, and infanticide has been more recently put down. The religious offerings, so long and so disgracefully made to the temple of Juggernaut, have ceased; and converts are no longer allowed to be stripped of all their property, on professing the Christian faith. The missionary schools, under certain conditions, have been made eligible for Government aid; and some of the Hill tribes, only a year ago, were formally made over by the Government to missionary instruction, as the most hopeful means of their civilization. These are changes which would have horrified Indians of the old school, and made their hair stand on end with indignation. But the picture has its reverse. The direct support and sanction of idol worship by the Government was continued to a very recent period. The Bible has been excluded from all Government schools, as if it were safer to convert the Hindoos to infidelity than to the Christian faith; and the Sepoy force was, in reality, a Government preserve of heathenism. Officials have been profuse in their declarations that the Indian Government is supremely and impartially indifferent to the faith of its subjects; but facts have shown, at the same time, that Christianity was enough to excommunicate a native from the native army, and that Mahometans and high-caste Brahmins enjoyed, in Bengal, an almost complete monopoly of Government favour in the constitution of the Sepoy regiments, the chosen and favourite supports of the Anglo-Indian power.

There has been much discussion, in these few months, on the cause of these terrible mutinies, and most conflicting explanations have been proposed. Missionary labours, the abolition of Suttees and infanticide, and the law on converts' property, the annexation of Oude, the greased cartridges, the unwise pampering of the Sepoys, Russian intrigue, the war with Persia, the neglect of duty by European officers, and their transfer to staff and civil appointments, the spread of education, the native press, the smouldering hate of dethroned Mahometan princes, the fanaticism of the Brahmins, and their fears from the advance of civilization, the consciousness of power on the part of a numerous native army, and the influence of superstition, in the shape of a native prophecy, that the Company Raj was to last a hundred years, have all been proposed, in turn, as explanations of this violent catastrophe. The general temptation has been to ascribe to one cause alone what has resulted from the confluence of several causes. And perhaps some of the friends of missions, in their indignation at calumnious charges

against a work justly dear to their hearts, have fallen into an opposite error. They may have overlooked the plain fact, that our Lord came not to bring peace, but a sword; that one inevitable consequence, when Christian light streams in upon a stronghold of Satan, is to provoke, sooner or later, a furious opposition from the kingdom of darkness; and that the lies and murder, the unnatural treachery and ferocious cruelty, which have marked the progress of this Indian mutiny, are usual signs of the rage of the Great Dragon, when his accursed dominion has received a shock, and he fears that he may have only "a little time."

We ought not to forget, also, in our natural horror at the crimes the Sepoys have now perpetrated, what their services have been in former years. It may be well to call to mind the views of a calm historian, from a review of the known facts of Indian warfare. In Alison's *French Revolution* there is a long chapter on our Eastern Empire, where this passage occurs:—

"In many of the most essential duties of a soldier, sobriety during duty, patience under privation, docility in learning, hardihood in undergoing fatigue, steady enduring valour, and fidelity to their colours under every temptation to swerve from them, the Indian auxiliaries might serve as a model to every service in Europe. Instances are not wanting in which they have unhesitatingly faced dangers, before which even English troops had recoiled.

"Volumes might be filled with anecdotes illustrative of the steady courage and incorruptible fidelity of the Sepoy troops. They first rose to eminence in the wars of Clive, Lawrence, Smith, and Coote, and the number of Europeans then engaged in Indian warfare was so inconsiderable, that almost the whole glory of their marvellous victories is in reality due to the Sepoys. The hardships that were undergone at this period by all the soldiers, both native and European, were excessive; but though the British power was then in its infancy, and little promised future stability to its empire, nothing could shake the fidelity of the Indian troops. On one occasion, when the provisions of Clive's garrison in Arcot were very low, and a surrender appeared unavoidable, the Hindoo soldiers entreated their commander to allow them to boil their rice, the only food left for the whole garrison. 'Your English soldiers can eat from our hands, though we cannot from theirs; we will allow them every grain of the rice, and subsist on the water in which it has been boiled.' Towards the close of the war with Tippoo, General Mathews and all his troops, almost entirely native, were made prisoners. The Sultan made every effort to induce the English Sepoys to enter his army, but in vain. He then tried severity, and subjected them to the most rigorous confinement, and unhealthy employments. But nothing could shake their fidelity; and at the peace of 1783, fifteen hundred of these brave men marched five hundred miles to Madras, to rejoin the army to which they belonged at Bombay. In the advance of Lord Lake's army to Delhi and Agra in 1804, the hardships and privations the troops endured were such, as almost to break down the spirits of the British officers; but the Hindoo privates never showed the least symptoms of faintness or despondency, saying, Keep up your spirits, we will bring you in safety to Agra. Nor was the same steady courage and devoted fidelity wanting on still more trying occasions, when the national or religious prejudices of the native soldier were brought violently into collision with their military duties."

The causes which have led to so great a change, and stamped the late mutiny of the Bengal Sepoys with a treachery as remarkable as

their previous fidelity, are not hard, we think, to discover. While the Company were struggling against formidable rivals, and the Europeans in its service were wholly indifferent to their own faith, or to the superstitions of the natives, the Sepoys were attached to their standard by the strong tie of military honour, the intoxicating influence of success under able leaders, and all those passions which have most power over the natural heart, the love of fighting when the chances are favourable, with better leaders, better pay, more glory, and perhaps less danger, than could be found in any other service. From the days of Clive until the fatal Affghan expedition, the course of the British arms was almost an unbroken series of victories; while so many Indian or border powers remained, not completely subdued, and liable to employ the valour of the Sepoys, as to give the constant prospect of new fields of victory, which is the most powerful stimulus in securing the fidelity of soldiers to their own standards.

But from the time of the Affghan war, and the still later war with the Sikhs, all these conditions began to be changed. For the first time a great and enormous reverse attended the British arms, and made the whole fabric of our Eastern Empire rock to its foundation. The battles with the Sikhs, though less disastrous, were bloody and doubtful, and the conflict several times appeared to hang in an even balance, or almost to incline against the British arms. When the Punjaub was annexed, it was clear that from the Himalayas to Cape Comorin, the Company had no rival left worthy of the name. Its native army lost the grand stimulus, which had secured its fidelity—the hope of honour and victory. No alternative seemed before it, but foreign expeditions, as to Burmah, Persia, or China, most opposed to its cherished prejudices, or even to its conditions of service; or else the ignobler task of performing police duties, for fixed pay, over their own peaceful countrymen. But an army, accustomed to war, and condemned to a long prospect of inglorious inaction, is proverbially on the edge of a continual mutiny, even where there is no antagonism of race and creed between itself and its rulers. In the case of our Indian army, however, these aggravating circumstances were in fullest operation. Two hundred thousand of Hindoos and Mahomedans, well armed and disciplined, but with no immediate prospect of new fields of honour, were in the employ of a few Christians, the total number of whom, civil and military alike, was perhaps little more than eighty thousand. This handful of strangers, from an island fifteen thousand miles away, were either contemptuously indifferent, or religiously adverse, to the creeds of their own soldiers, as well as of the hundred and eighty millions over whom they held an unexampled dominion. If action and reaction are equal and opposite, it follows that, in these altered circumstances, the temptation to mutiny would become as powerful as the motives to fidelity had proved before. In fact, it was during the Sikh campaign that Sir Charles

Napier was sent to India. It was during his stay that the first eruption of discontent took place on a large scale, though it was promptly repressed by his sagacity, in replacing the mutinous Hindoos by Ghoorkas from the hill territories. From that time until now the fire has evidently been smouldering, and never extinguished. The annexation of Oude gave a new and crowning impulse to the brooding jealousy, both of race and religion, when these powerful strangers from the West seemed ready to extinguish the memory of every Mahometan or Hindoo power in the vast peninsula. The cold and selfish haughtiness of one large class of Indian officials, and even the benevolent zeal for the Gospel of a few others, when read by the eyes of moody and sullen fanaticism, added fresh fuel to the flame. A pretext alone was wanting, and a concerted system of revolt. The pretext was found in the latest change introduced by Western science into the weapons of the native soldiery, to raise them to a level with their European comrades in mastery of the means of destruction. The intrigues of the ex-king of Delhi and of Oude, it seems very probable, supplied the element of concert. If the providence of God had not interfered for us by the premature outbreak at Meerut, every European in the Bengal Presidency might perhaps have been murdered in a single week, or in a single day; and in the midst of our fancied security, one of the June mails might have brought us the tidings that an Empire, which rose slowly like an exhalation, had vanished suddenly like a dream.

What, then, are the lessons which we ought to draw from a sight of the gulf which has so unexpectedly yawned before us? It is, in one word, that the season of extension has ceased, when we might depend, without rashness, on the effective aid of a native army to support our claims, and to enlarge the bounds of the Company's territorial dominion. A season of consolidation has now to commence—of conflict with internal evils, in which a firm, manly, Christian, consistent policy can alone avail. The evils with which we have now to contend, are not rival States, but the strength of Mahometan fanaticism and Hindoo superstition, among our own subjects, which, so far as they prevail, must writhe with a ceaseless struggle against the supremacy of a Christian Government. Soft words of hypocrisy, honeyed professions of total unconcern about the faith of our subjects, are salves that will never meet the requirements of so deadly and dangerous a sore. The Mahometan and the Hindoo see through their hypocrisy, and despise them. They can believe any absurd story of treacherous designs to convert them by force, when they see the deputies and officials of a Queen, whose throne is publicly based on the Bible, professing an entire indifference to the creed of those over whom they rule. One of three alternatives is before us. The first is that of honest infidelity. Having received so weighty a trust from the God of Providence, we may feel and profess a total unconcern

for the religion of these millions of heathen, and proclaim that our only aim, in our Indian Government, is to increase our power, and secure to ourselves a handsome revenue. This is the policy of the dragon, an outspoken and daring defiance of the voice of heaven. Or we may secretly desire the spread and triumph of Christianity, but think it wise and politic to disguise our convictions, and pretend an indifference we do not really feel. We may be skulking Christians at heart, and only try to cheat the natives into the notion that we love and honour their superstitions as much as our own faith. This is the policy of the serpent—a mean and pitiful attempt to practise a double falsehood on our own conscience as Christians, and on the supposed obtuseness of the native population. The deceit is sure to fail. Our hypocrisy, in pretending an absolute neutrality we can never feel, will only deepen the jealousy of the Hindoo and the Mahometan, and deprive us of the power we should otherwise possess, of marking the clear and broad contrast between a hearty desire for the spread of Christianity, and the adoption of those methods of force and fraud, the bare suspicion of which may easily goad the fanaticism of the Hindoos to madness, and which Christianity itself disowns and abhors.

The third alternative is that which the times loudly require—an honest, outspoken, consistent profession of Christian faith by our Indian Government, with the sanction and encouragement of all efforts to Christianize the races of India, but as plain and clear a discouragement of everything resembling either bribery or oppression. We must act out the two principles, that Christianity is socially far better than Hindooism or Islamism, but that the dishonest profession of a right, is worse than the honest profession of a wrong, faith.

What India chiefly needs, at this hour, is a total end of empty make-believes, whether in the shape of Christians who really care not a sixpence for the degradation and ruin of a hundred millions of heathen, or of Christians who really care for their own faith, and think it wise and politic to lie to the natives, and profess an indifference they do not really feel. The day for such hollow shams is surely gone by. Events are teaching us the true spirit of heathenism, and the foul treachery and murder to which it naturally leads, when the restraints of fear and conscience are removed. They are also making it plain, in such men as the Lawrences, Edwardes, and General Havelock, that the men most outspoken and consistent in their own profession of Christian faith, and their sense of our country's great mission in the East, are also the foremost bulwarks of the British power in a season of unequalled peril. May the double lesson sink deep into the heart of the whole nation. We shall then see the tree of British power not only root itself more firmly after the storm, but yield tenfold fruit hereafter, to the glory of our Lord and Saviour, and the moral and spiritual welfare of those vast provinces of the heathen world.

A Residence among the Chinese ; Inland, on the Coast, and at Sea : being a Narrative of Scenes and Adventures during a third Visit to China, from 1853 to 1856. By ROBERT FORTUNE. London : Murray. 1857.

MANY works, rich in information on the subject of China, have been lately published. Amongst these we may take up "The Chinese and their Rebellions," by Mr. Meadows, and perhaps some others, for review in a future number. At present, we find ample matter to fill every page that we can spare, in Mr. Fortune's interesting work, and in the thoughts to which it has given rise.

We should have derived much pleasure from the perusal of his book under any circumstances ; for it is full of the kind of information which we desire to possess in order to become better acquainted with that singular people. But we have been particularly glad to have had an opportunity of reading the narrative of one who had travelled in China with scientific, and, in some degree, commercial pursuits, and not with a view to the spreading of Christianity ; and of ourselves observing by the way, whether any encouragement may be found, in the character and circumstances of the people, for hope that the glad tidings of salvation may be preached to them with success in our day.

On the whole, the prospect thus gained is by no means disheartening. It appears to us brighter than we have seen it through any other medium. Mr. Fortune's own expectations for Christianity in that country are by no means sanguine, as will presently appear ; but a people such as he considers the Chinese to be, appear to be farther from the kingdom of God than were many others over whom the Gospel, by the Spirit, has prevailed. Let our readers judge for themselves.

With a view of helping them the more effectually, we shall not conduct them through the book chapter by chapter, but shall cull here and there what is most to our purpose. But before we proceed to do this, we think it best to give some general idea of the opportunities enjoyed by our informant, and of the pursuits in which he was engaged.

The residence in China, which provided the subject of this volume, began in March, 1853, and concluded in the beginning of the year 1856. Mr. Fortune's object was, to complete his stores of information concerning the cultivation of the tea-plant, and the preparation of the tea for the market ; to collect seeds of the best kinds, and to engage a number of tea-manufacturers,—all for the infant plantations in the Himalayas. He was commissioned to undertake this work by the East India Company. He was also to gather information and material for the promotion of the silk manufacture in India, and likewise to collect the seeds of such trees and plants

as might be advantageously cultivated in the Company's territories. His expeditions were chiefly made in the province of Chekiang, which is in length about 300 English miles from North to South, and in breadth, that is, from the coast inland and westward, about 170 miles.

He saw and introduces us to the population of the interior, whether in cities or villages, more than to that of the great ports. He deprecates our estimating the Chinese by the dregs of the people who haunt the marts of foreign commerce. In reading his remarks on this point, our thoughts involuntarily alighted on Wapping, and Plymouth, and Liverpool; and we asked ourselves how true would a judgment of the English character be, if formed upon a survey of the populace of such localities? But, even independently of the fact, that the debased people in the ports cannot be a fair sample of the national character, it is surely illusory to suppose that we can be acquainted with a people occupying a territory of some 1300 miles from North to South, by 1000 miles from East to West, through our intercourse with their commercial classes only, and in the places in which they are tempted to turn their dealings with foreigners to the greatest pecuniary advantage.

Mr. Fortune found the scenery in some parts singularly beautiful, the timber very fine, the land productive. He has enriched his own country and India by the introduction of many choice trees and plants, which will henceforth be associated with his name. The climate is, in some parts of the year, all that an European could desire. Harken to his description of spring in the provinces of Kiangnan and Chekiang.

"It is not like an English spring, with its easterly winds, and cold and cheerless days; nor is it like an Indian one, which is not a spring at all, but rather a hot dry winter, with its leafless trees and burning sand. It is a real genuine spring, which tells one that winter is gone by: the air is cool yet soft, and rendered softer by mild April showers; every tree is bursting into leaf, and how deliciously green these leaves are when they first unfold themselves! The birds are singing in every bush and tree, and all nature seems to rejoice and sing aloud for joy." (p. 241.)

This is something like the May of our poets;—a May little known to us in England, except in their imaginative pages.

But the people? They are pronounced by Mr. Fortune to be "the most wonderful people on the surface of the globe." (p. 93.) But at the same time, his book is calculated to tone down our notions of their peculiarities, and to abate their supposed distinctness from the rest of the human race. He shows that such is his own impression, as where, after describing some "real Izaak Waltons," angling with rod and line, he observes,—

"Altogether this scene, which I can only attempt to describe, was a charming one,—a view of Chinese country life, telling plainly that the Chinese, however strange they may sometimes appear, are, after all, very much like ourselves." (p. 265.)

Another scene—and there are many in these pages to tell the
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same tale—confirms the notion that there are not such sharply defined lines between the human family in China, and that in other parts of the world, as many of us suppose. We are amongst the hills, in the neighbourhood of Hoo-chow-foo, the great silk district:—

“The little silk villages at the base of these hills were all visited by me at this time, and although the natives were much surprised at the presence of a foreigner amongst them, yet generally they were polite and hospitable. The same features of wealth and comfort, which I had already remarked in other parts of the silk country, were apparent here. The people were well dressed, had good substantial houses to live in, and, judging from their appearance, they were well fed. Nearly all the respectable farm-houses were surrounded with high walls. In addition to keeping their families as private as possible, the object of having the houses constructed in this way was probably for safety to their property, which is often very valuable during the silk season. I am not aware that these districts are much infested with thieves, but the respectable Chinese country farmer is generally very timid in his nature, and would much rather incur considerable expense in making his house secure, than run any risk of having it plundered, or to be obliged to defend it.” (pp. 360, 361.)

He found the people industrious and thriving, unconcerned about the rebellion, even at a very short distance from the scene of war; their civility and politeness were so characteristic, that after having made some progress in the book, you expect to see this expressly mentioned, or incidentally exhibited, in every fresh town, or even house, into which the author takes you. They are conversable and sociable. But there is something better still; they are hospitable, and they are kind; they invite you to their repasts; wherever you cross a threshold, your two cups of tea are set before you, as a matter of course; this you meet with under the poorest roof; the very fact of your being a foreigner ensures to you kindness, and a welcome reception; if you want to leave the canal (which serves for the high road), and to take a pedestrian journey into the mountains, you can deposit your goods in safe custody amongst strangers, and you can get all the help you need for your expedition, including guides and companions. True it is that they are described as “half-civilized;” but civilization is a word which has its special European sense; and even where our civilization is highest, the term may be found only applicable strictly to the few; and “half-civilized” may be the more correct description of the many. They are quiet and harmless. In the country, the foreigner may frighten old women, and make them stand aghast, or impel them to hurry into some fastnesses of their habitation; but he himself travels unmolested. Of robbers we hear nothing—of thieves only once, as troubling Mr. Fortune; and we nearly reach the end of his volume before we know that there are “runners” (or police) and mandarin magistrates, and a wonderful system of mutual responsibility, by means of which stolen goods, and even money, may almost always be recovered. The story which brings these points to view is extremely entertaining,

and shows that in thieving, as well as in other things, the Chinese are remarkable for their dexterity.

He notices them as sober in their habits. At a great gathering of the people in one place, for an idol-festival, he says,—“During the day I did not observe a single instance of drunkenness, or any disturbance whatsoever.” (p. 37.) They also appeared to him in the light of a happy people; and he describes them as decidedly good-humoured.

In the towns, the populace are not quite so easy to deal with as the peasantry. They throng around the stranger, and are extremely noisy. If he bears all this patiently and cheerfully, he receives no other annoyance beyond the pressure of an eager and curious multitude. But there is enough in their obtrusiveness to try his temper, and if that fail, and he shows his displeasure, he incurs a risk of personal ill-treatment at the hands of the rabble, especially from their pelting him with stones. But by the exercise of a prudent self-control, Mr. Fortune passed through many a town, followed by crowds, without hazard; and in one instance only did he bring himself into danger, by a manifestation of impatience and displeasure with the throng of curious spectators.

We do not forget that Mr. Fortune's occupations interfered neither with their prejudices nor with their interests. He did not attack their religion, nor advocate a rival to it. He made inquiries, and accepted such answers as he obtained, extracting what he could out of them, but entering upon no disputes. The work of a missionary is different; it is aggressive; but it is by no means certain that it would be distasteful to the Chinese. We may rather infer that the contrary would be the case, since the missionaries at Ningpo have penetrated into the interior with the Gospel, distributing Scriptures and tracts, as well as preaching; and they have been surrounded by numbers of listeners, whom at least curiosity and the love of books attracted, and not a hair of their heads has been injured.

But if no serious obstacle be raised up by the aggressive nature of true Christianity, then there is encouragement, so far as it goes, in the people being sociable, peaceable, and kind, and even in their being curious and inquiring; and the disposition to crowd around strangers would secure a numerous audience, so long as the message of the Gospel was delivered in a courteous spirit, and the preacher had his own temper under control. Less pleasing and hopeful features of character are to be discerned in their extreme cautiousness, leading to deception. If they suspect that you are diving in search of information which would enable you to be independent of them, they at once lead you astray, exercising much ingenuity. There is an instance of this at p. 112. But even here, Mr. Fortune makes some allowance for them, and attempts their defence; and

his defence may be just. He has been reporting what had been told to him on the subject of scenting the teas ; and he says,—

“ In all investigations of this nature, one is very apt to be misled by the Chinese ; not, perhaps, so much intentionally, as from ignorance or carelessness as to whether the information given be correct or otherwise. And, having once made an assertion, a Chinese does not like to confess himself mistaken, or in the wrong ; but this propensity is not confined to the inhabitants of the Celestial Empire. Unless one sees a process with his own eyes, he must in all cases use some discretion, when he has to take his information at second-hand. With ordinary care, however, and a little common sense, the truth may generally be arrived at, even from the Chinese.” (p. 206.)

These prominent features of character, noticed by Mr. Fortune amongst the people in the interior of China, are not such as would present them before us as impracticable, or even unusually difficult, for the missionary. On the contrary, rather, they offer certain important facilities, and the grace of God is continually overcoming greater obstacles than those we have thus far mentioned.

We have observed but one other characteristic ; it is a repulsive one ; and it is spoken of in a way which intimates that it pervades the whole people. He calls them the “ cold and unfeeling Chinese ” (p. 130) ; and he certainly produces frightful instances of cruelty, in the punishments which they inflict upon their criminals in prison. But in the very sentence in which he describes them as the “ cold and unfeeling Chinese,” he speaks of their heart being “ softened, and opened up by kindness ; ” so that their case cannot be desperate, and the malady to which he points is one which the Gospel is intended to cure. It is the especial work of God to melt the frozen heart.

Seeking to discover what hold their religion has upon them, we find Mr. Fortune agreeing with other authorities, who have maintained that it has lost its influence, if it ever possessed any. The temples are the places of lodging for travellers (constantly used by Mr. Fortune), of idle lounging and conversation, of feasting, of merchandise, of the cultivation of silkworms, of the acting of plays. If such uses of their sacred places are allowed, we may naturally ask whether anything is likely to be forbidden as a profanation of them ?—We shall give some instances from his book ; for it is important to show that the indifference to their religion, which others have observed on the coast, is equally perceptible in the interior.

Mr. Fortune had taken an early walk near the town of Ning-kang-jou.

“ About eight o'clock,” he says, “ I returned to the town, and took the principal temple on my way. The sight which presented itself here was a curious and striking one. Near the doors were numerous vendors of candles and josa-stick, who were eagerly pressing the devotees to buy ; so eager were they, indeed, that I observed them, in several instances, actually lay hold of the people as they passed ; and, strange to say, this rather rough mode of getting customers was frequently successful. Crowds of people were going

in and coming out of the temple, exactly like bees in a hive on a fine summer's day. Some halted a few moments to buy their candles and incense from the dealers already noticed, while others seemed to prefer purchasing from the priests in the temple. Nor were the vendors confined to those who sold things used only in the worship of Buddha. Some had stalls of cakes and sweetmeats; others had warm and cold tea, snuff-bottles, fans, and a hundred other fancy articles, which it is needless to enumerate. Doctors were there, who could cure all diseases; and fortune-tellers, too, seemed to have a full share of patronage from a liberal and enlightened public. In front of the altar, other scenes were being acted. Here the devotees—by far the largest portion being females—were prostrating themselves many times before the gods; and each one, as she arose from her knees, hastened to light some candles and incense, and placed them upon the altar, then returning to the front, the prostrations were again repeated, and then the place was given up to another, who repeated the solemn farce. And so they went on during the whole of that day,—in which many thousands of people must have paid their vows at these heathen altars." (pp. 252, 253.)

Mr. Fortune describes other scenes, in which the religion of the people assumed a still more empty and unmeaning form even than it did here.

In the temple at Quanting, which, like many others, was in a most dilapidated condition, he found a table in one of the principal halls "spread and covered with many good things, which were intended as an offering to Buddha." Farmers and other respectable inhabitants of the neighbourhood arrived that day in considerable numbers, and each, as he came in, prostrated himself in front of the table. But at a later hour of the day, the hall in which they had worshipped was converted into a dining-room, in which the large company of visitors sat down to enjoy themselves, at a long and ample entertainment. (p. 284.)

But we have said that the temples are used as theatres; and this is an every-day occurrence, for the Chinese are fond of the drama. At Hoo-chow, Mr. Fortune was strongly invited to witness a play, which was going on "in one of the temples." He declined to attend it; but his guide was resolved to conduct him thither, and to his surprise he found himself within the temple, and amongst two or three thousand people, who were witnessing a melo-drama, in which they appeared to be greatly interested. (p. 356.)

But apart from such desecrations of their holy places, the religious exercises themselves appear to be mere ceremonies. The most favourable view of them is presented in the following scene:—

"I now entered the temple itself, and found it crowded with idolaters. The female sex seemed much more numerous than the male, and apparently more devout. They were kneeling on cushions, placed in front of the altars, and bowing low to the huge images which stood before them. This prostration they repeated many times; and when they had finished this part of their devotions, they lighted candles and incense, and placed them on the altars. Returning again to the cushions, they continued their prostrations for a few seconds, and then gave way to other devotees, who went through the same forms. Some were appealing directly to the Deity for an answer to their petitions, by means of two small pieces of wood, rounded on one side, and flat on the other. If, on being thrown into the air, the sticks fell on the flat side, they had an assurance of a favourable answer to their prayers;

but owing to the laws of gravitation, these stubborn little bits of wood fell much oftener on the rounder and heavier side than on the other, and gave the poor heathens a world of anxiety and trouble. Other devotees were busily engaged in shaking a hollow bamboo tube, which contained a number of small sticks, each having a Chinese character upon it. An adept in shaking can easily detach one of these sticks from the others; and when it falls upon the floor, it is picked up and taken to a priest, who reads the character, and refers to his book for the interpretation thereof. A small slip of paper is now given to the devotee, which he carries home with him, and places in his house or in his fields, in order to bring him good luck. I observed that not unfrequently it was very difficult to satisfy those persons with the papers given to them by the priest, and that they often referred to those who were standing around, and asked their opinions on the matter." (pp. 30, 31.)

Here prayer is converted into a game of chance; or rather into a game managed by sleight-of-hand. The result also is so uncertain, that the people expect it may be altered by a little ingenious shuffling.

The altars were crowded with candles, the atmosphere was filled with the smoke of incense; outside, a "monster drum" mingled its sounds with those of bells. And here Mr. Fortune remarks, by the way, that the tone of many of the bells was finer than anything he ever heard in England.

He proceeds,—

"In the midst of all these religious services, which candour compels me to say were outwardly most devoutly performed, things were going on amongst the worshippers which, as foreigners and Christians, we cannot understand. Many who had either been engaged in these ceremonies, or intended to take their part in them, were sitting looking on, and laughing, chatting, or smoking, as if they had been looking on at one of their plays. And it was not unusual to see a man fill his pipe with tobacco, and quietly walk up and light it at one of the candles which were burning on the altar." (pp. 31, 32.)

The funeral ceremonies on the occasion of the death of a priest were witnessed by Mr. Fortune, and these show to how great an extent their religion is dramatic.

He was first introduced to a number of valueless paper offerings to Buddha, and to a rude painting of the divinity himself, before which incense was burning. The priest who conducted him, pointing to these things, said,—“Is not this very fine? Have you any exhibitions of this kind in your country? You must pay a visit in the evening, when all will be lighted up with candles, and when this scene will be more grand and imposing.” The stranger went accordingly. Priests richly dressed were pacing the court of the temple, bowing before the idols. Presently they took their places, and a service commenced, with a musical chaunt, accompanied by the prostrations of two little boys. But all the while, a number of people were sitting smoking on each side, as if this were a play, or some amusement of that kind. This, be it observed, was at a moment when the actual presence of Buddha was expected. “You will not see him,” whispered a priest, “nor shall I, nor any one in the

place except the high-priest, who is clothed in the scarlet robe, and has a star-shaped crown on his head—he will see him.” Three rockets were discharged outside, and every sound was hushed. The priest whispered again, “Buddha comes!” During the stillness, our Author asked, “And is Buddha now here in the midst of us?” “Yes,” said his informant, “the high-priest sees him, although he is not visible to any one besides.”

This was all that was worth attending that night, and the funeral was to take place next morning. At the appointed hour, Mr. Fortune was present again, and he accompanied the long and striking procession to the retired and beautiful burial-place; flags, gongs, candles, rockets, did their part. Arrived at the spot, the coffin was left on the surface, “to be covered with thatch and brickwork at a future opportunity.”

The priests had only attended the procession a short way from the temple; and when Mr. Fortune returned, he found the house which had belonged to the dead priest now occupied by others. “Two priests were quietly smoking their pipes in the verandah,” and the cook was preparing for them a more sumptuous meal than usual. (pp. 150, 156.)

In all this we cannot be mistaken in seeing the traces of a want of heart;—of apathy in their religion. This impression is confirmed by a consideration of the state of the priesthood. Mr. Fortune received much kindness at their hands; and as a traveller he frequented their temples, because they served the purpose of inns. Hence he had many opportunities of leisurely observing the priests. And while he often speaks of their kindness, we do not remember to have noticed any instance in which he was impressed with the intelligence of any of them; while he describes many as vacant in mind and almost idiotic—half asleep when they were most awake.

The temple of Tsan-tsing set before him striking instances of the low mental condition of the priesthood. They are so curious and suggestive, that we are unwilling to pass them by. On his first visit, these priests were quite lost in astonishment as they looked upon him:—

“No other foreigner, it seemed, had been there before, and many of them had only heard of us by name. Some of them stood gazing at me as if I were a being from another world; while others ran out, to inform their friends of my arrival.” (p. 266.)

Crowds came to see him:—

“Some seemed never tired of looking at me, others had a sort of superstitious dread mingled with curiosity. One little urchin, who had been looking on with great reverence for some time, and on whom I flattered myself I had made a favourable impression, undeceived me by putting the following simple question to his father:—‘If I go near him will he bite me?’ What strange tales must have been told these simple country people of the *barbarians*, during the last Chinese war!” (p. 267.)

These priests were inconceivably stupid:—

"Never, in all my travels in China, had I met with such poor specimens of the human race as these priests. They had that vacant stare about them which indicated want of intellect, or at least a mind of a very low order indeed. They did nothing all day long but loll on chairs or stools, and gaze upon the ground or into space, or at the people who were working, and then they did not appear to see what was going on, but kept looking on and on, notwithstanding. The time not spent in this way was when they were either eating or sleeping. They were too lazy to carry on the services of the temple, which they deputed to a little boy. And thus they spent their days, and in this manner they would float down the stream of time, until they reached the ocean of eternity, and were seen no more. There were four or five of these men connected with the old monastery, and two or three boys, who were being reared to succeed them. All the men were apparently imbecile, but the superior seemed to be in a state approaching to insanity." (pp. 268, 269.)

The story of this man's dread of Mr. Fortune combines the melancholy with the ludicrous, but it is too long for us to transfer to our pages. Mr. Fortune visited that temple again at a later period of his residence in China, and after noticing the "kind of dreamy mesmeric state" of the priests, he makes this general remark:—

"Buddhism must surely have greatly degenerated since the days when it was first promulgated. It could not be by the exertions of men such as these that this form of religion was extended over half the world, and obtained such a footing in a country like China, where even the Christian faith, with its many able and zealous preachers, can find so few converts." (p. 407.)

And we may add, with satisfaction, neither will it be maintained by such upholders.

Doubtless to the state of the priesthood may be traced, in great measure, the deadly apathy of the Chinese in the matter of religion. The priests appear to be, at the best, inert formalists; others of them are idiotic, and dreaming life away. Their system has lost its vitality.

Mr. Fortune speaks sometimes of the people in terms which, if we were to interpret them rigidly, would make their case appear to be utterly hopeless. He says,—

"The Chinese, as a people, are cold and indifferent to religion of any kind; humanly speaking, nothing less than a miracle will convert them to Christianity." (p. 134.)

We are happy to be able to take a more hopeful view of their prospects. They *are* cold and indifferent; we admit this to be the concurring testimony of all who have sojourned amongst them. But we have no reason to despair of their stony hearts being melted, as other stony hearts have been. We remember the power of the Gospel, and the promise of God that He will accompany it by His grace. What the preaching of Christ did for Corinth and Rome, for Gaul and for Britain, that, we are confident, will yet be seen in the cities and villages of China, and throughout its vast expanse of thickly peopled territory.

It is due to Mr. Fortune to say, that he elsewhere speaks of missionary enterprise as by no means hopeless; so that the words

we have quoted must be taken as expressing the greatness of the difficulties which are to be overcome, rather than as meaning that the difficulties are absolutely insurmountable, except by a miracle. Indeed, this very sentence stands in a part of the book in which he is describing Dr. Lockhart's Chinese hospital at Shanghai, and noticing how that beneficent institution may open a way for the Gospel, more hopefully than any other means which have been hitherto set on foot.

Mr. Fortune affords very little space to the subject of missions ; but he always speaks of them with respect. He was not an indifferent spectator of the scenes which Idolatry presented to his eyes, and he is an evident well-wisher to those who are seeking to introduce the Gospel of Christ to that irreligious nation.

We have mentioned the establishment of the hospital at Shanghai, as in his estimation a hopeful missionary movement. He describes its operations with considerable fulness. Thither were brought patients—Imperialists and Rebels being admitted without discrimination,—during the siege of Shanghai. All were received with kindness, and treated with care and skill. In 1853 there were, in all, 11,028 patients under treatment ; and in 1854, 12,181.

“ But,” says Mr. Fortune, “ the Medical Missionary Society have objects which are even of a higher nature than healing the sick, and curing all manner of diseases. When the patients assemble for medical treatment in the hall of the hospital, they have the Gospel preached to them by one of the members of the London Mission. Private religious instruction is also given to patients in the different wards. And thus, while the heart of the cold and unfeeling Chinese is softened and opened up by kindness,—which he feels to be disinterested, and which acts like spring showers upon plants,—the seeds of the Gospel of Christ are sown upon it, and it is hoped, in many, very many instances, they may vegetate and produce their fruits in after years, when the patients have returned to their homes.” (pp. 130, 131.)

The Medical Mission extends its charitable labours far beyond the walls of the hospital, which is situate in the foreign settlement. It has its dispensary in the city, and it penetrates into the jails, doing good to the suffering and cruelly treated prisoners.

His expectations from such labours, when conducted, as now, by men who are actuated by the love of Christ, and who are deeply interested for the salvation of souls, as well as for the relief of bodily suffering, are set forth in the following paragraph, from which, as will be observed, we have already made a short quotation :—

“ The Chinese, as a people, are cold and indifferent to religion of any kind ; humanly speaking, nothing less than a miracle will convert them to Christianity. Missionaries have been in China for many years ; large numbers have been sent out from England and America since the last war, when the country was partially opened up to foreigners. These men have been labouring there, I believe, in most instances, most conscientiously, and with an ardour and single-mindedness of purpose which is worthy of all praise ; and yet, what is the result ? How few have believed their report ! ”

We must interpose the remark, that these are early days for
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speaking thus, and that in other Missions the sowing time has continued for years without apparent fruit, and has proved successful in the end. But we proceed with our quotation :—

“The Chinese, as a nation, are jealous, selfish, and eminently conceited ; it is therefore difficult to convince such minds that nations, many thousand miles distant, will subscribe large sums of money merely for their religious benefit ; or that men are to be found who will leave friends and home, with no other views than to convert them from heathenism to Christianity. And hence it would seem that the labours of the Medical Missionary Societies would prove a powerful auxiliary in aiding the spread of the Gospel amongst such a people. All nations, even the most cold and selfish, have some kindly feelings in their nature, capable of being aroused and acted upon. If anything will warm such feelings in the minds of the Chinese, the labour of the Medical Missionary is well calculated to do so. The blind receive their sight, the lame are enabled to walk, and the wounded are cured. And when the better feelings of the man are thus expanded into something like gratitude, his prejudices are more likely to give way, and thus his mind may become softened, and more apt to receive religious impressions.” (pp. 134, 135.)

We concur with these views of Mr. Fortune, to the extent of highly prizing the opportunity of making known the true religion, afforded by the establishment of hospitals conducted by God-fearing men. But we cannot reflect upon the last-quoted paragraph, without feeling how much more might be done for the furtherance of the Gospel, if our merchants also knew their responsibilities, and considered that they ought to be examples to the heathen, and propagators of their own faith amongst them. At present, they appear too often in the light of dealers in contraband, in China ; and where their hands are not stained with the traffic in opium, yet few consider that they and their clerks and agents ought to do all that in them lies to gain admission for the Gospel amongst the people. Were such their convictions, seconded by corresponding efforts, the missionary's hands would be strengthened, and many a poor Chinese would learn the way of salvation, over and above those whom the missionary has already gathered around him. We desiderate this kind of aid the more, when we consider Mr. Fortune's reasonable expectations, that ere long China will be engaged in commerce on a much more extensive scale, with the European nations. At present, her trade is almost confined to tea and silk. But the country is prolific of other valuable productions. Trade has still vast openings before it there, which it has not yet even approached. He believes all restrictions on commerce will soon disappear. (p. 237.) Commending in one place the fertility of the country, and the industry of the people, he writes a sentence which has doubtless been since transferred to the books or the memory of many of our merchants :—

“It seems to me to be very remarkable that a country like China, rich in textile fibre, oils of many kinds, vegetable tallow, dyes, and no doubt many other articles which have not come under my notice, should afford so few articles for exportation. I have no doubt that as the country gets better known, our merchants will find many things besides silk and tea, which have hitherto formed almost the only articles exported in quantity to Europe and America.” (p. 263.)

To this sentence we must add the earnest aspiration, that it may please God so to affect the hearts of our countrymen as that, with our pursuit of commercial advantages, there may go out to China a burning zeal, tempered and guided by wisdom, to add to our community of interests by the bonds of faith in Christ. Our desires are here in perfect harmony with Mr. Fortune's. In the last two pages of his book he says :—

“ In conclusion, let us hope that the day is not far distant, when this large and important empire, with its three hundred millions of human beings, shall not remain isolated from the rest of the world. The sooner this change takes place, the better will it be for the Chinese, as well as for ourselves. Trade and commerce will increase to a degree of which the most sanguine can form but a very faint idea at the present time. The riches of the country will be largely developed, and articles useful as food, in the arts, or as luxuries, at present unknown, will be brought into the market. It cannot be true that a vast country like China, where the soil is rich and fertile, the climate favourable, and the teeming population industrious and ingenious, can produce only two or three articles of importance, such as silk and tea, for exportation. There must be many more, and these will be brought to light when the country is fairly and fully opened to the nations of the West.

“ But when this is accomplished, a boon of far greater value will be conferred upon the Chinese, than anything connected with the extension of their commerce. The Christian missionary will be able, without fear or restriction, to proclaim the *glad tidings of great joy* to millions of the human race, who have never yet heard the joyful sound.

“ Objects such as these,—[the subjects of the 22nd Chapter,] the placing of our relations on a firm and satisfactory basis, the prevention of unequal wars, where much blood is necessarily shed, the extension of trade and commerce, and the free and unrestricted dissemination of the Gospel of Christ,—are worthy of the consideration of the highest statesmen and greatest philanthropists of our time.” (pp. 489, 440.)

We have said nothing hitherto of the rebellion, and of Mr. Fortune's views of its bearings on Christianity. The subject is introduced early in the volume, and appears frequently in the course of its progress. In the interior, the war would seem to have excited little interest, excepting as an evil to be deprecated. No zeal manifested itself to him in favour of either one or other of the parties in the struggle.

He regards the Canton and Shanghai rebellions as perfectly distinct from that of Nanking, under 'Tae-ping-wang. He considers that “ thieves, or pirates, would be a much more appropriate name to apply to the rebels ” in the former towns, “ than the sacred one of Christians.” (p. 141.) But he reminds us that the area of these rebellions is limited, and comparatively small. “ Indeed,” he says, “ even a mile or two away from a place in the hands of the rebels, we find the country quiet, and the husbandman engaged in cultivating his land.” (p. 141.)

With regard to the greater rebellion of the Nanking insurgents, under leaders of various high-sounding titles, Mr. Fortune is of the number of those who “ viewed the religious character of the movement with considerable doubt.” (p. 17.) An official statement, setting forth a few of the tenets of the so-called Chinese

Christians, was not calculated to make a favourable impression on his mind, but much the reverse. He says,—“The document in question is certainly an extraordinary one. If we understand it aright, and if it really be what it professes, and an exposition of the religious belief of the insurgents, we must conclude their Christianity to be a sham, and their leaders fanatics or knaves.” (p. 17.)

The insight which he gives his readers into the contents of this document seems to warrant this condemnation. Nevertheless, he discerns in that strange compound of truth and profaneness, a possible preparation for something better to follow.

“Any change, however, from Buddhism, Taoism, and the apathy with which the Chinese people have shrouded themselves for ages past, in so far as religion is concerned, would seem to be desirable. And surely the thousands of copies of the sacred Scriptures, which are not only printed and circulated, but read by the insurgents, will bear fruit at last, although it is much to be feared the precious seed is still sown on stony ground. Having these views, I fully agree with the following remarks made by a writer in *The Times* upon this subject,—‘It cannot be said at present that the Chinese have learnt the Gospel; but they have at any rate been taught to abandon a system of idolatry, to profess themselves believers in something better, and to appeal to this new law for the correction of social evils. . . . It will, probably, be long before this extraordinary revolution is consummated, but we do not see that the hopes entertained of the eventual conversion of China need be despondingly abandoned.’” (p. 21.)

We anticipate that our readers, after considering what we have now gathered for them out of Mr. Fortune's last volume, and our remarks thereon, will agree with us that there appear to be, in the Chinese mind, no insuperable barriers to the progress of the Gospel amongst them; and that in China, as well as in all other parts of heathendom, Idolatry is in a state of decrepitude, as if ready to give place to the Gospel, of which we know that Christ has determined that it shall be preached to all nations.

Apart from the direct and indirect bearings of this book on the prospects of Christianity in China, it will be read with great interest, on account of what may be regarded as its own proper subjects. Manners, scenery, natural history, commerce, manufactures, agriculture,—especially, as belonging to the two latter, the production of silk and the cultivation of the tea shrub,—and our attitude towards China at present, contribute, with many other subjects, to minister pleasure and instruction to the reader. We may but sparingly avail ourselves of these stores.

From Mr. Fortune's descriptions of the surpassing beauty of the landscape in the interior, we cannot but expect that those of our tourists who, not content with North Wales and Scotland, and sated with the beauties of the Alps and the Pyrenees, are craving for scenes which are new to European eyes, may seek pleasure and renown amongst their countrymen, by penetrating into the valleys and scaling the mountains which beautify the Celestial Empire.

The number and character of the trees, shrubs, and plants, wholly unknown to us before, which are now introduced, some into India, and others into this country, we must leave to be gathered from this and the other important works of this eminent naturalist.

The cultivation of the tea plant, and the preparation of its leaves for use, were described in his former volumes, "Two Visits to the Tea-Countries." In the present work, he gives an account of the method of scenting tea, and likewise of the preparation of "caper tea" for the market. The process of scenting consists in mixing fresh orange, jasmine, and other flowers, with perfectly dry tea, for twenty-four hours, after which they are separated by sifting and winnowing. For the details of that process, and for all that concerns the making of caper tea, we must refer to the book itself, pp. 197—213.

Respecting the silk-worm, and the mulberry tree, and the "millions of cottagers, each of whom own and cultivate a few roods or acres of land only" (p. 342,) for the production of silk,—a clean, healthy, and contented people,—we constrain ourselves to silence.

A few words on burial-places, and on mourning for the dead, and we have done. On the latter subject, Mr. Fortune considers that we do some injustice to the Chinese. That their mourning is to some extent a mere outward show, he does not deny; but on this, as on other points, he raises the people higher in our estimation, by assuring us that there are many who have hearts to feel those bereavements which sometimes wound our own so acutely. Then, with regard to their cemeteries, he notices how thoughtfully they select the most lovely situations, and spare no pains in bestowing honour upon them by care and ornament.

We must somewhat shorten, by omissions, the principal passage in which he speaks on this subject:—

"The most beautiful spots on these hill-sides are chosen for the tombs of the dead, which are scattered about everywhere. The sombre pine, the juniper, the arbor vitæ, and the cypress, are generally planted round the graves. As common as these, and equally ornamental, is the *Photinia glabra*, a noble evergreen, which in the winter becomes covered with bunches of red berries. The weeping willow is also sometimes used, and has a very pretty effect, particularly when one is planted on each side of the tomb. These trees are planted in a half-circle round the grave, leaving the front open. Within this half-circle is the tomb itself; the most common kind being covered with a large mound of earth, faced with stone in front, on which the name and age of the deceased are cut and painted. In front of this, again, is a stone pavement, with smooth stone seats, whether destined for the visitor, or for the spirit of the departed, I cannot tell. Sometimes I met with tombs of the most elaborate workmanship, and constructed in many different ways. Each told its tale of wealth or poverty; some must have cost very large sums, while others consisted of the coffin, laid upon the surface of the ground, and thatched with a little straw. It is a pretty sight, and yet a painful one too, to see the relations of the dead visiting the tombs of their ancestors, which they do at certain periods, for the purpose of burning sycee paper and incense, and chanting prayers to the gods or spirits of the departed. Sometimes a mother may be seen with her

children, the youngest probably still an infant in her arms, assembled in front of the grave of the husband and father. The widow is weeping and lamenting her bereavement, and the poor little ones look on so seriously, while every now and then they prostrate themselves before the grave. Or, it may be, it is the aged, who are paying the same respect to the last resting place of those who have been taken away in early life, and to whom they had looked forward as the stay and prop of their declining years. Or, again, a solitary individual might be seen performing the same rites,—young, middle aged, or old, as the case might be,—which suggested the idea that he was poor, and friendless, and the last of his race. It has been asserted that there is little genuine feeling in all this, that it is a custom which must be observed, and that it would be just as well if such a custom did not exist. I believe, however, there is as much genuine sorrow amongst the Chinese for the loss of relatives as there is amongst ourselves; and if we consider the way they dote upon their children, and the reverence and love they have for aged parents, we can come to no other conclusion." (pp. 52—54.)

Surely there is something hopeful in such people! Have they not hearts to be touched as well as others?

An entertaining example follows, and other facts, and then the Author thus winds up the subject:—

.... "In a country like England we pride ourselves upon our civilization and good taste. But let us fancy a Chinese traveller paying us a visit, and writing a description of our grave-yards. How different would his pictures be from those which I have now given, and how horrified would he be with our barbarism and want of taste! 'The English,' he would say, 'do not respect their dead; they crowd them into churchyards in densely populated towns, and plant no pine-trees or wild-flowers about their graves. In many instances they even dig them up before they are fully decomposed, in order to make room for others! Their children look upon such places with dread, and will not pass them willingly after night-fall.' Such would be his reflections, or at least would have been a few years ago. Let us hope that in a very short period the good sense of the people, and the energy of the Government, will do away with such relics of barbarism." (pp. 52—57.)

Thus, in this as in many other things, the Chinaman has useful lessons to teach us. May he also be disposed by that wisdom which is from above, to listen to the lessons of love and mercy which we have been permitted to hear, which are intended for him as well as for ourselves, and which it is our solemn duty to convey to him!

We take leave of Mr. Fortune with the remark, that no reader of his volume will think the time employed in its perusal to have been ill bestowed. It is no slight advantage to have gained a better insight into the character of a people who make up one-third of our species; especially to have derived fresh encouragement to hope for and to expect the day, in which they shall be brought to acknowledge the Lord Jesus Christ to be the Saviour of the world.

The Coronet and the Cross ; or, Memorials of the Right Honourable the Countess of Huntingdon. Compiled, from authentic Documents, by the Rev. ALFRED H. NEW. London: Partridge and Co.

EVEN as long back as the apostolic ages, salutations are sent, at the close of the Epistles, to the "Saints of Cæsar's household;" and while the "many called" were ordinarily of another class in life, there were always a few who, though clothed in purple and fine linen, were disposed to sit down, in humility of heart, at the foot of the Cross. Indeed, in a considerable number of instances, Christianity has travelled downwards from the throne, or from those immediately surrounding it, to the people; and the highest in rank have been the most distinguished in genuine piety. Doubtless many examples of an opposite character may be quoted, in which the poor have been the first, and the rich the last, to learn the lessons of religion. But this rule has its exceptions; and the subject of this biography will take a high place among them. Whatever may be her mistakes in the eyes of Churchmen, few persons, and perhaps none of her sex, have produced a larger impression upon the minds of those around them; and her footsteps are to be traced, at this moment, in schools and colleges, and palaces and cottages, —and the waves of successive ages and changes are not likely to efface them. It is remarkable, as we are informed by the present biography, that the particulars in the life of a person so distinguished among one class of the community should not have been carefully collected. Her relics are, at all events, worthier of preservation than many of those whose names are recorded in our calendar; *Sancta Selina* would evidently have had a red-letter notice in that sainted list. But we are disposed to think that Mr. New has a little underrated his predecessors in this line. The incidents in this volume may not have been recorded as systematically, but they are scattered about in sundry volumes, and have not remained unsaid or unsung by her admirers. However, without searching over carefully into the records of the past for previous biographies, we are disposed to take this as we find it, and to learn all we can of a person who must be regarded as, on the whole, a great benefactress to her species.

Selina the Countess of Huntingdon was descended from the ancient and honourable house of Shirley, and was born, in 1707, at Stanton Harold, for many years the country seat of her family. She is represented as at an early age discovering more than usual susceptibility of right impressions—as deeply affected by scenes of sorrow and suffering, wherever she was brought in contact with them, and as disposed, even in her childhood, to prayer and to the reading of the Scriptures. How often do these early dawnings of piety discover themselves in the history of those afterwards distinguished in the ranks of religion; clearly indicating that the hand

of God had been at work long before the great change manifests itself, to which we give the name of Conversion. There is a tendency in many pious persons, in their anxiety to magnify the power of God, to treat of such cases as the work of a moment, when they are, in fact, the work of a life. To ourselves it appears more consonant with the general character of the Divine dispensation, to consider religion as a seed, often early sown by the Divine Spirit, watered by the dews of His grace, and at length bearing fruit unto eternal life. Certain it is, that such cases seem to present the most perfect specimens of the religious character; such as that of Samuel in the Old Testament, and of Timothy in the New, of whom the Apostle says, he had "*no man like minded.*"

In due time Selina Shirley was introduced at Court, and sent forth into the world. But she discovered little taste for what the young are so apt to relish; and often retired from scenes of folly and splendour to some sequestered spot, where she might pour out her heart, in as yet comparatively uninstructed devotions, at the foot of the Throne of Grace.

In 1728, she was united in marriage to Theophilus the ninth Earl of Huntingdon, of the great house of Hastings; whose sisters often appear in the following history as persons distinguished for piety, and who himself, if he never reached the state of mind which would have been most satisfactory to his lady, was her associate in many of her religious pursuits, and appears to have thrown no obstacle in the way of her more ardent career, or of a course of conduct which would have found strong opposition in many husbands of the same rank and position. It is difficult to say whether her piety, as it began to assume a more palpable and unusual form, gave her any additional value in his eyes; but he was, at all events, blind to none of her many attractions of person, manner, and temper, and did not appear to love her the less for her religion. His drawing-room in future years was thrown open to large audiences, especially of persons of rank, who flocked to hear the preaching of Whitefield. She herself, at this period of her life, and indeed afterwards, was a favourite at Court, and exercised a strong influence even over Ministers of State, who, if they did not like, were afraid of her. Those who are bold to do good, will often find mountains sink into valleys before them. Even Lords Bolingbroke and Chesterfield were afraid of a saintly woman.

For some time after her marriage it would appear that she had not attained to very distinct views of the great evangelical truths of religion. She saw, for a considerable period, scarcely anything of the corruptions of her own heart. She founded her hopes of happiness mainly on the superiority of her own conduct, and looked little either to a Saviour for the cleansing efficacy of His blood, or to the Holy Spirit as the One Great Agent of all that is good in the soul. A dangerous illness at length laid her on a sick-bed, and then it was that new light began to break in upon

her soul. It was about this period that the preaching of the Methodists began to make a noise in the land, and the report of it reached Donnington Park, where the Ladies Hastings resided, and they soon began to take an interest in it.

The Second Chapter of the biography embraces the period 1738—1739. At this time, it need scarcely be said that the religious and moral condition of the country was at a low ebb. The immediate reaction from the days of Puritanism had been of the most mischievous character; and the profligacy of the Court of Charles II. had issued in cold-blooded indifference to religion and morals. Bolingbroke was at the head of the philosophical teachers. Court intrigue among the high; an intense thirst for money speculations among the middle classes; and coarse licentiousness among all, were the characteristics of the day. Church and Dissent were equally dead. The secession in the time of Charles II. had emptied the former of its best teachers, and Dissent fell to the same low level. At this moment, and at the moment when they were most needed, arose John Wesley, his brother, Hervey, Ingham, Whitefield, and others of the same spirit; and at once, through the great mercy of God, the face of things changed. The Author gives an account of the birth of the sect of Methodists in the University of Oxford—of their meetings for prayer, reading, and counsel—and adds the following special account of Whitefield as the member of their body the most associated, in after-life, with Lady Huntingdon:—

"George Whitefield was the youngest son of an innkeeper at Gloucester, and was born Dec. 16th, 1714. He received a good education in his youth, and gained loud applause at St. Mary's Grammar School in his native city, for his graceful elocution and good memory, which enabled him to pronounce the recitations before the Corporation with great effect. At the age of fifteen he left school to assist his mother at the inn, where he fostered the religious impressions he had early received; and composed two sermons, which he dedicated to his brother. The inn passed into the hands of his eldest brother; and George, after a time, left it, and again lived with his mother. His heart was fixed on a residence at Oxford, but his scanty means forbade him to hope for its realization. One day, however, an Oxford student, a servitor of Pembroke College, visited his mother, and related how he had just cleared his expenses there by his services. 'This will do for my son,' exclaimed the gladdened mother; and turning to George, said, 'Will you go to Oxford?' 'With all my heart,' he replied. Application was made to some friends, who promised to assist him; he returned to the grammar school, and prepared himself for the University; and in his eighteenth year he set out for Pembroke College, which he entered as a servitor. He was quickly surrounded by the gay and the thoughtless; but being shocked by their impiety and immorality, he strenuously avoided their society; and by his diligence, learning, and obliging disposition, he gained many friends. Soon after he had taken up his residence at Oxford, he heard of the young men who were branded as Methodists, and desired to join them; but his diffidence kept him aloof, until Charles Wesley introduced him to the little band. Whitefield not only conformed to the rules of the Society, but far exceeded his companions in bodily austerities. His anxiety for salvation led him to shut himself up in his study, to fast and to pray, till he became so weak that he could scarcely walk. 'When I knelt

down,' he says, 'I felt great pressures both on soul and body, and have often prayed under the weight of them till the sweat came through me. Whole days and weeks have I spent, lying prostrate on the ground, in silent and vocal prayer.' At length he was led to see the truth in Christ, which filled his soul with joy unspeakable and full of glory." (pp. 15, 16.)

These devoted men soon began to proclaim the truths which had taken such deep possession of their own souls. The public attention was drawn to them; and almost immediately immense congregations assembled to listen; and, amongst others, the Ladies Hastings and Lady Huntingdon, and gradually the mind of the latter opened to those further discoveries of religious truth which afterwards became the Polestar of her life. The immediate result is thus described:—

"The change which her Ladyship had experienced was very speedily manifested in her outward conduct. Religion had taken too strong a hold upon her inner nature to be restrained by the fear of man, or the frowns of the world. She openly confessed her faith in the Lord Jesus, and warmly supported those who preached the simple gospel. The noble circle in which she moved was astonished at her conduct; and unable to comprehend the spiritual darkness through which she had passed, and the spiritual happiness she now enjoyed, ridiculed her as a fanatic, and exclaimed, as Festus did to Paul, 'Thou art beside thyself!' Some nobles even wished Lord Huntingdon to interpose his authority, and forbid her to continue her proceeding; but though he differed from her in his views of religion, he had too much respect for her love and sincerity, to interfere in her religious concerns. He recommended her to converse with Dr. Benson, his former tutor, and now Bishop of Gloucester; and she readily complied with his request. The learned dignitary was sent for; and he attempted to convince her that her conduct and sentiments were unnecessarily strict. She, however, was prepared for the contest. She brought many arguments from the Articles and Homilies, and quoted appropriate passages of Scripture to vindicate her conduct; and so clearly and faithfully set before the prelate his duties and responsibilities, that his temper was ruffled: he rose up in haste to depart, and bitterly lamented that he had ever ordained George Whitefield, to whom he attributed the change which had taken place in the mind of the Countess. 'My Lord,' said Lady Huntingdon, 'mark my words; when you are on your dying bed, that will be one of the few ordinations you will reflect upon with complacence.' The prediction of Lady Huntingdon was verified by the conduct of the Bishop a short time before his death. He then expressed his high regard for Whitefield, sent him ten guineas as a mark of his respect, and begged to be remembered by him in his prayers." (pp. 21, 22.)

The Author thus notices a slander of Southey's, in his entertaining, but far from fair or accurate, *Life of Wesley*. We have sometimes wondered that the words should not suggest themselves to libellers when thus employed—"We fools count this madness."

The passage is as follows:—

"Dr. Southey, in his *Life of Wesley*, has unblushingly asserted that the religious feelings of Lady Huntingdon originated in a decided insanity in her family; a statement which is false as to fact, and betrays his great ignorance of what he writes about: and he adds, that all the arguments of Bishop Benson were ineffectual to bring her to a saner sense of devotion. Such a statement would not have deserved notice, were it not that the talents and reputation of the Poet Laureate might be regarded by many as a guarantee for its validity. Truly, if such be insanity, England presented a

very sorry spectacle during the days of Wesley and Whitefield. Hundreds and thousands were similarly affected as the Countess; some of the stars of the English nobility were like-minded; and even kings and princes consoorted with, and highly appreciated the *insane*! The illusions of Southey were so completely scattered, and his misrepresentations and ridicule so thoroughly exposed, that his royal patron George IV. exclaimed with feelings of pity, when reading the animadversions upon him, 'Oh, my poor Post Laureate! Oh, my poor Post Laureate!' No one can peruse the letters of Lady Huntingdon without being struck with the intellectual power, the good common sense, and the wise discrimination which they exhibit. She lived in an age of great excitement, and of mighty religious fervour, when the power of the Spirit was marvellously displayed; and her conduct appeared strange, only because, for some time previous, religion had been but little more than a name, and the Church and the world had been slumbering in spiritual insensibility." (pp. 22, 23.)

We do not mean to say, however, that tremendous extravagances did not mix themselves with the early movements of the Methodists, or that Wesley especially did not too much encourage them.

In 1788, the first Methodist "Society," properly so called, was framed—in Neville's Court Chapel, Fetter Lane, in connection with the Moravians—to whom John Wesley himself had been more indebted for religious instruction, than the Author, perhaps, from his more Calvinistic views, is disposed to admit. Wesley himself, we remember, never hesitated to express this conviction; and spoke of Hernhutt, the Moravian settlement in Germany, as almost the birth-place of his own more enlightened views. Whitefield also acknowledged large spiritual obligations to them; and it cannot be doubted that to them may be traced the first distinct evangelical convictions of both the Armenian and Calvinistic divisions of the early Methodists. Whitefield soon began to take a conspicuous place in the new Sect—as the most highly gifted with those varied qualities which constitute the great orator—voice, manner, imagination, passion, action—and above all, that deep earnestness of spirit which seems to lift the speaker from earth to heaven, and enable him to describe invisible things as though they were actually present to his own eye.

The idea soon suggested itself to Lady Huntingdon's mind, of availing herself of her own rank and position to endeavour to bring others of her own rank within the influence of this powerful ministry; and, accordingly, we soon find persons of the highest position—and strange to say, among others, the eloquent sceptic Lord Bolingbroke, and the witty profligate Lord Chesterfield—were often among the hearers. Even such men wondered and admired; but there is no reason to believe that the impression was any deeper. It is affecting to think that the crime of wasted opportunities should be added to the dark catalogue of their offences against God and man. In these assemblies also were to be found Duchesses, Marchionesses, Countesses,—sometimes with their noble mates; so that Whitefield himself was confounded, and began to think that the world was to be turned upside down. But,

in this as in other cases, it was soon found that old Satan was too strong for young Melancthon. Multitudes of such persons heard, and then returned to whirl in the circle of folly, or to wallow in the mire of sensualism.

In Chapter III. we read of the first introduction of lay teachers into the new society. These may be said to have been almost created by the necessities of the case. The great bulk of the Clergy stood aloof from these new prophets—refused either to teach themselves, or to let others teach in their churches; and the Methodists were compelled, either to create a new body of teachers, or to leave the sheep without any shepherds. Of course, much difference of opinion will be felt as to the justifiableness of such appointments. John Wesley long doubted; and when he yielded, it was with deep reluctance. Charles Wesley never cordially gave in his adherence to the measure. We are happy not to be called to pronounce a verdict between the contending parties. It is curious, however, to observe to what an extent the present times are acquiescing in this much-condemned expedient; and we can scarcely doubt that if the Church, as a mother, could have spread her arms a little wider, and not insisted on all her children wearing precisely the same livery and conforming rigidly to the same discipline, we might have had that force now employed *within* the Establishment, and *for* it, which is now every day more and more directed against it.

Soon after this were heard the mutterings of that storm which issued in the separation of Wesley and Whitefield, and which threatened to cast to the ground the whole fabric which their common zeal had raised. The points, as is almost universally known, on which they split, were chiefly those which divide the schools of Arminius and Calvin—the five points of the Quinquarticular Controversy, and of a hundred other controversies—which the evil spirits debated on the "hill" top, and which purer minds have debated ever since. Each clung to the great body of truths recognised in the formularies of the English Church; but Whitefield was disposed to push even beyond the seventeenth Article of our Church, and Wesley to fall below it. There were a thousand points, all which, perhaps, are fundamental, on which these great leaders agreed. On a few, of the most abstruse character, they differed. The substance of their celebrated and most characteristic letters is well known, and they clearly exhibit both the points of difference and the character of the controversy:—"Dear George," says Wesley, "I have read what you have written on the subject of Predestination, and God has taught me to see that you are wrong and that I am right. Yours affectionately, J. Wesley." And the reply,—"Dear John, I have read what you have written on the subject of Predestination, and God has taught me that I am right and you are wrong. Yours affectionately, G. Whitefield." What is to be said to these statements? Perhaps that both were

wrong; for the one exaggerated the moderate statements of Scripture on the subject in dispute, and the other attenuated them. The contending bodies might have found a common centre of repose in the calm simple creed of the Mother Church. The Author gives the following brief account of the separation as stated by Whitefield :—

" ' Mr. J. Wesley,' he says, ' some way or other had been prevailed upon to preach and print in favour of perfection, universal redemption, and very strongly against election, a doctrine which I thought, and do now believe, was taught me of God, and therefore could not possibly recede from it. Thinking it my duty so to do, I wrote an answer at the Orphan house ; which, though revised and much approved of by some good and judicious divines, I think had some too strong expressions about absolute reprobation, which the apostle leaves to be rather inferred than expressed.'—He returned to England in 1741, and found his popularity much diminished. He was greatly embarrassed in his outward circumstances, and was threatened to be arrested for debt ; but these things did not affect him so much as the prospect of a breach with his former friends. He preached once for Wesley at the Foundry, and no more ; he was denied the house at Bristol, which he had founded ; and when he preached in Moorfields, many who were formerly devotedly attached to him, ran past him, and stopped their ears that they might not listen to his voice. These two great and good men separated : Wesley pursued his labours in the Arminian section of Methodism ; while Whitefield took the lead in the Calvinistic portion. The former held his societies in the Foundry ; and the latter preached in a large temporary shed, which was erected on the Moorfields to screen his auditory from inclement weather, which he called the Tabernacle, and which was rapidly filled with delighted congregations." (pp. 37, 38.)

The writer goes on to give the following picture of Lady Huntingdon at this period of her life :—

" Such were the labours of this distinguished Lady. She left the society of the rich and the noble, for that of the poor and the sinful. She denied herself the luxury and ease, which her rank and fortune placed within her reach, that she might follow the example of her Saviour, ' who went about doing good.' In her mansion, she was the model of an affectionate mistress to her servants ; who respected and loved her, and never presumed on her kindness. Abroad, she was the missionary of the Cross, ever on the alert to save souls. No darkness was too terrible for her to visit ; even the ' harbour for devils themselves ' was entered, that she might seek out the perishing victims, and attempt to rescue them from the power of Satan. Her example is worthy of being followed by all. What a mighty change in society would be effected, if every lady would employ her leisure, and a portion of her wealth, in active exertions for the good of those around her ! She would experience the gratitude which Lady Huntingdon received from those whom she blessed. No wonder that she says, ' I find some difficulty in keeping them from clinging to me, such wondrous love they bear me.' They will ever fondly cherish the memory of their benefactor, and will be her crown of rejoicing at the last great day and for ever." (pp. 46, 47.)

How truly, in one sense, may "virtue" be said to "have its own reward." What mere worldly efforts could have won for a woman of the world anything like the same harvest such a person supremely craves—the love and admiration of those around her ? The friends of religion sometimes complain that such a harvest is denied to themselves, and that they reap far other fruits.

But they will observe, in the case of Lady Huntingdon, that coupled with the profession of true doctrine, was the exhibition of intense kindness, forbearance, love, sympathy. If religion is sent forth, clothed in the garments of irritability, selfishness, pride, worldliness, the same homage cannot be expected for the disguised image as for the living reality.

The Fourth Chapter refers to Whitefield preaching at Moorfields and Bartholomew Fair; to Dr. Doddridge,—to the "Pretender," who now first lifted his standard, to the joy of the Jacobite and the horror of the wise and good—and to other occurrences too familiar to the minds of our readers to bear repeating. Some mention is made of John Nelson, on whose death, we think, the following pithy comment is made by John Wesley in his Journal:—"This day died John Nelson, and left a wig and half-a-crown—as much as any unmarried minister ought to leave." Nelson was a man after Wesley's own heart. We believe it was to him the patriarch of Methodism said, when lying on the floor in Cornwall, with their heads on their portmanteaus for a pillow, "Hard lying, John, but a kind Master." In 1746 died Lord Huntingdon—as we have said, a generous, forbearing, affectionate husband—and the protector of religion, though perhaps not greatly advanced in it himself.

The Sixth and Seventh Chapters are chiefly occupied with details which, though of an important, are of a less interesting character. In the Fifth Chapter we have the following account of Bishop Lavington—not the very champion we should have chosen of Episcopal rights:—

"Her Ladyship was very jealous of the reputation of her chaplain, and took stringent measures to vindicate him from certain accusations which Lavington, Bishop of Exeter, made against Whitefield and Wesley. He delivered a Charge to his Clergy; and a printer soon after circulated a pamphlet as the address of the Bishop, which contained a statement of doctrines which caused him to be stigmatized as a Methodist. The angry prelate published a declaration, accusing the Methodist leaders of the fraud, and loading them with calumny and reproach. The character of Whitefield was thoroughly vindicated by a friend of the Bishop; who, however, had not the candour to acquit him of the malignant charges he had preferred. Lady Huntingdon wrote to his Lordship, and demanded a candid and honourable renunciation of the aspersions cast upon her chaplain; and in her letter she inclosed an acknowledgment on the part of the printer, that he received the manuscript from one entirely unconnected with the Methodists, and that he alone was responsible for the publication. The Bishop took no notice of her communication; which drew from her Ladyship a spirited letter, stating that, unless he withdrew his charge against Whitefield and Wesley, she was determined to make the whole transaction public. This had the desired effect; for on the next day he sent to her a recantation of the charges made against them, and expressed his regret at having unjustly wounded their feelings, and exposed them to the odium of the world. Her Ladyship was well aware of the crafty character of her opponent, and published this concession in the leading journals of the day. The Bishop thought that she would have been satisfied with the mere private communication, and that his public denunciation of the Methodists would still be intact; and his indig-

nation scarcely knew any bounds when he read his humiliation in print. The Countess had no other end to serve but the interests of religion ; and she thus proclaimed to the world, that she would never suffer injustice and oppression to trample down the zealous ministers of Christ." (pp. 85—87.)

The account given of Mr. Madan may be interesting to our readers :—

"Mr. Martin Madan was the eldest son of Colonel Madan, and was brought up to the study of the law. He possessed great powers of imitation, and caused much amusement to his gay companions at the noted coffee-houses in the Metropolis. One evening he was requested to hear Wesley preach, and then return and exhibit his style of discourse for their entertainment. He entered the chapel just as the holy man named his text, '*Prepare to meet thy God!*' and was deeply impressed with his solemn appeals. He returned to his companions, who asked him if he had taken off the old Methodist. 'No, gentlemen,' he replied, 'but he has taken *me* off.' He withdrew from their company, and henceforth associated with religious persons. He was early introduced to Lady Huntingdon, whose pious conversation greatly stimulated his faith. He possessed an ample fortune, commanding talents, and a prospect of great eminence in his profession ; but the love of Christ so warmed his heart, that he wished to consecrate himself to the work of the ministry. His connection with the Methodists, however, was a great barrier to his success ; but through the perseverance and influence of Lady Huntingdon and others, he was admitted into holy orders. Soon after his ordination, he preached his first sermon in All-Hallows Church, Lombard Street. The curiosity of the people was aroused ; the novelty of a lawyer turning divine drew a large audience ; and his eloquence and Christian doctrines filled his hearers with gladness. He was rather tall in stature, and robust in constitution ; his countenance was majestic, open, and engaging ; and his whole appearance noble and commanding. He preached extempore ; his voice was clear, musical, and powerful ; his action peculiarly graceful ; his language forcible and expressive ; his doctrines thoroughly evangelical ; his arguments perspicuous and conclusive. He was mighty in the Scriptures ; and was the founder and first chaplain of the Lock Hospital, near Hyde Park-corner. Whitefield writes to her Ladyship, 'I am glad Mr. Madan is ordained, and I hope Mr. Browne will be the next. By the Bishop's letter to him, I find your Ladyship has acted in the affair like yourself. Mr. Browne is much for embarking in Christ's cause, and if the Duchess (of Somerset) would but help him at this juncture, he might be a useful and happy man.'" (pp. 114—116.)

So, also, the following statement with regard to the last illness of Lord Bolingbroke :—

"The intelligence of the decease of Dr. Doddridge was quickly followed by that of the death of Lord Bolingbroke. He had suffered very severely from a cancer in the cheek-bone, and unwisely relinquished the services of a most accomplished surgeon for those of a notorious quack. He died in a very awful manner, December 15th, 1751. His friendship for the Huntingdon family was sincere and affectionate ; and to the day of his death, he expressed his admiration of the talents of Lady Huntingdon, and her devotedness to the cause of religion. He was seldom in her society without conversing with her on some religious topic, and always paid great attention to the remarks she made. On one occasion he asked, 'How does your Ladyship reconcile prayer to God for particular blessings, with absolute resignation to the Divine will ?' 'Very easily,' replied the Countess ; 'just as if I was to offer a petition to a monarch, of whose kindness and wisdom I have the highest opinion. In such a case my language would be—"I wish you to bestow on me such a favour ; but your Majesty knows better than I how

far it would be agreeable to you, or right in itself to grant my desire. I, therefore, content myself with humbly presenting my petition, and leave the event of it entirely to you." (pp. 126, 127.)

The works of Bolingbroke were, as it is well known, afterwards published by Mallet. Dr. Johnson's brief verdict on the two friends will not be forgotten: "Bolingbroke was both a scoundrel and a coward—a scoundrel for charging a blunderbuss against religion and morality; a coward, because, not having courage to fire it off himself, he left half-a-crown to a beggarly Scotchman to draw the trigger after his death!"

The account of Count Zinzendorf reminds us of some more recent occurrences. It is curious in what a circle folly seems often to move. Age after age presents the same absurdities, as though folly was as much stunted in invention as in some other weightier qualities of the mind:—

"It was during her residence at Clifton, that Lady Huntingdon remonstrated with Count Zinzendorf on the errors and superstitious practices which were sanctioned by the Moravian leaders in London and elsewhere. Whitefield wrote an expostulatory letter to the Count, dated April 24th, 1753, in which he refers to some of these practices. It appears that, on Easter-day, accompanied by musical performers, they walked round the graves of their deceased friends; transparencies, representing certain persons, were introduced into their assemblies; incense was burnt; and knots of different colours were worn to distinguish the social condition of the wearer. In Fetter Lane, the deaconess, Mrs. Nitschman, sat before a table covered with artificial flowers, against which was a small altar surrounded with wax tapers, and supporting a cross; and over her head was placed her own picture, and above that, the picture of the Son of God! The leaders had been also eager to get the money of the brethren into their own possession. Many of the members had disposed of their patrimonies, and became bound for thousands more than they were worth; and Whitefield mentions several cases, where distress and ruin had overtaken them. 'Of this,' he says, 'the Royal Exchange hath long since rung; and if the same part hath been acted abroad, how many families must have been ruined there, and how many more may yet be ruined, in order to fill up the English chasm; and consequently what loads of guilt must lie at the door of somebody!'" (p. 138.)

And every reader of Romaine must be disposed, not, perhaps, to acquiesce to the full in this statement, yet to admit that few uninspired writers have approached that great theme with more of the spirit of those who had learned it at the lips of the Saviour Himself.

If the Established Church suffered much by the slow and reluctant separation of the Methodist body from her communion, yet on the whole it was a far greater gainer than loser by the whole movement. For now the sacred leaven gradually extended itself to her Ministers, and many who steadily refused to separate from her, began to labour more earnestly in their own sphere of action. Many turned back to the fountains of religious truth reopened at the Reformation; and gradually laid the foundation of that Evangelical school who have been, and who are now, we confidently believe, the chief depositories of those doctrines which



lie at the very root of spiritual and practical religion. One of the most distinguished of that body was the Rev. H. Venn, "*clarum et venerabile nomen*," as all who knew himself, or his son, or who have now the privilege of knowing his grandson, the present Honorary Secretary of the Church Missionary Society, will not hesitate to pronounce it. Such, also, was Mr. Fletcher of Madeley, and Mr. Berridge of Everton.

In page 162 we find a sketch of Lady Huntingdon by Mr. Fletcher, which, we have no doubt, is true to the life, and is highly characteristic of the artist himself.

"I carried the enclosed agreeably to its address, and passed three hours with a modern prodigy — a *pious and humble Countess*! I went with trembling, and in obedience to your orders; but I soon perceived a little of what the disciples felt when Christ said to them, 'It is I, be not afraid.' She proposed to me something of what you hinted to me in your garden; namely, to celebrate the Communion sometimes at her house in a morning, and to preach when occasion offered; in such a manner, however, as not to restrain my liberty, or prevent my assisting you, or preaching to the French refugees; and that only till Providence should clearly point out the path in which I should go. Charity, politeness, and reason accompanied her offer; and I confess, in spite of the resolution which I had almost absolutely formed, to fly the houses of the great, without even the exception of the Countess's, I found myself so greatly changed, that I should have accepted on the spot a proposal which I should have declined from any other mouth, but my engagement with you withheld me; and thanking the Countess, I told her, when I had reflected on her obliging offer, I would do myself the honour of waiting upon her again." (p. 162.)

We have, soon after, a brief but interesting reference to that illustrious musician who is the source of pleasure, may we not say, of instruction, to men of all times and countries.

"Lady Huntingdon was extremely fond of sacred music. Her family was musical, and frequently entertained her guests with singing and playing. She had in early life formed an acquaintance with the celebrated Handel, who was a great favourite with his Majesty George II.; which, after being suspended for many years, was renewed about this time. He had often conducted private concerts at the residences of the Duke of Rutland, the Earl of Burlington, the Earl of Huntingdon, and of other nobles, who were patrons of music, and his friends. He had for some time been afflicted with blindness; his health was rapidly declining; and his recovery was pronounced hopeless. A great change passed over his mind and heart. He prepared for his approaching dissolution with great calmness, and often spoke of the pleasure he had experienced in setting Scripture to music; and the comfort and satisfaction the sublime passages of the Psalms had afforded him. Lady Huntingdon was attracted to him by his solemn situation, and anxiously sought to ascertain the character of his hope. At his particular request she visited him not long before his death. Mr. Madan, who was highly musical, frequently came to see him, and won the confidence and affection of the aged master. The testimony of her Ladyship is very satisfactory. 'He is now old, and at the close of his long career; yet he is not dismayed at the prospect before him. Blessed be God for the comfort and consolations which the Gospel affords in every situation, and in every time of our need.' He died April 18th, 1759, and was interred in Westminster Abbey, where a splendid monument by Roubilliac represents him standing with a scroll in his hand, on which the well-known passage from his '*Messiah*' is inscribed, — 'I know that my Redeemer liveth.' " (pp. 164, 165.)

Lady Huntingdon had already erected two chapels in London—in Tottenham Court Road and Moor-fields; and she now proceeded to the erection of that which still bears her name at Brighton, as well as others in different places. The account of the ministration of Whitefield to the magnates, with which the Eleventh Chapter opens, is calculated to awaken real surprise, considering the state of society at the time. It reminds us of that great narrative in the Acts of the Apostles: "Many of them, also, which used curious arts, brought their books together, and burned them before all men . . . so mightily grew the word of God and prevailed." Some, no doubt, in this case, also burned their "books." It would have been well if Lord Bolingbroke and Lord Chesterfield had been among the number; as we should have been spared some very corrupt instructions both in morals and manners:—

"Whitefield was prevented, by a serious indisposition, being at Brighton on this joyful occasion. He had been zealously employed all the winter in London, at his own chapels, and at Lady Huntingdon's house. On the day appointed for a general fast, February 13th, 1761, he preached twice at the Tabernacle, and once at Tottenham Court Chapel, and collected nearly six hundred pounds for the relief of the German Protestants, and the sufferers by a dreadful fire at Boston. The attendance of the nobility was very large. Lady Huntingdon prevailed upon many, who otherwise never would have entered the place, to hear her gifted chaplain. Lady Chesterfield, Lady Gertrude Hotham, and Lady Fanny Shirley, also took large parties of the nobility with them, who expressed themselves highly delighted with his discourses. Lord Halifax, and Lord Holderness, then Secretary of State, the personal friends of the Countess, were present; also the Duke of Grafton, so vehemently attacked in the eloquent '*Letters*' of '*Junius*;' and Charles Fox and William Pitt, the two greatest men of the day. Few places could boast of such a brilliant assemblage of men, who were distinguished for genius, wisdom, or oratorical powers, as was convened in these humble chapels to listen to the genuine eloquence of Whitefield. The health of this gifted preacher, however, was severely shattered by repeated colds, which even threatened his life; and during the whole of this year, and the greater part of the next, he was obliged to remain very quiet, and to preach only occasionally." (pp. 177, 178.)

The attendance of some of these celebrated persons, however, must, we fear, be attributed rather to their admiration of the unusual powers of Whitefield's oratory, than to any disposition to welcome his doctrines. Happy had it been for them, if the heart had received what the taste and judgment approved. There is something deeply affecting in the consideration that, after hearing this Scriptural and highly-gifted preacher, these noble listeners could no longer plead, as an excuse for a life of religious indifference, an ignorance of something better.

In Chapter Thirteen, which embraces 1764—1767, we find, among other interesting particulars, a singular letter of Horace Walpole, describing Wesley's service at Bath:—

"They have boys and girls with charming voices that sing hymns in parts. The chapel is very neat, with true Gothic windows. I was glad to see that luxury is creeping in upon them before persecution. They have

very neat mahogany stands for branches, and brackets of the same, in taste. At the upper end is a broad *hautpas* of four steps, advancing in the middle ; at each end of the broadest part, are two eagles, with red cushions, for the parson and clerk. Behind them rise three more steps, in the midst of which is a third eagle for a pulpit. Scarlet arm-chairs to all three. On either hand a balcony for elect ladies. The rest of the congregation sit on forms. Behind the pit, in a dark niche, is a plain table within rails ; so you see the throne is for the Apostle. Wesley is a clean elderly man, fresh coloured, his hair smoothly combed, but with a little *souppçon* of curl at the ends. Wonderful clever, but as evidently an actor as Garrick. He spoke his sermon, but so fast, and with so little accent, that I am sure he has often uttered it, for it was like a lesson. There were parts and eloquence in it ; but towards the end, he exalted his voice, and acted very vulgar enthusiasm." (pp. 224, 225.)

In Chapter Fourteen Mr. Rowland Hill makes his appearance, and soon took a prominent place in the newly-constituted society. His position in life and early history ; his earnestness and power of mind ; his extensive influence ; his strong humour and strange idiosyncracies ; his jokes, both in the pulpit and out of it, are all too familiar to our readers to need any additional chronicle from us. We have been led to suspect that a popular preacher, in the present day, has been tempted, in the pulpit at least, to occasional imitations of this somewhat eccentric minister of religion, whose cast-off clothes will evidently fit no other man. There is a depth of feeling, an unbroken solemnity, in the ministrations of Whitefield, which we should have thought a safer model ; and, if we are not mistaken, the preacher to whom we have referred is, from the increased solemnity of his own addresses, beginning to be of the same mind with ourselves on this subject. It is with pleasure we often recognize, in those cheap pennyworths with which the "Pulpit" supplies us, a deepening sense of the awful responsibility lying on the man who addresses multitudes pressing on, from various motives, to hear him. May it not be said, that "the hungry sheep look up and are not fed?"

A characteristic conversation of Mr. Berridge with the Bishop of Lincoln is worth extracting :—

"Soon after I began to preach the Gospel at Everton, the churches in the neighbourhood were deserted, and mine so overcrowded, that the squire, who 'did not like strangers,' he said, 'and hated to be incommoded,' joined with the offended parsons, and soon after, a complaint having been made against me, I was summoned before the Bishop. 'Well, Berridge,' said his Lordship, 'did I institute you to Eaton or Potten? Why do you go preaching out of your own parish?' 'My Lord,' said I, 'I make no claims to the living of those parishes ; 'tis true I was once at Eaton, and finding a few poor people assembled, I admonished them to repent of their sins, and to believe in the Lord Jesus Christ, for the salvation of their souls. At that very moment, my Lord, there were five or six clergymen out of their own parishes, and enjoying themselves on the Eaton bowling-green.' 'I tell you,' retorted his Lordship, 'that if you continue preaching where you have no right, you will very likely be sent to Huntingdon gaol.' 'I have no more regard, my Lord, for a gaol than other folks,' rejoined I ; 'but I had rather go there with a good conscience, than be at liberty without one.' His Lordship looked very hard at me : 'Poor fellow,' said he, 'you

are beside yourself, and in a few months you will be either better or worse.' 'Then, my Lord,' said I, 'you may make yourself quite happy in this business; for if I should be better, you suppose I shall desist of my own accord; and if worse, you need not send me to Huntingdon gaol, for I shall be better accommodated in Bedlam.' His Lordship then pathetically intreated me, as one who had been and wished to continue my friend, not to embitter the remaining portion of his days by any squabbles with my brother clergymen, but to go home to my parish; and stated that so long as I kept within it, I should be at liberty to do what I liked there. 'As to your conscience,' said his Lordship, 'you know that preaching out of your parish is contrary to the canons of the Church.' 'There is one canon, my Lord,' said I, 'which I dare not disobey, and that says: Go, preach the Gospel to every creature.'" (pp. 180, 181.)

Berridge did not wholly escape the consequences of such plain speaking; but Lady Huntingdon interfered with some of the higher authorities to rescue him; and he thus acknowledges the interference,—“May the Lord eternally bless that dear, good, honourable Lady Huntingdon, who would defend a persecuted minister of Christ to the last gown on her back, and the last shilling in her pocket.” A letter of his to his Patroness, when he did not feel it right to comply with a wish she had expressed for his coming to Brighton, shows at least the rough honesty of the man. We give a portion of it:—

“I write thus plainly, not out of frowardness, I trust, but to save your Ladyship the trouble of sending a second request, and myself the pain of returning a second denial. You threaten me, Madam, like a Pope, not like a mother in Israel, when you declare roundly that God will scourge me, if I do not come; but I know your Ladyship's good meaning, and this menace was not despised. It made me slow in resolving, and of course slow in writing; it made me also attend to the state of my own mind during its deliberation, which was as follows:—Whilst I was looking towards the sea, partly drawn thither with the hope of doing good, and partly driven by your *Vatican Bull*, I found nothing but thorns in my way; and now, whilst I am sending a peremptory denial, I feel no check or reproof within, which I generally do when I am not willing to go about my Master's business.” (p. 191.)

The Fifteenth Chapter, comprehending the years 1767, 1768, presents the history of the College for Preachers established by Lady Huntingdon at Trevecca in South Wales, of which Fletcher of Madeley was appointed President; and to this she especially invited a party of young gownsmen who had been expelled from Oxford by the Vice-Chancellor, in opposition to the remonstrances of many distinguished persons, and amongst others, of Dr. Horne, afterwards the distinguished Bishop of Norwich. They found an asylum under the roof of one to whom persecution was one of the strongest titles for respect. A letter from Berridge, partly on the subject of the College, is full of interest:—

“I am glad to hear of the plentiful effusion from above on Talgarth. Jesus has now baptized your College, and thereby shown his approbation of the work. You may therefore rejoice, but rejoice with trembling. Faithful labourers may be expected from thence; but if it is Christ's College, a Judas will certainly be found amongst them. I believe the baptism will prove a lasting one, but I believe the sensible comfort will not last always, nor long.

Neither is it convenient, in the present state of things ; a winter is as much wanted, to continue the earth fruitful, as a summer. If the grass was always growing, it would soon grow to nothing ; just as flowers, that blow much and long, generally blow themselves to death. And as it is thus with the ground, so is it with the labourers too. Afflictions, desertions, and temptations are as needful as consolations. * * * Jesus has given you a hand and a heart to execute great things for His glory, and therefore He will deal you out a suitable measure of afflictions, to keep your balance steady. Did Paul labour more abundantly than all his brethren ? He had more abundant stripes than them all. The Master will always new shave your crown, before he puts a fresh coronet upon your head ; and I expect to hear of a six months' illness, when I hear of a building of a new chapel. I cannot comfort you with saying, that I think your day is almost spent ; but it is some encouragement to know that your noon is past, and that your afternoon shadows lengthen. Go on, my dear Lady ; build and fight manfully, and believe lustily. Look upwards, and press forwards. Heaven's eternal hills are before you, and Jesus stands with arms wide open to receive you. One hour's sight and enjoyment of the Bridegroom in his place above will make you forget all your troubles on the way." (pp. 270, 271.)

We should be afraid to say that a good deal of what was merely human, and, therefore, weak and objectionable, had not mixed itself up with the movements of the Methodists ; though Lady Huntingdon herself appeared earnestly to struggle to rise from the lower region of earthly motives and tempers into that of a loftier and more spiritual character. Some, also, of her chief labourers appear to have been of deep and unfeigned piety. But, alas ! it was now to be proved how easily the earthly element penetrates the sanctuary itself, and defiles its purer walls.

The Eighteenth Chapter enters more distinctly on the history of what may be called the "Quinquarticular" Controversy of the Methodists, or the battle about "the Divine Decrees." It was in the year 1770 that this conflict really began. It continued to rage for six years ; and ended in a complete separation between the Calvinistic and Arminian portions of the large community hitherto so intimately united. The history of the melancholy division is well known ; and, at all events, we have neither space nor inclination to go through the details of it. It is enough to say, that men, united on a thousand points about which no doubt can be entertained by any devout student of the Holy Scriptures, separated upon a few points on which a difference of opinion has always prevailed in the Church of God, and, we believe, will prevail till they are studied in the light of the Eternal Throne. Whitefield, with many of the most distinguished members of this new Society, ranged themselves, together with Lady Huntingdon, under the standard of Calvin ; and Wesley proceeded to arrange that Arminian Society which continues to bear the name of its founder, and to promulgate his opinions through half the circumference of the globe. In this year, however, it was Whitefield's peculiar privilege to escape from the regions of controversy into that world where controversy has never entered since the days of the rebellious angels ; and where, no doubt, he rejoices for ever, in spite of his

wandering from the fold of a more Scriptural Church. Our biographer bears the following testimony to him:—

"He was an extraordinary man, and accomplished a most marvellous work. His figure was commanding; his features, good and pleasing; his voice, strong and clear; his action, graceful and winning. He possessed remarkable activity of body and mind, and swayed his vast audiences by his matchless oratory; he commanded the attention of all classes of hearers, and preserved his popularity to the very last. He gave prominence to the great doctrines of the Cross; and illustrated and enforced them with all the resources of his versatile mind. He followed up his preaching with private exhortation; and often, for hours after his sermons, attended to the anxious and despairing sinners who flocked to him for his advice. He won the confidence and affection of all. The most timid forgot their fears, and the weeping their sorrows, when charmed by the music of his voice. England still owes a debt of obligation to the memory of this distinguished preacher; and well would it be for her present religious condition, if the spirit, which prompted the energetic labours of Whitefield, were again to glow in her sons!" (pp. 301, 302.)

It is affecting to observe the progress of this controversy. One and all of the combatants appear to have, more or less, lost the meekness, breadth, charity of the highest style of religion, and were satisfied to fight what they deemed the battles of truth, with the carnal weapons of exaggeration, harshness, and misrepresentation. Even Fletcher of Madeley, whose general character breathes more of the Spirit of his Divine Master than that of almost any other disciple of the Cross,—who might be classed in temperament with St. John in one age, and with Fénelon in another,—as soon as he seizes the weapons of controversy, sinks down into an ordinary man,—misrepresents, garbles, exaggerates, calls names with the rest,—and shows after all, that a "man is a man," and nothing more. It is to be hoped that few Christian teachers now trouble themselves about Toplady's "More Work for John Wesley;" Sir R. Hill's "Finishing Stroke;" Berridge's "Christian World Unmasked;"—works which, if now remembered by their authors, serve only to darken the perfect brightness and joy of the world in which they dwell. The Biographer speaks reasonably on the subject:—

"A review of the whole controversy brings with it many painful reflections. It is sad to see the Church of Christ held up to the scorn and ridicule of the world by its most zealous friends; and to witness one portion arrayed against another in deadly strife. The strife first arose in misrepresentation, was continued in party spirit and fierce anger, and ended in separation and jealousy. Both parties were equally to be blamed; both selected weapons, and appealed to passions, unworthy of the cause of religion; and both failed to detect the strength and harmony of their respective views, and plunged into an abyss of metaphysical abstractions. There can be no doubt of the sincerity and zeal of the Countess in the decided step she took at first; but it must also be admitted that her love of truth carried her away, in the warmth of her feelings, to do, and to say, things which, on calmer reflection, perhaps, she wished had never occurred. Wesley was guilty of stirring up the strife by unjustifiably publishing Fletcher's vindication, after he had signed the declaration which refuted the obnoxious clauses; and to him and Toplady must be awarded the palm for garnishing their papers with scur-

rility and unchristian appeals. Fletcher was decidedly an able disputant, though many of his remarks were most biting and severe; and sometimes his fervid eloquence enticed him from the investigation of abstruse points, and led him to expend his strength in loose declamation. All parties, on calm reflection, deplored the manner in which they had contended. Fletcher deeply regretted that he had ever taken up his pen on behalf of Wesley; Toplady wished he had seen his opponents, instead of only reading their productions; and Rowland Hill admitted that a softer style and spirit would better have become him. Had a meeting been convened, where each could have explained his peculiar views, and kept his investigation within reasonable bounds, the enmity which existed between the two great sections of Methodism would never have appeared, and Calvinists and Arminians would not have rushed to the opposite poles of Christian truth, whither so many have been driven by speculation and the pride of reason." (pp. 309, 310.)

Chapter Nineteen is chiefly interesting for a history which it presents of a fruitless personal remonstrance of Lady Huntingdon with Archbishop Cornwallis, on the splendour and gaiety of his household, and of a subsequent interview with the King and Queen.

We give the account of this last interview:—

"Lady Huntingdon felt too deeply concerned for the honour of religion to allow the affair to drop; she therefore applied for a private audience with the King, which was most graciously granted. Accompanied by Lord Dartmouth and the Duchess of Ancaster, she repaired to the Palace at Kew, at the hour appointed, where their Majesties received them with a cordial welcome. She narrated the motives which urged her to take the course she had adopted, and how she had been treated by his Grace. The King replied with great earnestness, 'Madam, the feelings you have discovered, and the conduct you have adopted on this occasion, are highly creditable to you. The Archbishop's behaviour has been slightly hinted to me already; but now that I have a certainty of his proceedings, and most ungracious conduct towards your Ladyship, after your trouble in remonstrating with him, I shall interpose my authority, and see what that will do towards reforming such indecent practices.'

"Lady Huntingdon remained with their Majesties for more than an hour, and conversed with them on many topics. The King told her that he was acquainted with her proceedings, and complimented her on her many benevolent actions, and on her zeal for the revival of true religion. He said, 'I have been told so many odd stories of your Ladyship, that I am free to confess that I felt a great degree of curiosity to see if you were at all like other women; and I am happy in having an opportunity of assuring your Ladyship of the very good opinion I have of you, and how very highly I estimate your character, your zeal, and abilities, which cannot be consecrated to a more noble purpose.' He then referred to her ministers, who, he understood, were very eloquent preachers. The Bishops were very jealous of them; and the King related a conversation he had lately had with a learned prelate. He had complained of the conduct of some of her Ladyship's students and ministers, who had created a sensation in his diocese; and his Majesty replied, 'Make bishops of them—make bishops of them.' 'That *might* be done,' replied the prelate; 'but, please your Majesty, we cannot make a bishop of Lady Huntingdon.' The Queen rejoined, 'It would be a lucky circumstance if you could, for she puts you all to shame.' 'Well,' said the King, 'see if you cannot imitate the zeal of these men.' His Lordship made some reply which displeased the King, who exclaimed with great animation, '*I wish there was a Lady Huntingdon in every diocese in the kingdom!*' That Bishop never afterwards made his appearance at court." (pp. 320, 321.)

In this Chapter we have also a history of the part taken by Lady Huntingdon and her friends on the subject of Subscription to the XXXIX. Articles; a question then much agitated:—

"The Countess was always actuated by a religious-patriotic spirit. While she was doing her utmost to spread evangelical truth throughout the country, she kept her eye on the movements of the senate, lest any enactment injurious to religion should be adopted. About this period an event occurred which called forth her most active exertions. An association was formed among some of the clergy and laity of the Established Church, for the purpose of making application to Parliament, praying that a declaration of assent to the sufficiency of the Holy Scriptures might be substituted for subscription to the Thirty-nine Articles. Lady Huntingdon was decidedly attached to the Established Church, and viewed this as an attempt to subvert her fundamental doctrines, and the great principles of the Reformation. She, therefore, exerted herself with very great ardour to prevent the success of the measure. Petitions poured in from all parts against it; and great opposition was anticipated from the University of Oxford, Lord North, the First Lord of the Treasury, and the whole body of Methodists and Evangelical clergy. The association saw the rising storm, and determined to present their petition at once. There was no time, therefore, to be lost; and Lady Huntingdon pressed all her friends into her service to oppose the measure. She personally waited on several members of the House to secure their support, and met with a most flattering reception. Lord North assured her he would oppose the petition, and Edmund Burke, the most distinguished ornament of the English senate, sent her Ladyship a letter, promising the aid of his powerful talents. The petition was presented in the House of Commons, February 6th, 1772. The Association found some difficulty in obtaining a suitable person to introduce it, but at length prevailed upon Sir William Meredith to present it, and speak on its behalf. The debate upon it was a very animated one; but ultimately the House rejected it by a large majority, the numbers being two hundred and seventeen *against*, and only seventy-one *for*, receiving it." (pp. 322, 323.)

A brief report is also made of Lord Chatham's speech in reply to an attack of Archbishop Drummond on Dissenters:—

"It was during this debate that Dr. Drummond, Archbishop of York, attacked the Dissenting Ministers as men of ambition, which called forth the memorable reply from the celebrated Lord Chatham. He said, 'The Dissenting Ministers are represented as men of close ambition; they are so, my Lords; and their ambition is to keep close to the college of fishermen, not of cardinals; and to the doctrines of inspired apostles, not to the decrees of interested and aspiring bishops. They contend for a scriptural creed and a spiritual worship; we have a Calvinistic creed, a Popish liturgy, and an Arminian clergy. The Reformation has laid open the Scriptures to all; let not the bishops shut them again. Laws in support of ecclesiastical power are pleaded, which it would shock humanity to execute. It is said that religious sects have done great mischief when they were not kept under restraint; but history affords no proof that sects have ever been mischievous, when they were not oppressed and persecuted by the ruling church.'" (p. 325.)

Would any modern Lord Chatham venture on the like vindication of the spirit of too many modern Dissenters? Let "The Witness" reply.

We have no space for further quotation or comment, and can follow this eminent person only to that scene from whence she took her flight to that world, for which she had so long longed and lived.

She died June 17th, 1791, in the 84th year of her age, at her house in Spa Fields, close to the chapel she had erected amidst that dense, neglected, corrupt population, and was interred in the family vault at Ashby-de-la-Zouch. Up to the extremest period of her life, her zeal, love, and religious energy never flagged; and she died, as she lived, the lowly, simple-hearted, confiding, loving disciple of the Saviour, who had washed her in His blood, and sanctified her by His Spirit.

On the whole, we are disposed, as may be judged from the preceding pages, to take a very favourable view of the general character of Lady Huntingdon. Without forgetting the elevated position she was called to occupy in life, she was ready to mingle and make one with the lowest, if only the cause of godliness was to be promoted. She would have insisted with the Apostles on the Magistrates coming to release her from an unjust confinement, but she would have been willing to undergo any confinement for her Master's sake. She bore, in general, with admirable patience, both the outrages of her enemies, and the follies of her friends. She was afraid of nothing but the displeasure of God; and sought the presence of an Archbishop, if remonstrance was to be made. When rejected by him, she carried her complaint into the presence of the King himself, and found him and his Queen prepared to do the justice which the Archbishop refused. She sacrificed property, the honours and indulgences of high life, friends and connections, for the Gospel's sake. Surely such a woman is to be remembered and honoured; and stands in magnificent contrast to the smart, silly, dressy, fantastic class of female saints of St. Barnabas, whose life is consumed in working embroidered altar cloths, and tricking the altar with all the flowers of Popery?

But what are we to say to the principles, discipline, and constitution of the Societies or the Churches associated with her name?

In the first place, her Societies were, in the main, sound in the faith of the great principles of the Reformation. Neither the Scriptural Calvinist or Arminian had a right to complain, as she appears to have held neither more nor less than is taught in the XXXIX. Articles of the Church. They were Calvinists; but such Calvinists as the first Fathers of the Church of England would not have condemned.

In the next place, it must be admitted that much wildfire mixed with the true fire on her altar. She added Methodism to Church-of-Englandism; and therefore threw her shield over extravagances of which neither she in her heart, nor some of the wiser leaders in her body, could approve.

And next, she separated from the Church, as we believe, because she could not have remained without a sacrifice of what ought to be more precious to every Christian man than the discipline of any Church—the souls of the great multitudes around her. The Gospel was most scantily preached by a large number of ministers

in the Church ; and these refused access to their pulpits to better teachers. And when thus refused, and therefore absolutely silenced, in the Establishment, she built them places of public worship and instruction ; and thus unhappily assisted to rob the Church of multitudes of her children, and sowed a spirit of anti-Churchmanship which is bearing fruit every day. The history of her Churches is curious. Intent mainly on the salvation of sinners, she looked more, in her every-day course, to the present than to the future. She made few efforts to organize her Societies, and to give them perpetuity ; and, accordingly, she left a few chapels, and a Society imperfectly bound together, which has now, to a great degree, fallen to pieces. Wesley's contriving, organizing, anticipating mind, on the contrary, was not satisfied to act for the present, but constructed a system which lives on, in spite of storms of every kind. Lady Huntingdon is now represented by a handful of chapels—Wesley by many hundreds. Whitefield, and those whom Lady Huntingdon chiefly influenced, were, to a great degree, satisfied to sow the seed of eternal truth, and leave it to grow as it would. Wesley built fences all around the ground he had sown ; and it remains growing and extending to this day.

The influence of Methodism on the Church of England is the only additional point on which we shall touch, and that very briefly. In the first instance, some of the awakened ministers within her bosom caught the infection of excess and irregularity, and were as complete knight-errants as the wildest around them. Mr. Berridge, with much zeal, piety, and talent, as a minister and a man, almost "out-heroded Herod." After a time, however, the Articles and the Liturgy of the Church seemed gradually to recall her wanderers ; and the Evangelical ministers of the Church returned more and more to order and propriety. Then arose that admirable body of men miscalled the "Clapham Sect," with Messrs. Wilberforce, H. Thornton, Babington Macaulay, and Lord Teignmouth at their head. Mr. Venn of Clapham, was their minister. The "Christian Observer" has been called, by a competent judge, the clapper of the bell which summoned men to worship the God of their fathers in the Scriptural language of their own Church. This body of persons every day dropped a portion of what was Methodist in their system, and returned to a state of strict allegiance to Mother Church. And here they are to-day, preserved, through the great mercy of God, as we believe, to put down the *Broad* and the *High* Church, as they assisted, in the days of Whitefield and afterwards, to put down the *No-Church* ; and may the blessing of the Lord go with them in the enterprise !

BRIEF NOTICES OF NEW BOOKS.

Pictures of the Heavens. London: J. and C. Mozley. 1857.

ONE of the newest of all studies, strange to say, is that of the nature of things immediately around us; but in that study we have made, within the last half-century, the most astonishing progress. The oldest of all studies is that of the heavens—probably that very “learning of the Egyptians,” in which Moses is said to have been so apt a scholar; and yet hundreds of thousands who walk abroad on a starry night are acquainted with scarcely a single constellation, except, perhaps, “King Charles’s Wain,” to which, possibly, may be added a pretty good guess as to the Polar Star—few, however, knowing that the Polar Star has not been the same in all ages. Now here is a little book, so full of clear and accurate knowledge, and, above all, so illustrated with diagrams, that every one who will give twelve hours to it may henceforth be as familiar with the face of the heavens as he is, or ought to be, with the map of England. And we commend the study especially to our young readers, not merely because it is a real disgrace to have so bright a page as that of the stars of heaven opened to them night after night, without being able to read it; but because, by scarcely any contemplation, as it appears to us, is the heart more easily and rapidly raised to the Great Architect of this “bright overhanging canopy.” The mind may be harassed by objections to Revelations, which some cruel disturber of human happiness may labour to inject into it. Let him look abroad on the firmament of heaven, having learned something of the distance, the magnitude, the swiftness of motion of those stupendous lights; let him regard the precision with which they “know their place” and run their journey; and, if a man in his senses, he must be constrained to sing, with almost the only man who has touched the Psalms without injuring them, “The hand that made them was Divine.” And then let him graft on the obvious wonders of this living orrery the conviction, out of which Dr. Whewell has laboured in vain to cheat us, that all these are inhabited worlds—that they are harmonious and obedient subjects and children of the Common Father, and we ourselves, it may be hoped, the only prodigals and wanderers of the family—and how can he fail to fall down and acknowledge his own utter insignificance and worthlessness, and the infinite majesty of the mighty Creator? We see, in the inhabitants of those innumerable bodies, not the “tadpoles” and “jelly fish” of the Cambridge philosopher, but armies of living and holy men, conspiring to lift an universal Hallelujah to the glory of God. A doubt may be raised as to the necessity of pub-

lishing a new book on the 'Heavens.' But we believe that in no other work of the kind is there to be found so much instruction on this subject, so abundantly illustrated by diagrams, and at so low a price. And it must be remembered that almost every week is adding largely to the amount of astronomical knowledge; that Lord Ross's glass has introduced us into new worlds and systems; that we have a new comet almost every morning for breakfast, and that it would be well to be prepared for it before it dashes into our own orbit, and, if it be possible, to get out of its way. The Author gives us large instruction on all these points; and we shall be glad to find his little book in every schoolroom in England.

VIEW OF PUBLIC AFFAIRS.

FROM *Spain*, the intelligence amounts to nothing, except that she has wisely accepted the mediation of England and France to adjust the quarrel with Mexico; and that she is regarded by the "Univers" newspaper, in France, and by no one else, we should think, in the world, as likely to constitute one of the three Catholic Powers who shall, when England sinks, as she is sure to do, in the scale of nations, by her loss of India, administer the affairs of the world, and give to Popery its legitimate dominion over all the nations of the earth. With what extraordinary glasses Bigotry supplies its victims! The rest of the world can see little in Spain but vice, conflict, wretchedness and degradation. The Priests, who dictate the "Univers," discover all the indications of a rising and triumphant people.

From *Italy* we hear nothing except that the Pope has returned to Rome, and has bestowed marks of high consideration on some bakers, who had been the first to lower the price of bread. We must say that, with no wish, generally speaking, to multiply the stars and garters of society—and for this among other reasons, that they would lose all their value by being too largely distributed—such ornaments would not be bestowed less deservedly than on some occasions now, if the red riband blushed on the flannel jacket of a cheap baker, and the riband were applied to fasten up his stockings.

The Emperor of *Austria* has been chiefly employed in reviewing his armies; and whilst armies are kept rather for show than for work, and carry guns without percussion caps, it is not for others to quarrel with the military crowds which the Continental nations delight to discipline, clothe, and feed. In our own country human life is of too much value to allow of such an exhaustion of it on unproductive labour.

The King of *Prussia* appears to have lent himself very earnestly to the meeting of the "Evangelical Society" at Berlin. He and Chevalier Bunsen were present at sittings in which Dr. Nitch, of Berlin, addressed the assembly on the subject of the "Universal Priesthood" of Believers. If this means that every man has certain priestly duties to discharge, we suppose that all would concur with him; but if it means that every man is equally a Priest as to all points, we think that he would make few converts.—It has been too much the fashion to scoff at these meetings. It is perfectly true, that it is difficult to turn them to practical account; though we see that one of the resolutions, on the present occasion, was to apply to the Emperor of Russia, who happened to be at Berlin at the time of the Conference, for liberty to circulate the Holy Scriptures in his dominions. We can see, also, that in the benevolent and sympathizing feeling awakened at the moment of meeting in men of various minds, they may be tempted to make concessions and compromises of too broad a character. We cannot, also, but conceive that long addresses, in a language utterly unintelligible to many of the hearers, must be infinitely tedious and exhausting; and accordingly we find that, after some unusually long sitting, large numbers were stretched upon their sick-beds. But, notwithstanding these difficulties, we cannot doubt that the advantages of the meeting far outweighed the disadvantage, by the strong desire created to widen, instead of narrowing, the basis of Christian union, and multiplying the bonds of Christian brotherhood.

The addresses, &c., at the Conferences are, we understand, to be printed—the German, we hope, with translations; and we have every reason to expect that much may be gathered from them for our common benefit. We trust that the travellers will not be tempted to suspect the stayers-at-home of any indifference to the great cause of Christian union. There are considerations which have prevented ourselves from becoming members of the Society; but we nevertheless have the profoundest respect both for the object and the agents.

In *France*, the Emperor has been much in his great camp, where he has received the Duke of Cambridge, and watched, we cannot doubt, with great interest, the manœuvres of the finest army in Europe, and the main champions of his own authority. He is preparing for an interview, at the quiet town of Stutgardt, with the Emperor of Russia; thus going on to strengthen his personal intimacy with the crowned heads of Europe, and proving that a long pedigree is not essential to greatness. We think that the hour must before long arrive when he will feel it imperative to lay his Imperial prohibition on some of those outrageous Journals, such as the "*Univers*," the "*Gazette de France*," and the "*Union*," which, in the intensity of their animosity to England—rather theological, perhaps, than political—do not hesitate to call upon France and Russia to "lay aside all foolish scruples of honour and chi-

valry, and not to play the fool, by letting so splendid an opportunity slip through their fingers." Such counsels, coming from the oracles of the double-distilled Papists in France, will not be thought to reflect much credit on their system. We are much concerned to see that the late debate in Parliament, issuing in a refusal on the part of the Government to give assistance towards the maintenance of a Protestant chapel in Paris, has led to the exclusion of large numbers of Englishmen from any place of worship in that metropolis. If ever the antidote which pure Scriptural religion provides against dissipation, folly, and Sunday abuses was necessary, it is to the English residents in Paris. But after all, we cannot condemn the decision of Government. Why should not the English residents in Paris provide a place of worship and a minister for themselves? The voluntary system must be even more rotten than we conceived it to be, if a large community, mostly of the higher classes, and with, in fact, scarcely any poor, cannot secure for themselves the means of Sunday instruction. We must express the hope that, supposing anything to be done, great pains will be taken to keep the appointment of ministers in proper hands. It was our own misfortune to hear from one of the ministers of the chapel now closed, one of the very worst sermons which, we should think, ever was preached.

In *America*, the commercial extravagances and other crimes and follies of men "making haste to be rich," has led to a great monetary pressure. But the resources of the country are almost infinite, and their present noble harvest, with other like causes, will soon bring things round.

From *Australia*, the most interesting communication of the month has been that of the Bishop of Melbourne on the subject of Church Synods. We are as yet unconvinced that any synod which does not give large scope to the Lay element among its members will fail of its object. But the tempers of men may turn out to be better at the Antipodes than at home; and the judgment and candour of ecclesiastics may deserve unmingled confidence. We certainly read in the New Testament of one assembly of ecclesiastics who did good service. Since that period many such assemblies "have erred," and erred grievously; but eighteen centuries of experience may have taught us wisdom.

And now we come to the one absorbing theme of this month, as of every month since May, and we fear of many months to come—the state of our *Indian Empire*. Alas! alas! what a tragedy has been acted on that darkened stage! In the history of the world, considering the rank, character, circumstances of the sufferers, it is altogether without a parallel. This is not the case of one barbarous tribe rushing in upon another, and inflicting those horrors which the opposite party would have rejoiced to inflict upon themselves; but of an army pampered with indulgences, exhausting all the resources of falsehood, perjury, and blood-

thirstiness, to inflict unheard-of abominations on men, women, and children. We ourselves should scarcely have ventured to complain if the Hindoos, robbed of their soil, had openly raised their standard, and said, "We will fight for the land you have taken from us;" but the stealthy assassination of officers, the ripping up of women, and chopping to pieces children in the presence of their parents—and this with the smile of friendship and allegiance within an hour on their lips—is a crime which calls for the heaviest penalties; and heavy, indeed, will be the bolt which will almost certainly fall upon them. We feel it would be an insult to recapitulate in these pages facts which are already stamped on the heart of every thinking man in the nation; and, even in the moment when we are writing, the rapid wheel of events may be hastening on fresh catastrophes, which might give the lie to all conjecture, and open up to us a still deeper pit of horrors. May God help the weak!—for there must be thousands in that blood-stained country who cannot help themselves; and anything short of an Atheist must feel God, and not man, is to *determine* when and how that strife shall close. We recur to a topic already referred to in former Numbers, and more formally discussed in the opening Paper of this month—viz., that we should not forget our own Christianity in punishing even the enemies of Christ. We are aware that those have been charged as wanting in patriotism, who lift up a hand to check the weapon of "Vengeance" as it sweeps over the plains of Bengal. But he is the highest of all patriots who strives to raise the moral character of his nation. And such is the intense desire of our own souls in the present awful crisis. We protest against cruelty, passion, indiscriminate slaughter. We implore Christian generals not to emulate the crimes of Nena Sahib. We invite them to draw the sword of justice, but to sheathe the hatchet of revenge.

Almost every man is busy in preparing his catalogue of *fears* and *hopes* as to India. Here is our own. The chief grounds of fear are, of course, the possible unfaithfulness of the Bombay and Madras armies; the deadly pest of cholera among troops exhausted by forced marches and intense anxieties; the universally admitted incompetence of the head of the Board of Control at home, and the second-rate powers of Lord Canning abroad. The grounds of *hope*, on the contrary, are the almost immeasurable superiority of the Saxon to the Eastern races; the valour, energy, devotion of both our officers and men; the certainty that disorganization in armies made up of such antagonistic elements as Mohammedans and Hindoos; the fact that Lord Elgin has gone, no doubt, by appointment, to the help of Lord Canning; the strong conviction that India is given to Christians for the purpose of her ultimate conversion; the prayers of devout men at home and abroad; and above all, the assurance that God is on the side of those who hope

to build up the Church on the ruins of the Pagoda, and force the Crescent to bow down to the Cross.

It will thus be seen, that our hopes largely preponderate over our fears; may the "God of hope" realize the conviction which, we venture to believe, He Himself has awakened in our own minds! Our readers will read with deep interest the sermon of the venerable Bishop of Calcutta on the present crisis. It adds poignancy to our sorrow that his last years should be darkened by these terrible events pressing on so closely upon him. It must be a matter of consolation to him in this day of deep calamity, that he at least, has been the unflinching prophet of the doctrines of the Cross, and the mortal antagonist to caste. Multitudes of persons, and some of them men in earnest about religion, hesitated as to the mode of dealing with caste. Bishop Wilson, we believe, has always maintained that Caste and Christianity cannot co-exist.

The space almost necessarily occupied by affairs at a distance, must stint our observations on *Home*. Little however appears to have occurred which demands especial notice. Several fatal accidents have occurred on the railroads, on one of which the Bishop of Oxford was present, and where, notwithstanding the vulgar abuse poured out upon him, we happen to know that he did all of which such a season of confusion and danger admitted, for the benefit of his fellow travellers. Many meetings have been held to raise supplies for the sufferers by the Indian mutiny, and these are only preliminary to many others,—and, also, to a general day of humiliation, prayer, and bounty to the afflicted. Thousands and tens of thousands of our countrymen who have been seeking at the sea-side, or abroad, for fresh air, new scenery, change of faces and of occupations, and rest of body and mind, are now wending their way to the special wheels of life which they are appointed to turn, with, as we trust, an increased desire to glorify that compassionate Lord, who has removed to such a distance from our sea-girt land the scenes of conflict and suffering. We ourselves sit with half-arrested pen, questioning what will be the next sad record we have to present to our readers; "sometimes afraid," yet "putting our trust in the Lord"—"afraid," because conscious of having provoked the righteous judgment of God; but "hopeful," because we serve a God of mercy and love.

THE CHRISTIAN OBSERVER.

NEW
SERIES. } No. 239.

NOVEMBER.

[1857.]

MISCELLANEOUS ARTICLES.

[The Editor desires to be considered as not responsible except for the general tone and character of the Papers in the "Miscellaneous" department of this Work.]

PUBLIC MEETINGS IN BEHALF OF THE SUFFERERS FROM THE INDIAN MUTINIES.

A LARGE number of Meetings have now been held in reference to one of the deepest calamities which has fallen on the English nation, and, I may add, on the whole civilized world; because, in whatever degree barbarism triumphs over the efforts of civilization to raise mankind to a higher level of existence, the wheel of the world's progress is checked, and the whole machine suffers from a serious injury to any part of it.—It is, however, a great mitigation of national and other afflictions, that a merciful Providence is constantly pleased to educe good out of evil. And among these mitigations, in the present instance, we do not hesitate to place the numerous and largely-attended Public Meetings which have been convened with reference to the sufferers from the mutinies.—Of Meetings convened especially for moral objects, this work has never been slow to express an opinion in the highest degree favourable; and the general estimate of them has, of late years, presented a considerable change. The prejudice against them has died away. But few are now found of that ancient army of croakers who question even the safety of such assemblies, even in a free country.—In such communities, almost every mind is at work for itself; and those workings must have vent either in the words of the man himself, or in those of others who sympathize with him. To lock up deep and strong emotions, is to give them a dangerous concentration and energy, and to provoke in the end, perhaps, some tremendous explosion. The locked-up bags of Eolus gave birth to a storm which nearly destroyed the supposed progenitor of Roman greatness. And although, no

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doubt, great abuses may arise out of such Meetings,—though prejudices may be deepened—bad passions may be cherished—false eloquence evoked—a convenient stage be provided, in which vanity and self-sufficiency may delight to exhibit themselves,—these are evils which time and good sense will soon get rid of. A few, perhaps, are injured; but the whole community is largely their debtor. How obviously such assemblies as these supply a safe vent for bad passions, whilst they assist to vivify and extend those of a nobler cast! How visible is their effect in stimulating sluggish hearts and dead consciences; in lifting men out of the pit of selfishness; and transforming the dull, cold, unsympathizing children of commerce and hard work, into living, sympathizing, benefactors of the great family of God!—I am convinced, that to nothing are the “Bible” and the various “Missionary Societies” more largely indebted than to such public field-days; and that these institutions have spoken their way, as well as worked it, to their present high position.—Cold-hearted grumblers are indeed still found, who, knowing little of the wants of human kind, and caring less for them, conceive themselves discharged of all obligations to do good, by a snarl at Exeter Hall, and carping at men who had rather run the risk of making a bad speech than leaving a real injury unredressed.—I must say, that, to myself, scarcely any constitution of mind is more offensive than the authors of these diatribes. However, it is happily no longer necessary to contend with them. Public opinion has passed sentence on them; and Exeter Hall fills, while such critics lecture to empty benches.

Without, however, dwelling longer on the general subject of Public Meetings,—a comparatively new, but, as I believe, a most efficient instrument in the hands of wise and good men,—I beg for space in your pages to say a few words on the subject of those Special Meetings which have been recently held with regard to the sufferers from the present Indian mutinies. My wish is to state the impressions derived from the consideration of the many reports of them presented in the public journals.—In this case they have, as in other cases, vindicated their own claims to public esteem,—have, as it seems to me, assisted to extinguish many prejudices, to stimulate the best feelings of our nature, and to do good upon the largest possible scale. My special wish is to refer to the general character and bearing of these assemblies, and to point out, as far as I am able, some of the predominant feelings.

In the first place, then, it is impossible not to have been struck with the *depth of the sympathy* exhibited in the sufferings of all classes of the Indian community. Such a fact as this makes the less impression upon ourselves, from the degree in which we are accustomed to recognise it as an element in the English character. But it is, after all, a rare quality in great communities. In France, the number of theatres opened, and thronged by visitors, is said to have doubled amidst all the horrors of the Revolution. Few, com-

paratively, seemed to pause in their career of amusement to contemplate the rivers of blood which rolled at their feet.—In our own land, on the contrary, every sluice of feeling is opened, and every man appears to be making his brother's woes his own. A spirit of sadness has passed over the nation; and a man would be deemed little above a brute, the deep sympathies of whose nature were not awakened by this tremendous catastrophe.

So also the practical issue of such sympathy—I mean, the *active spirit of liberality*. We hear scarcely of an occasion on which the contributions to the funds for the relief of the sufferers have not been larger than had been expected. The vein of bounty has bled freely; and we venture to believe that so large a sum will be raised, as will enable the admirable Committee appointed for its distribution to meet a large proportion of the most crying necessities of the case. And this is the more remarkable, because the Committee have been unable, mainly from the distance of the scene of this tragedy, to make out a programme of charity, and to say precisely, where, how, or to whom the bounty shall be distributed. The various Meetings have, in effect, said, Ease our hearts by taking our money; and we leave it to you to make the right use of our contributions.—This is precisely what one likes best to see. Too often, precaution stalks before charity, not to assist, but to check her progress. The Utilitarian will do nothing till he has balanced a thousand arguments for and against; and in the mean time feeling evaporates, and the opportunity is lost. It is better, in such cases as these, we think,—though, of course, within certain limits,—to let charity walk first, and caution follow after, so as to check the excesses and guide the movements of her less sober-minded sister.

The question has been raised, as to who is to be the ultimate distributor of this fund; and it has been stated that the Chancellor of the Exchequer has discovered a sort of instinctive longing to have the money lodged in the vaults of the Public Treasury.—The “Times,”—which, throughout the whole of this melancholy crisis, has acted the true patriot, and has rendered services to religion, morals, and public charity, which cannot be too highly appreciated,—very justly observes, that experience does not lead us to the conviction that Chancellors of the Exchequer are the best administrators of charity; that the Treasury bolts and locks are more easy to fasten than to open; and that, for example, at the opening of the Crimean war, a large superfluity of a former contribution was found to exist, of which the public were perfectly unconscious. We cannot but believe,—and we are delighted, at this very moment, to learn that the Committee are of the same opinion,—that a body of English citizens, duly intermixed with wise Indian civil and military officers, and other persons of similar condition, with the public eye strongly fixed upon them, is the best organ for the distribution of the national bounty.—In the mean time,

due honour be given to the vast masses of our countrymen that have come forward so nobly and munificently to bind up the wounds of the widows, orphans, wives, sisters, and mothers, who have lost their all, in losing those belonging to them, in these horrible massacres.—In some cases, weary philanthropists have to put on the screw pretty frequently and forcibly in order to extract anything for the minor necessities of life; but great calamities seem to open up a new vein of bounty in the English character, and here no petitioner has long to sue in vain.—I observe that some of those foreign Journals, whose malignant spirits appear to revel in the sorrows of Englishmen, have presumed to rebuke the delay in this country to meet the sorrows and sufferings of the case. Marvelous lecturers these on beneficence; from some of whom, floods, tempests, pestilence, in their own lands, have scarcely extracted a crooked sixpence!

Another feature of the recent Meetings, which it is impossible not to recognise, is the almost universal indisposition to charge the Indian mutiny on religion,—its books, missionaries, ministers. I need not enter upon any additional vindication of Christians and Christianity from the guilt of rashly, disloyally, criminally provoking this horrible conflict. With one voice, the public—with the “Times” at their head, in some admirable leaders—and especially the Public Meetings, have concurred in passing a sentence of acquittal in favour of Christianity; and have unanimously concurred in the declaration, that what has been wanted has been, not less Christianity, but more. The facts of the case have been brought, again and again, before the probable readers of this Work; and nothing further is necessary to prove that, almost wonderful to say, no case has been made out against a single missionary, or minister of religion; and that, although a portion of them have, of necessity, been involved in cases of general massacre, neither Hindoo nor Mohammedan has manifested the slightest disposition to wreak their vengeance on those who have peacefully reasoned and preached on the Christian faith. A few old Indians in London, who cling to their prejudices as fondly as Hindoos to their idols, have attempted to suborn false witnesses against the followers of Christ, as they would have been likely to do against their Great Master, and have fired off their squibs or serpents in the “Times;” but the leaders in reply to such assailants are enough, I think, to give them uneasy nights for the rest of their lives. In short, religion has come out of the fiery furnace without even the smell of burning passing over her. It is the heaters of the fire who have suffered.

Another feature of great prominence in these Meetings is the general recognition of the mistakes of the East India Company. I wish to cast no obloquy upon individuals of this or of any earlier day. There have been East Indian Directors who have done honour to their species; who were among the earliest to come to

the rescue of Christianity in India; who stood in the front ranks of those who long since contended for the increase and improvement of the staff of Chaplains; who munificently sacrificed their own patronage to that object; who earnestly, and in the face of much opposition within and without the India House, advocated the admittance of Missionaries of various classes into Hindostan; and whose labours, we firmly believe, staved off the day of ruin for half a century. And I cannot doubt that there are still such officers of the Company. But, taken as a whole, I believe that no leading members of a commercial body have ever so long and obstinately persisted in acting upon a false principle, by the suppression of Christian principles, and rendering undue honours to Idolatry. A strong case has recently been stated of the expulsion of a Sepoy, at Meerut, from the army, for having embraced Christianity; and many cases can be adduced in which conversion and worldly ruin have been synonymous terms. Even now it would appear that Lord Canning, terrified, perhaps, by the extravagances of Lords Ellenborough and Lansdowne on this subject in the House of Lords, has received deputations from Hindoos, and refused them from Missionaries. But I am happy to say, that all such courtesy to Idolatry, and squeamishness as to Christianity, has found no sanction in the Public Meetings. And the East India Company stand charged, in the judgment of multitudes, on the one hand, with unaccountable blindness to the warnings sounded in their ears by all classes, and on the other, with unfaithfulness to that banner which is the strength of nations as well as the joy of individuals. The topic is a wide one, and I am pained to touch upon it only thus cursorily; but the Company will hear more of all this both in and out of Parliament, and the Meetings have sounded the preliminary note.

I might refer to several other topics; but there are two over which it is impossible to pass, as eminently characterizing these Meetings.

The *first* is the strong, sturdy, English resolution which has found perpetual utterance, that the evils now recognised shall be abated, and that a new system, religious and civil, shall be carried out in our vast Indian possessions. The public mind has been too thoroughly awakened to go to sleep again till the disturbing causes are removed—till new blood has been transfused into the old veins of Indian administration. The two offices in Leadenhall Street and Whitehall will no longer be permitted to knock their heads together, with injury to themselves, and with no benefit to the country. They will not be allowed any longer to play at cross questions and crooked answers. The English people are resolved, I believe, to know who it is that has done right or wrong — whom they have to thank respectively for the good and evil of Oriental policy. Heavy bodies, once set in mo-

tion, rush on with great momentum ; and I have no doubt that John Bull, having resolved on reform, will realize his own intentions.

The last feature I shall notice, as especially conspicuous in these Meetings, is what I may call their distinctly *religious* character. This has shown itself in the ready acknowledgment of personal and national guilt ; in the recognition of the hand of a Righteous Judge in this melancholy catastrophe ; in the general admission of our incompetence to fight the battle alone ; in the admission that, at this moment, the issue is altogether in the hands of God, who in a moment can disperse the cloud, or command it to descend in showers of blood ; in the general desire manifested to have a day appointed for public humiliation, and then in giving to that day all the solemn honour due to it. Never did our national circumstances more imperatively call for a complete prostration of ourselves at the foot of the Throne of Power and Mercy ; and we believe that never has more earnest supplication ascended from earth to heaven. Churches and houses have, I believe, equally echoed with the voice of earnest supplication for the pardoning love of Christ and the large outpouring of His Spirit. And this it is which especially cherishes the hope that the Lord and Saviour of the world will gird His sword on His thigh ; will assert His own right over the millions of Hindostan ; and will show that He has not in vain planted the banner of the Cross in those sultry plains ; and that, when He gave us India, it was to make it His own inheritance for ever.

I am tempted to quote, in conclusion, a vigorous passage from the last volume of Sermons published by Mr. Gurney :—

“ It is our own fault if, when the storm cometh down in its fury, we cry out, like men in despair, instead of turning to the stronghold, where all are safe. The world may seem to be in wild confusion—the shore strewn with wrecks—some who sailed by our side scattered to the ends of the earth—ancient landmarks buried in the raging waters ; but the saints may sing the song of triumph which was heard in olden times, and can never wear out,—‘ The Lord sitteth above the water floods ; the Lord remaineth King for ever.’ Storms we must encounter ; dangerous seas must be crossed. Be sure that He who sailed on the sea of Tiberias can still the tempest of the plains, and make a calm within. Lord, may we walk only where we may meet Thee ; may we never fear to go where Thy presence shall go with us ; and if it shall seem good to Thee to try our faith, and make us feel how lost we are without Thy succour, may we hear the words spoken to our heart, and know that Thou sendest them,—‘ It is I, be not afraid.’ ”

May our Public Meetings, our social intercourse, our hours of solitary meditation, prompt us to utterances such as these, and land us at His feet, where our true strength is !

H.

SOME CRITICAL REMARKS ON THE ACTS OF THE
APOSTLES.

AGAIN I finish reading the Acts of the Apostles, and I turn back to look upon it as a whole, and as a part of that greater whole, in the development of which it constitutes an important stage, and fulfils an indispensable function.

Certainly it is a wonderful book. Considered merely in the light of a literary work, there is nothing in the department of historical narrative which can be compared to it for effectiveness and success. Yet, in the animated simplicity and natural ease of its style, there is nothing to suggest the idea of difficulty, or appeal to the sentiment of admiration. It is one of those works which are done with so natural and graceful a facility, that it seems to the superficial observer as if anybody could have done them, and it hardly occurs to him that they could have been anything but what they are. At the same time, a more considerate criticism will discern the rare and singular gifts which have been essential to the results which seemed so easy, and the comprehensive design and accurate judgment which have presided over arrangements that appeared fortuitous.

In the present instance, while considering some characteristics of the book, which contribute to fit it for the place which it occupies, and for the mission which it fulfils, one cannot but observe two things : first, that those characteristics involve singular qualifications on the part of the writer ; and then, that those qualifications were employed under guidance, and with a purpose beyond his own. The purpose of the writer was to compose a certain narrative ; the purpose of the Spirit which directed him was, that this narrative should be part of the written Word of God, bearing its just proportion, and standing in its proper relations to that one great whole which we call the Bible. For this end it was necessary not only that a writer of St. Luke's character of mind should be selected and prepared, but that his narrative itself should be so shaped as to fulfil its intended functions, and so limited as to keep its fit proportions. If any one should inquire for the marks of inspiration in the book, (I say the *marks*, not the *proof*, for that is of another nature,) I am persuaded they are to be sought mainly in this perfect adaptation to its place and purpose in the written record of Revelation. Without exactly following out this interesting track of thought, the observations which I am about to make on certain characteristics of the book will perhaps afford some suggestions for so doing.

First, then, I am struck with the remarkable *combination of brevity and fulness* which I meet with here. It is a combination which readers of history, and especially of Church history, will own to be most rare, and which, from the nature of such composition,

must necessarily be most difficult. And if this difficulty would be felt in regard to any period which such a history might embrace, how much more must it be owned to exist in regard to that which is included in the compass of this narrative? It is a period in which the effects of the manifestation of the Son of God were developed and tested; in which the life which He had introduced amongst men disclosed its nature and its power, and the truth which He had left commenced its struggles and its conquests; in which the Christian Church was constituted, gradually detached from its Jewish integuments, and brought to the consciousness of its freedom and catholicity; in which it verified its credentials, proved its arms, recognised its destinies, and commenced its victories; in which impulses were given which would never cease to vibrate, and precedents were established to which distant ages would refer; in which scenes of interest and excitement, marvels and miracles, saintly and heroic characters, their labours, their conflicts, their sufferings, their journeyings, their collisions with all conditions of men, seemed to force upon the historian a confusing multiplicity of materials. Is it not wonderful, that a view of this period for some thirty years, in all and more than all those aspects to which I have rapidly referred, should be given with such singular vividness and completeness within the compass of a little book, which, if bound by itself, would form the thinnest volume, and which one may read through without hurry in little more than two hours? In the dry form of summary and abstract, a great deal of information, or what passes for information, may be compressed into a little space; but that is not the state of the case with this book: nor could it be; for the sort of information which was here intended to be given, cannot be thus supplied. It can only be afforded, as it is afforded here, through a narrative which introduces us to the spirit of the actors and into the midst of the scenes. We are told how people looked and what they said; are present at animated conversations, or listen to longer orations; scenes live before us in their minuter circumstances, and even voyages and travels are noted with the accuracy of a journal. There are, of course, large omissions, and frequent and sudden condensations, but there are no strings of bare facts and statistics: the comprehensive scope of the narrative is alive throughout with copious detail; and when, at the close, we consider not only the extent but the fulness of the information we have received, we cannot but wonder at the rapidity with which, nevertheless, we have travelled through it, and at the small compass in which it has been contained. I need not pause to point out how necessary was this brevity to qualify the book for its place in the sacred volume, and how requisite was this fulness for the performance of the function which it was there to fulfil. Both characteristics were needed in reference to the scheme of the Bible, and both have been, in fact, combined.

Nor am I less impressed by another combination of characteristics, not commonly united. I mean that of *systematic purpose, with unconstrained freedom of manner*. One cannot imagine anything more easy and inartificial, than the plan of the narrative. We seem to be reading a collection of anecdotes, or personal memoirs of St. Peter or St. Paul. We find on reflection, that we are pursuing the history of a cause, and the steady development of the true idea of the Christian Church in its relations to the Jewish system and towards the world at large. So little is this apparent on the surface, that some of those critics, who make what they please of the sacred writings, have spoken of the book as if it were a mere collection of stories concerning certain of the Apostles with which St. Luke had happened to become acquainted, or as if a fragment of some book of the Acts of Peter had been prefixed to a journal of the travels of Paul. Some truer critics, not without reason, see evidences of the occasional manner in which it was written, and of the gradual accessions by which it grew into its actual form. Dean Alford thinks that the first part written was the journal (so minute in its notes of stages and movements) of the last return of Paul and his company to Jerusalem; and that this became the nucleus of the narrative, the information of the Ante-Pauline part of the history being acquired by St. Luke in the subsequent residence at Cæsarea. There is no objection to such a supposition, because it is common for men's designs to grow upon their minds, and shape themselves by degrees, and on the suggestion of occasions as they arise; and according to the usual course of Divine influence, that might be the case with a design prompted and guided by the Spirit of God as much as with any other. But however the materials were prepared or obtained, in whatever way the design was suggested or matured, it is certain that such design existed, and has given to the book, as a whole, the character, not of biographical anecdotes, but of historical plan and purpose.

We know St. Luke's intelligent, inquiring mind; we know his opportunities of information; his "perfect understanding of all things from the very first;" and his personal intercourse with those "who, from the beginning, were eyewitnesses and ministers of the Word." We cannot for a moment suppose that his acquaintance with *the Acts of the Apostles* was limited to the facts recorded in the Book—that he had heard nothing of the proceedings of John or James, or of the various movements and events which must have been going on by the side of those which he has related. It is evident that a principle of thoughtful selection has presided over the progress of the story. There is, indeed, no announcement of design; no reasons are given why one event is related at length, or one speech recorded in preference to others, which are but slightly mentioned; yet, when we reach the conclusion, we see the reasons in the result. We find that we have followed the gradual development of the true idea and position of

the Church of Christ, in reference first to the Jewish system, out of which it emerges, and then to the great world to which it opens itself. Every thing in its future destinies depended on the thorough ascertainment of the Divine direction given to it at this period of its existence; and in this Book that direction is ascertained for ever. It begins at Jerusalem, with the Apostle of the Circumcision; it ends at Rome, with the Apostle of the Gentiles. Between these two points questions have been settled, principles carried out, and divinely implanted tendencies disclosed; and the relations to Jerusalem and to Rome, to Jew and Gentile, have been fixed for ever. We see how all the course of the story progressively ministers to this result, from the first speeches of Peter, which present the Gospel as the fulfilment of prophecy, and completion of the Covenant made with the Fathers. We see why so large a space is allotted to the historical speech of Stephen setting forth, as it does, the progressive nature of the dealings of God with Israel, and the temporary relation which country and temple, place and circumstance, bore to those dealings in the course of their advance. The death of Stephen is not only an individual martyrdom, like that of James, so briefly mentioned afterwards;—it is a great crisis, and it stands as such in the narrative, with a clear intimation of the position which was assumed on the one side and rejected on the other. After this, we enter on a gradually enlarging circle. We follow the steps of Philip, that we may see the Gospel settled in Samaria, and received by the Ethiopian returning to his distant home. Then we follow the steps of Peter, because God has made choice among the Apostles, that the Gentiles by his mouth should hear the word of the Gospel, and believe.

In the story of Cornelius we have a detailed statement of the circumstances in which the will of God was manifested, and of the way in which that will was recognised. The great principle of the freedom and catholicity of the Church being once established through the agency of St. Peter, we pass from his side to that of the great Apostle, to whom the carrying out of this principle is chiefly committed. Antioch becomes our starting point. We follow the journeys of St. Paul, and see among the Gentiles the churches which rise beneath his hand. Every where he addresses himself to the Jews; every where (as a body) they reject and persecute. Finally, he returns to the head-quarters of his nation, and presents himself there with every circumstance of conciliation. It is no accident that the scenes and speeches of that period are given with such fulness. They define the position of St. Paul, that is, of the Christianity which he represents towards the Jewish system, and record the final and furious rejection of him and of it by the Jewish people. Believing all things which are written in the Law and in the Prophets, and having committed nothing against the people or customs of his fathers, he is yet

delivered into the hands of the Romans, and for the hope of Israel is bound with that chain. St. Paul and Christianity do not withdraw from Jerusalem; they are forced from it; on it, as well as on him, the Temple doors are shut.

The Book concludes with the parting interview with the Jews at Rome, and the "one word" in which St. Paul repeats the prophetic lamentation over their wilful blindness, and assures them that "the Salvation of God is sent unto the Gentiles, and that they will hear it." These are but slight and hasty indications of the real plan and method of this apparently unsystematic book. The more it is studied, the more will this character appear. It is the book, not of "*The Acts of the Apostles*," as the English title may be read; but as the Greek gives it, of "*Acts of the Apostles*,"—certain selected acts, which are chosen, not only because they are separately edifying, but because they form together a history and a doctrine. When we part from St. Peter without notice of where he goes or what becomes of him,—when we leave St. Paul abruptly at the commencement of his Roman residence, two ensuing years merely glanced at in a single verse,—we understand that we have been reading, not their personal memoirs, written on account of interest which we ought to feel in them, but a higher history, which certain portions of their career serve to embody and to illustrate.

Neither will an attentive consideration fail to note the spirit of purpose and judgment presiding over the details of which the narrative is composed. Take, for instance, the different missionary speeches of St. Paul, selected from the multitude, of which the writer must have been equally cognizant. It will be found that they are each types of their class, specimens of the kind of arguments and manner of address employed to different audiences. The speech to the Jews of Antioch in Pisidia (ch. xiii.) is an example of the multitude of others addressed to similar congregations in every place; that in ch. xiv., to the people of Lystra, condenses the arguments which were used to the ruder heathen; that in ch. xvii., on Mars-Hill, those which were thought adapted to Greek cultivation. Even some things will be found to wear this character, which to a superficial glance might appear as instances the other way. The journal of the voyage and shipwreck, for example, seem at first to be given with a degree of detail, to occupy an extent of space, and to hold a place at the close of the history, which could only be secured for it by the interest of a personal narrative. But this was not the only personal narrative which St. Luke could have given at length, or the only time of danger which the companions of St. Paul witnessed and shared. The analogy of the rest of the book leads to the conclusion, that something more than the interest attaching to the story of a dangerous voyage has given to it that prominence which we have observed. The manner in which the story is told does, in fact,

show that the writer had seen in the incident a striking illustration of the fulfilment of the Lord's plan and purpose in the history of His Church, through storms, dangers, and despair. Paul must bear witness at Rome, therefore the result is secure, however all hope of being saved may be, in the mean time, taken away. The story becomes a prophetic parable for the Church, as full of meaning at the close of this book, as is the story of the fishing on the sea of Galilee, with which the Gospels end in the last chapter of St. John, forecasting the events which this book in its turn relates.

In speaking of design and purpose in regard to the inspired Books, there is, as I have reminded my reader, a double meaning, in which the words may apply, first to the consciousness of the writer, then to the mind of the Spirit who directs him. We may discern a purpose of the Spirit in what he has had recorded, of which the writer himself was unconscious, or we may have reason to think that, in a greater or less degree, that consciousness existed, and the mind of the writer had, in its reasons and its aim, an intelligent harmony with the mind of the Spirit. Of this latter kind, as it seems to me, is the spirit of purpose and design which I have noticed in the work of St. Luke.

Other reflections occur to me besides those which have now extended so far as to occupy all the space which I can hope that you will afford me for such a dissertation. I must stop: thankful if I shall have contributed a single suggestion of thought to any mind in illustration of the glory and completeness of a book which pleases every reader, and is dear to every Christian soul.

T. D. B.

NOTES ON PREACHING.—No. IV.

BY A LAYMAN.

I AM a little apprehensive that my last Paper may be thought to deprecate all action in the pulpit. This was certainly not its intention. It was meant only to point out that, if considered as valuable, and studied for its own sake, action is but too likely to become acting—and that, too, of a very low kind in very many instances. A perfectly natural manner must produce the greatest effect in the end. If a certain amount of action be natural to the speaker, it will have its value, provided it be not excessive. But if assumed, it will commonly prove repulsive rather than attractive. Nay, in all probability, (and this is surely worthy the consideration of all thoughtful persons,) it may tend to fortify the common view of irreligious men, that piety is but cant at the bottom. For what is

cant but affectation?—something put on, and sitting uneasily on the speech, manners, or conduct of a person, because it is adopted, not naturally, but for some artificial reason—something, in short, which gives a sense of hollowness below the surface. Such is the effect of the phrases of some particular school of theology, when adopted in conversation, not as the legitimate exponents of the speaker's feelings, but because they are the passwords of the party or school in question. This is generally admitted; but in what does the effect of a studied attitude differ from this? Is it not equally something put on from an artificial motive? At best, it is employed, not because it is the genuine external expression of the speaker's sentiment, but because it is conceived to be useful as a means of impressing the hearers. And it presupposes that the hearers will not find this out. For if they did, it would cease immediately to be to them a symbol at all. It would symbolize nothing. They would see that it corresponded to no special feeling in the speaker. It would testify to them the existence of no emotion in his mind. And, as men are not influenced by the sails of a windmill, so I conceive they are not ordinarily moved (except, perhaps, within the walls of a theatre*) by what they perceive to be, in fact, nothing more. And that the majority of hearers do see through most cases of studied posturing, I am convinced.

Let me now say a very few words on affectation in style. Three principal kinds of this vice seem to lay their snares for all religious writers, whether clerical or lay. I feel, therefore, that I may speak the more freely, because I am open to retaliation whenever I am myself an offender in this way.

The first class seems to me to be the affectation of scholarship. An extraordinary purist in language may possibly contribute to the improvement of the English tongue. Future generations may bless his labours. But I am apt to think that his own, if he be a public speaker, will not thank him. Certainly, in the pulpit, unusual inflexions, rare phrases, archaistic words, are far more likely to impress ordinary hearers with the eccentricity of the preacher than with the doctrine of the sermon. Moreover, they are suggestive of the thought that one who bestows such minute pains on the vehicle in which his matter is conveyed, can hardly have that overpowering sense of the importance of his message which such a message deserves. By all means let a man preach good wholesome English; but by all means, also, let him eschew what bespeaks the comparative philologist more than the ambassador of Christ. It is a good general rule, no doubt, to choose Saxon words in speaking to common people; but it would be a sad instance of

* Theatrical performances belong to a special class. By a peculiar state of mind, voluntarily assumed, the spectator, as Coleridge says, remits for the time his mental conviction that the spectacle before him is an unreal one. But this sort of pleasing delusion seems to have little in common with the intense sense of reality which ought to pervade every part of Divine worship.

preferring the letter of the rule to the spirit, to select some semi-obsolete term of Saxon derivation, instead of one of every-day use, which happens to be of Latin origin. Such a course might indicate great knowledge, but it would show small wisdom. A pedant, bad anywhere, is surely worst in the house of God.

The second kind of affectation which I would name, is the affectation of peculiar religious phrases. This is what is commonly known as *Cant*. So much has been said and written about it, that it is needful to do little more than allude to the necessity of guarding against it. Its effect is certainly very mischievous. No doubt it is, in a great degree, the result of the morbid and unfortunate sensitiveness of the laity on the subject, that so great offence is taken by them on this score, very often on extremely slight provocation. But as a minister will ever seek to give no offence in anything, that his ministry be not blamed, it may be well for him to condescend to use what may appear even an excessive caution on this head. Not only will he therefore abstain carefully from employing technical terms of religious experience, unless they are really required to convey a definite and necessary idea (in which case by all means let him courageously use them); but he will avoid, if possible, those words which (as some one has forcibly said) have been "dirtied." These may be good terms enough in themselves; but by habitual use have become associated with, and suggestive of, ideas and schools of thought which are intrinsically undesirable, and are, besides, offensive to the hearers. When such an association is certain to arise in the mind, it will, I suppose, be expedient to substitute other words. But I speak with hesitation, because the point is one of high Christian discrimination; and I would rest satisfied with drawing attention to it, as requiring careful consideration on the part of those better qualified to decide. It is one intimately connected with the influence of the Clergy over the educated Laity.

Thirdly, it seems to me that there is an odd sort of affectation, which may be called the poetical, or romantic. It is to be feared that men sometimes employ a sort of grandiloquent poetical language, under an erroneous notion, that it is more in harmony with the dignity of their subject. This strikes me as a capital mistake. I remember the "*Quarterly Review*" praised Augustus Hare for telling his people, in his village Sermons, to be thankful for the comforts of bread and tea, instead of enjoining gratitude for farinaceous food and a refreshing beverage. Some discretion is, of course, required on this as on other points, on which it is difficult to lay down absolute rules. But, on the whole, I am strongly of opinion that bad taste is far less often shown by plain speaking than by the feeble periphrasis, which is invented in its place under a false notion of refinement. Sometimes, too, a set of stilted terms are used instead of their ordinary synonyms, without any intelligible reason whatever. A man who habitually

uses, in speaking or writing, such phrases as "*quaffing* the cup of immortality," instead of the beautiful Scripture expression, "drinking of the water of life;" or who talks of a missionary "*hiesing* to the remotest bounds of the habitable globe," instead of quietly saying that he goes into distant and heathen countries to preach the Gospel—may find that he has not only made himself a barbarian to the unlearned (to use the Apostle's language), but to the learned also, though in a somewhat different sense. While unintelligible to the former, he has offended the latter. He may, indeed, receive the praise of Newspaper reporters for his sermon or lecture, and may learn from them that "the audience separated highly gratified with the treat they had received from Mr. ——'s poetical discourse." But he will pay a heavy penalty in the alienation of that better class, with whom simplicity is the chief grace, and good taste the primary requisite in all earnest eloquence.

GALATIANS III. 15—29.

THE Apostle's position is this: Christians are indebted for their heavenly inheritance, not to the Law of Moses, but to the promise made by God to Abraham, a promise entirely independent of the law, which has no power either to annul or to change it.

(15.) *Brethren, I speak after man.* I am about to use an argument in accordance with human opinion and human action, and therefore such as the generality of men will understand; and my argument is this: *A ratified covenant,¹ though it be but a man's, no one sets aside or adds to.* It stands as it is, and is binding on the parties who ratified it; no third party being permitted to step in afterwards for the purpose of setting it aside, or of inserting in it any additional provision. And if it be thus with a covenant between man and man, ratified only after a human fashion, can we suppose that a covenant ratified by God himself may be arbitrarily altered or set at nought? But such a covenant has been ratified by God. He made it with Abraham and his SEED; and as He made it so it must stand. (16.) *To Abraham and to his SEED² were the promises spoken.* By these promises God bound

¹ *Covenant*, an agreement between two parties, in which light the promise made by God to Abraham is here taken. The Law also is considered as a covenant, because a mediator was employed, and a mediator is one who goes between two parties. But the two parties who ratified the covenant of the Law were not the same as those who ratified the previous covenant of the

promise. In the Promise-covenant the parties were God and Christ; in the Law-covenant the parties were God and the children of Israel.

² *To his Seed.* At first sight it seems strange that the Apostle should found an argument upon the noun SEED being singular and not plural. For SEED is a noun of multitude, and therefore conveys the notion of *many* rather

Himself when He entered into this covenant. And observe, *it does not say, "And to his SEEDS," as if referring to many, but as if referring to one, "And to thy SEED," which is Christ.* So, according to the Scripture account of it, this covenant was made and ratified between God on the one part, and Christ, the SEED of Abraham, on the other. (17.) And now mark the conclusion :—*I affirm this : A covenant previously ratified by God with Christ, the Law, which was four hundred and thirty years³ later, does not cancel so as to make the promise null and void ; and this it would do, if the heirs of the Promise were under obligation to the Law. But, in fact, Scripture assigns no such power or pre-eminence to the Law, which had really nothing whatever to do with the inheritance promised by God to Abraham and to his SEED. (18.) For if this inheritance⁴ owes its origin to the Law, it must no more be affirmed to be of promise : but it certainly is of promise, because God freely gave it to Abraham by promise.* When the covenant between them was ratified, then God by His promise made over the inheritance to Abraham ; and with this the Law had nothing to do.

than of one. And certainly, when we read in Gen. xiii. 15, "All the land which thou seest, to thee will I give it and to thy seed," we cannot help attaching a plural force to *seed* ; we understand God as making a promise to Abraham, and to his descendants. But perhaps St. Paul was thinking rather of Gen. xxii. 18, "And in thy SEED shall all the nations of the earth be blessed," where undoubtedly SEED refers to one, and to one alone, viz., Christ. However, while the Apostle is thus particular in insisting on the singular sense of *seed* as denoting "one" and not "many," the covenant being between God and Christ, and not between God and all Abraham's posterity, still he takes Christ as the Head and Representative of His people, who by virtue of their union with Him are included under the seed, and consequently entitled to all the benefits that God's promise conveyed to the seed. This is evident from verse 29, the sentence concluding the whole argument.

³ *Four hundred and thirty years :* the interval between the giving of the promise to Abraham, and the giving of the Law to Israel at Sinai. The following is the mode of reckoning usually adopted. The promise was first given (Gen. xii. 3, 4) when Abraham was seventy-five years old. At the birth of Isaac he was a hundred (Gen. xxi. 5) : hence we have 25 of the years required. From the birth of Isaac to that of Jacob we have 60 years more, (Gen. xxv. 26) ;

and from Jacob's birth to his arrival in Egypt, 130 years more (Gen. xlvii. 9). This will leave 215 years for the actual sojourning of Israel in Egypt : and so we have the 430 years complete. But this reckoning seems at variance with Exod. xii. 40, which gives 430 years as the period of Israel's sojourn in Egypt ; and also with Gen. xv. 13, which assigns in round numbers 400 years as the duration of the Egyptian bondage. Perhaps St. Jerome's solution of the difficulty is the true one. He includes in Exod. xii. 40 the whole period ending with Israel's departure out of Egypt, and beginning with God's promise to Abraham (Gen. xii. 3), immediately after which the patriarch went into Egypt. It is worth remarking, that the Septuagint reads (Exod. xii. 40), "In the land of Egypt and in the land of Canaan." And this agrees with Josephus (Antiq. ii. 15, 2), who says expressly that the Israelites left Egypt 430 years after Abraham's coming into Canaan, and 215 years after Jacob's removal into Egypt. The Apostle therefore adopts the reckoning current among his contemporaries.

⁴ *The inheritance* promised to Abraham, in its plain and literal sense, was the land of Canaan. But St. Paul puts upon it a spiritual interpretation, understanding the inheritance promised to the SEED to be the kingdom of heaven, whereof Christians, by virtue of their union with Christ, are heirs.

"But surely," a Jewish objector might reply, "this is setting very light by the Law. You do not seem to hold it in much esteem. Tell us now plainly what you think of it. *What is the Law?* What is it for?" Well, if you wish to know, I will tell you. *It was added on account of transgressions, until the SEED should come to whom the promise was made.* The covenant between God and Christ could not take effect until Christ's incarnation. Meanwhile, something was wanted to keep men right, to deter them from transgressions till Christ came. This want the Law supplied. It was introduced as an additional subordinate dispensation, and it was *established through the instrumentality of angels,⁵ with the help of a Mediator,⁶* which proves it different from and inferior to the original covenant. For that covenant God Himself ratified, giving the promise in His own Person; but when He established the Law, He employed angels as His ministers to arrange it, and Moses as mediator between Him and the Israelites, for whom He was legislating. (20.) And that word MEDIATOR shows that here also two parties were concerned; because *a mediator is not a mediator of one party, but of two.* But those two parties between whom Moses acted as mediator, were not God and Christ, but God and Israel. God was there, no doubt; *but God was only one party of the original covenant:* Christ, the other party, was not there⁷ to consent to the annulling of that covenant, and to accept the Law in lieu of it. Hence that original covenant must still stand, and the Law cannot be allowed to cancel, or supersede, or in any degree weaken the promise.

"But stay," says the objector: "you affirm that the Law was added on account of transgressions, to deter men from sin and keep them right, and so, I suppose, bring them to heaven as the reward of their righteousness. (21.) But does not this represent *the Law as an opponent*, as a rival to the promises of God, and to His covenant with Christ, which is also intended to bring men to

⁵ *Established by angels.* It is nowhere directly asserted in the Old Testament, that angels were employed in the arranging and publishing of the Law. Their presence at Sinai is mentioned in Psalm lxxviii. 17, and in the Septuagint text of Deut. xxxiii. 2. The New Testament is more explicit, and refers three times to the agency of angels in the establishing of the Mosaic Dispensation; viz., Gal. iii. 19, Heb. ii. 2, Acts vii. 53. A similar statement is found in Josephus, Antiq. xv. 5. 3. The Apostle is therefore merely stating what was commonly held and believed by his countrymen in those times.

⁶ *A mediator.* Such was Moses, as he himself expresses it in Deut. v. 5: "I stood between the Lord and you at that time to show you the word of the Lord." The Fathers generally take

the mediator here to be Christ, as in 1 Tim. ii. 5; and they say, the Law was given to Israel by the hand, i.e., by the power and direction, of Christ, who took this method of preparing them for His own advent. But Christ is the mediator of the new, not of the old, covenant, Heb. ix. 15, xii. 24. Moreover, the context clearly points to Moses, who describes himself as mediator in the text above quoted, Deut. v. 5.

⁷ *Christ was not there.* Of course it is not meant that Christ was not present at all when the Law was given from Sinai. But He was not there in His character of the SEED of Abraham one of the parties to the original covenant, consenting to the abrogation of that covenant, and accepting the Law for His people instead of it.

heaven?" *Most assuredly not* : for then the Law would, in effect, supersede and do away with the necessity of the previous covenant. *For if there had been a Law given which was able to secure us eternal life, then certainly righteousness, and heaven as the reward of righteousness, would have been from the Law, and there would be no further need of God's covenant with Christ. But this is not the Scripture method of bringing men to heaven. (22.) The Scripture hath shut up all under sin, as condemned malefactors, in no condition to win heaven by their own righteousness ; and it represents mankind in this helpless state in order to establish the true doctrine of justification and salvation by faith, that the promise made to Abraham of eternal life through faith in Jesus Christ might be given and assured to all believers.* And thus God's covenant with Christ is permanently established ; viz., justification by faith and not by works, salvation from believing in Jesus, and not from the observance of the Law.

(23.) *Nevertheless the Law had its uses, though it could not justify and save. It stopped the gap, until God's covenant with Christ could be carried into effect. Before the system of justification by faith came into operation, we were kept shut up under the Law, which laid a sort of restraint upon us, and helped to preserve us from transgression ; and also prepared us for the system of faith which was in its season to be brought to light and developed. (24, &c.) So that the Law acted to us as a pedagogue,⁸ deterring us from sin and keeping us out of mischief, and bringing us unto Christ in order that we might be justified by faith. But now that the faith system is established, and we admitted into it, we have no more need to be under the pedagogue. We have now all the privileges of full-grown sons of God. We have been baptized into Christ, and belong to Christ, and by virtue of our union with Him are entitled to all the blessings that the promise of God has secured and conveyed to Abraham's seed.*

A few of the principal interpretations of verse 20 are presented to the reader. They will serve to show how greatly this clause has perplexed the commentators, and what methods have been adopted to solve the difficulty.

GROTIUS.—Moses was mediator for the Israelites, and they needed a mediator because of their sins : for a *mediator is not of one*, i.e., is not required where all are at one, and agree. *But God is one* and unchangeable, and He would have remained as kind to

⁸ *Pedagogue.* The *παῖδαγωγός* was the slave whose duty it was to look after the sons of the family. It was not his province to teach them, but rather to take charge of them out of school hours. He conducted them to and from school, accompanied them in their walks, was responsible for their safety and for their good behaviour, and did his best to keep them out of

mischief. The term is applied to the Mosaic Law, inasmuch as it had the charge of those who were not fit to be left to themselves. It restrained them from transgressions by threats and by punishments, and helped to keep them right, until they were brought under Christ's law of liberty, and enjoyed the privileges of full-grown sons in the household of God.

the Israelites as He was to Abraham, had they continued steadfast. But their sins made the mediator necessary.

WHITBY.—The Law required a mediator, and Moses was such: but the promise required no mediator, *for a mediator is not of one party only; but God who made the promise to Abraham is one only.*

LOCKE.—The Law was ordained by angels in the hand of a mediator, viz., Moses; whereby it is manifest this Law could not disannul the promise; because a mediator is a mediator between two parties concerned, but God is but one of those concerned in the promise, the Gentiles and Israelites together made up the other. But Moses was mediator only between the Israelites and God, and therefore could not transact anything to the disannulling the promise, which was between God and the Israelites and Gentiles together.

LESSE.—The Law was established by angels, with the help of a mediator, that mediator being Moses mediating between God and the Jews. But the *Great Mediator, Christ, does not belong to the one nation of the Jews only, He belongs to the Gentiles also; as there is but one God, the common Father both of Jews and Gentiles.*

NOESELLT.—Moses was the mediator of the Law, and therefore of the Jews, to whom the Law belonged; but he was not the mediator of the *one seed of Abraham*, which virtually included both Jews and Gentiles. *But God is the one common Father both of Jews and Gentiles.*

KEILE.—*A mediator is not of one but of two parties: but God who gave the promise to Abraham is only one.* Hence the superiority of the promise over the Law. The Law, as a contract between two, is in great danger of being broken; the promise, depending entirely on the one unchangeable God, is sure to be fulfilled.

WINTERBERG.—Moses was not the mediator of the *one Great Being*, and by the *one Great Being I mean God*. It was not from God, but from the angels, that Moses received the Law; and a Law derived from such a source cannot set aside the promise of God.

TYCHSEN.—The words are used by an objector. “You say, a mediator was employed in giving the Law. Well, *a mediator is not of one party, but of two*, so I presume he was mediator between God and Israel. Now God is one and unchangeable, and He gave the promise to Abraham and the Law to Israel. Are these two at variance with one another? *Is the Law against the promise?* Is it possible for a contradiction to proceed from the one unchangeable God?” Answer. No, certainly not: the Law is not against the promise, it is the schoolmaster that fits and prepares man for the promise.

J. E.

REVIEW OF NEW PUBLICATIONS.

Patrick Hamilton, the first Preacher and Martyr of the Scottish Reformation: an Historical Biography, collected from original Sources.

By the Rev. PETER LORIMER, Professor of Hebrew and Exegetic Theology, English Presbyterian College, London.

If it were for no other purpose than that of marking the different modes by which the providence of God was pleased to prepare the way for the introduction of evangelical light in the various nations of Europe, which had for ages been overshadowed by the thick gloom of Papal error and superstition, works such as this before us must be regarded with special interest by all who have any just appreciation of the blessings which the Gospel imparts to mankind.

But the work of the Hebrew Professor of the Presbyterian College in London meets a still higher purpose, and gives a graphic and encouraging description of one who was indeed "a burning and a shining light;" who passed as a meteor across the dark sky of the northern portion of our isle, and yet left behind him trails of his course never to be obliterated, and effects of his brief but energetic ministrations, which issued at length in the subversion of Popery, and the establishment of the Reformation under the sterner and more protracted labours of John Knox.

Patrick Hamilton was the proto-martyr of the Scottish Reformation. The researches of our Author have thrown considerable light upon certain portions of his history, which enable us to form a more correct judgment of the character of this youthful pioneer in the cause of Christ, than could be gathered from the few and scanty documents which meet the eye of the reader in the pages of John Foxe, of Archbishop Spottiswoode, and other ecclesiastical writers. Nearly all that was known of him was gathered from the pages of the old indefatigable Martyrologist, to whose zeal and industry we are indebted for a mass of information nowhere else to be found, and which, but for him, would long ago have perished from the memory of mankind. We do not wonder that the name of Foxe is held in such abhorrence by the apologists for Rome; nor do we think it yet held in the honour it deserves, by the main-tainers, professed or sincere, of a purer faith.

Before we proceed with the examination of the work before us, we will give the account furnished by Hume of the subject of this biography:—

"About the year 1527. Patrick Hamilton, a young man of a noble family, having been created Abbot of Ferne, was sent abroad for his education; but had fallen into company with some Reformers, and he returned into his own country very ill-disposed towards the Church, of which his birth and his merits entitled him to attain the highest dignities. The fervour of youth,

and his zeal for novelty, made it impossible for him to conceal his sentiments ; and Campbell, Prior of the Dominicans, who, under colour of friendship and a sympathy in opinion, had insinuated himself into his confidence, accused him before Beaton, Archbishop of St. Andrew's. Hamilton was invited to St. Andrew's, in order to maintain, with some of the clergy, a dispute concerning the controverted points ; and after much reasoning with regard to justification, free-will, original sin, and other topics of that nature, the conference ended with their condemning Hamilton to be burned for his errors. The young man, who had been deaf to the insinuations of ambition, was less likely to be shaken with the fear of death ; while he proposed to himself, both the glory of bearing testimony to the truth, and the immediate reward attending his martyrdom. The people, who compassionated his youth, his virtue, and his noble birth, were much moved at the constancy of his end ; and an incident which soon followed, still more confirmed them in their favourable sentiments towards him. He had cited Campbell, who still insulted him at the stake, to answer before the judgment-seat of Christ ; and as that persecutor, either astonished with these events, or overcome with remorse, or, perhaps, seized casually with a distemper, soon after lost his senses, and fell into a fever, of which he died, the people regarded Hamilton as a prophet as well as a martyr." (Hist. of England, ch. xxxii.)

This is, perhaps, as favourable a portrait as we could expect to see from this cold, phlegmatic, and sceptical artist. It gives the impression of an amiable, yet brave and inflexible mind, which neither blandishments nor terrors could subdue ; and the truly enlightened Christian will not fail to discern, even through the chinks of the historian's flippant scepticism, the vital principles of that faith which sustained the youthful martyr amid the flames of persecution, and in the agonies of death. Hume, in acknowledging that "he had been deaf to the claims of ambition," bears unconscious testimony to that Christian humility of the youth, which nothing but Divine grace can inspire ; and in the concession, that he was "less likely to be shaken with the fears of death, while he proposed to himself both the glory of bearing testimony to the truth, and the immediate reward attending his martyrdom," we have evidence that the historian was beginning to find himself out of his depth in a subject on which he had nothing to guide him but the glimmering taper of a "philosophy falsely so called ;" otherwise, his reasoning would have been, not that the young man was destitute of ambition, but that his ambition had taken a new and peculiar turn ; namely, the glory of bearing testimony to the truth, and of reaping the honours and rewards of a martyr's death. This, however, is but an example of the way in which philosophical historians are wont to write what is palmed upon the world as authentic HISTORY.

The volume under review, however, corrects the illusions under which writers of a more popular class would present Patrick Hamilton to the world. Before his time the Gospel trumpet seems to have given no certain sound in his country for many ages. He was born in the year 1504, either in Glasgow itself, or within the Diocese of Glasgow. He was of noble birth, and connected, on his mother's side, with the Royal Family of Scotland ; his father,

Sir Patrick Hamilton, having married Catherine Stewart, "born a princess of the Royal blood." The father was distinguished as the most chivalrous of all Scottish knights, at the time when chivalry had reached its culminating point; and amusing incidents are recorded by the Author, of his prowess in single combat. At length Sir Patrick fell a victim to the rashness which the spirit of the age infused, and lost his life in an encounter against fearful odds, to which he had been provoked by one who had dared to call his courage in question.

The son inherited the bravery without the impetuosity of the father, and applied his courage, as well as other rare qualities of mind and heart, to far nobler purposes. No particular record remains of the manner in which his boyhood was spent, nor of the kind of education through which he passed in his native land. It is fair to presume, from his birth and connections, as well as from his subsequent proficiency in the literature of the age, that it was the best his country could afford. As he was destined for the clerical profession, he was appointed, according to the practice of the age, even while an infant, Abbot of Ferne. We have incidental proof of a most affecting kind, that he had the advantage of the example and influence of a pious mother, who survived him, and to whom he cherished the most devoted filial attachment; commending her with his last breath, when expiring at the stake, "to the sympathy and care of his friends and kindred"—"a most touching testimony," as our Author observes, "to the affectionate solicitude with which she had watched over his early years, and how indelibly she had stamped her image and memory upon his heart."

After a few pages spent in tracing the various noble and literary characters of the circle by which Patrick Hamilton was surrounded from the period of his birth, the Author proceeds to speak of him in the following words:—

"Brought up in the midst of, and continually surrounded by, a circle of relatives so distinguished in rank and refinement, and adorned by so many manly virtues, and scholarly accomplishments, it is no wonder that we should be told by our historians, that the first Reformer of Scotland was distinguished for his high breeding and courtesy; for a strong sense of honour, which made him scorn, at the bidding of fear, to desert the post of danger and duty; for a noble impatience and indignation at falsehood and hypocrisy; and for an intense love to all humane and liberal studies. All this was no more than might be expected from his birth and upbringing. With the best blood of Scotland in his veins, and with the most heroic and accomplished men in the kingdom to form the mind and manners of his early age, it was only natural that he should grow up to be what he afterwards became, when the endowments of grace had been added to the gifts of nature and the accomplishments of education—not only the most zealous, but the most courteous of evangelists—a confessor of the truth, as mild and modest and gentle in his bearing and manners as he was firm and impregnable in his spirit and principles—a martyr as learned and cultured as he was fervent and self-devoted—a master of all the new learning of the age, as well as instinct with all its revived religious zeal and ardour. But a young man of

genius and susceptibility receives the impress of other schools and schoolmasters than those of the seminary and the family circle. The public events and transactions of his time became a school to give form and bias to his mind; and the public men who figure most prominently in these events and transactions became his most influential schoolmasters. In Hamilton's instance, it is well worth remarking that the years when his mind must have begun to be alive to the interest of public affairs, were years signalized by national events of the greatest importance, which could not fail to call forth his patriotic feelings, and to stamp upon his mind indelible impressions. He was in his tenth year when the battle of Flodden was fought on the 9th of September, 1513—a national calamity which must have brought a shadow of patriotic grief and anxiety even over the light heart of boyhood. The danger, too, which the Hamiltons narrowly escaped on that occasion must have agitated with strong emotions every member of their powerful house." (p. 13.)

The King had threatened the ruin of the Earl of Arran, for having failed, as Admiral of the Fleet, through negligence, to assist the King of France in his contest with England. The death of James IV. on the field of Flodden saved Arran and the Hamiltons from this meditated disgrace and ruin. Yet disastrous consequences to the Church and nation flowed from the rash enterprise which strewed the battle-field with the lifeless bodies of Scotland's bravest sons. The death of the noblest and most experienced of her warriors placed the chief authority in the hands of ecclesiastics. The young nobles who succeeded to the titles and offices of their slaughtered fathers, were driven, by their own want of experience, to the necessity of yielding to the influence and counsels of the prelates. The Bishops were at war among themselves, fighting disgracefully for the prizes of ambition which the vacancies occasioned by death had recently made in the highest ecclesiastical preferments. Episcopal palaces became, like ancient baronial castles, the scenes of political conflict, and "the head-quarters of contending factions."

We may conceive to what a low state the Church had fallen in Scotland, when bishops contended for their position with force of arms, and when everything connected with election to the higher offices of the Church was carried by intrigue or violence, by the chicanery of political adventure, or at the point of the sword. But it is not easy to imagine, still less to describe, the horrible moral delinquencies by which the sacred office was almost universally defiled. Perhaps no country in Europe possessed a Clergy more dissolute in manners, and more bold in the indulgence of vicious habits, than Scotland. The whole head of the Papacy "was sick, and the whole heart faint;" but the sickness was nowhere more deadly, and the moral disease nowhere more deeply seated, than in the northern portion of our isle. The greatest crimes were committed by the Clergy without remorse of conscience, or the blush of shame on the cheek.

Such was the state of things which the young Abbot of P was compelled to witness when he rose to the years of p'

It has been generally supposed that he was receiving his education at the College of St. Andrew's, while these disorders were at their height. But Professor Lorimer has been able to correct the erroneous impression, and to show indisputably that he studied and graduated at the University of Paris, though it cannot be now determined at which of the Colleges in that city he received his education. He must have gone thither in 1516, or at the latest in 1517; for he took his Master's degree in 1520. The proof of the fact is contained in the Album of the University of Marburg, and the *Acta Rectoria* of the University of Paris. It is also confirmed by the statements of his convert and successor as a preacher and sufferer in the cause of Christ, Alexander Alane, better known in the literary world by his more euphonious classical name of *Alesius*. The fact, thus brought to light, accounts for Hamilton's superiority in literature, and in courtesy of manners, to the majority of Scottish nobles; and may serve to reveal, in some measure, the secret of the influence he gained, in so short a period, over the minds of his rough, uncultivated countrymen. But it especially accounts for the great change which had taken place in his religious views. Alesius tells us that he studied both at Paris and Louvaine; and at the period when he was thus engaged, the credit of Erasmus stood high at both these seats of learning; and the doctrines of Martin Luther were beginning to arrest the attention of the learned. Hamilton speedily adopted the sentiments of Erasmus on the necessity of the revival of ancient literature, and the substitution of true philosophical inquiry in the place of the scholastic subtlety of the middle ages. The sarcasms of this celebrated precursor of the Reformation on the monkish Orders of the Papacy, and on the corruptions which pervaded the seats of learning, contributed largely to the success of the bolder and more conscientious efforts of Luther and his associates in the great work of the Protestant Reformation. But the best service which this learned but timid advocate for truth did to this sacred cause was the publication of his Edition of the New Testament in the original language, and his valuable Notes on the sacred text;—a work far in advance of the age, though now superseded by the accumulated labours of modern commentators. It is painful to reflect, that he who did such effectual service to the cause of God, should not only have stopped short where he did, but should, at length, have given way to peevish but impotent resentment against those more faithful and consistent Reformers, who only carried out his own principles to their legitimate issue. That Hamilton had already drunk deeply at the fount of classical literature, and was strongly imbued with the philosophy of the ancients, rather than that of the scholastic age, is affirmed in the following quotation, made by our Author from an article on Hamilton in Herzog's Encyclopædia, by Dr. Weber:—

“Nature had given him a feeling of the lofty and the noble. She had

made him susceptible of enjoying the refined pleasures of culture and science, and to be sensible of the charm which lies in the writings of the ancients."

"But," it is added, "it was not only the spirit of Erasmus that Hamilton came into communion with on the banks of the Seine. During his residence there, an impulse was propagated to the University, from a soul immensely more potent and world-subduing than the polished and timid scholar of Rotterdam. In 1519, the strong hand of Luther knocked violently at its gates, and the sound reverberated through all its studious halls and cloisters." . . . "In 1520," writes Bulaeus, "the Universities of Cologne and Louvaine condemned many of Luther's books to the flames; and the same thing was done with many of them in Germany. In an instant Luther blazed with resentment, and inveighed against those Universities with the severest reproaches and calumnies." (p. 38.)

"The Doctors of the Sorbonne spent more than a year in the examination of Luther's writings. Not only all Paris, but all Europe, waited anxiously for their decision. For a time the issue seemed doubtful, for Lutheran votes were not wanting even in the Sorbonne. But at length the champions of the old darkness prevailed over the friends of the new light, and the University solemnly decreed, on the 15th of April, 1521, in the presence of students from every country in Christendom, that Luther was a heretic, and that his works should be publicly thrown into the flames. But it was easier to make an *auto-da-fé* of the Reformer's books, and to scatter their ashes to the winds, than to suppress the agitation which those acts produced in the public mind. The Parisian 'Act,' of what Erasmus calls Luther's tragedy, did not end when the Sorbonne intended it should. In a few months after the publication of the sentence of the Theologians, there arrived in Paris 'A Defence of Martin Luther against the furibund Decree of the Parisian Theologasters,' from the pen of young Philip Melancthon of Wittemberg. Melancthon's name was already known throughout Europe as one of the first scholars of the age. Men were eager to hear his young but already potent voice. His attack upon the Sorbonne, as pungent as it was polished, and as contemptuous as it was elegant, made an immense sensation. When one of the youngest authors of the day, and a professor in one of the youngest schools of Europe, came forward to utter his scorn for the learned fathers of the Sorbonne itself, men were either astounded at his presumption, or in transports of admiration at his spirit and gallantry." (p. 39.)

It was in the midst of these exciting scenes that Hamilton was pursuing his studies at Paris and Louvaine; and there can be no doubt of the side he took in the controversy then raging. If the number of learned men was greater on the side of the Papacy than on that of the Reformation, the conscientious zeal and ardour, the spirit of power, moral and intellectual, and above all, the firm, unshaken confidence in the goodness of their cause and in the Divine presence and blessing while engaged in it, were all on the side of those who maintained the new doctrine, and who counted not their lives dear unto them, so that they might "finish their course with joy, and the ministry which they had received of the Lord Jesus, to testify the Gospel of the grace of God."

In the year 1523, Hamilton again appears at St. Andrew's. This was about three years after he had graduated at Paris. It may therefore be inferred, that this interval was chiefly passed between the two Universities of Paris and Louvaine. He was only sixteen when he took his Master's degree, and was twenty when he returned to Scotland, "deeply imbued with the love of those liberal

studies, of which Paris and Louvaine were the chief centres." To Louvaine he may have been attracted by a desire to see and become acquainted with Erasmus, who resided there in the year 1521. Our Author hoped to have gained some information on the subject of his volume from Louvaine, but he was informed "on good Belgian authority," that "the good Jesuits were chary of the documents" which he would have liked to consult.

In June of the year 1523, above referred to, Hamilton was incorporated in the University of St. Andrew's, and in the following year was admitted, *ad eundem*, in the Faculty of Arts. Whether he took this step for the purpose of adding to his own literary stores, and of moving in a wider circle of learned society than he could do in any other city of Scotland, or whether his special object was to propagate the principles of Reform which he had himself embraced, it is not possible, from any extant sources of information, to determine; he might have a view to both these objects. Though at this period the greatest darkness prevailed in the most celebrated University of Scotland, both in literature and theology, yet some students were found who could sympathize with the views which had taken possession of Hamilton's mind.

"In the same year that he was incorporated in the University, Gavin Logie became Principal of the New College of St. Leonard's—a man of open mind and progressive thought, who showed in after-life that he was capable both of receiving and suffering for the truth of God." . . . "Among the younger canons there were several names—John Wynram, John Duncan-son, and Alexander Alane (Alesius)—which afterwards became connected with the cause of the Reformation. The description which Boyce has left us of the intellectual and religious character of the Priory at this period, is extremely pleasing. He tells us that its members were devoted to the interests of religion and learning, and spent their time usefully and honourably in study, and in the discharge of the offices of education and devotion." (p. 55.)

Boyce was a correspondent with Erasmus, who in one of his letters expresses the pleasure it gave him to hear that the kingdom of Scotland was every day becoming more polished and refined by the study of the liberal arts.

"The Church was both the chief promoter and the chief opponent of liberal studies in that age. Several of the highest Clergy patronized, and were themselves proficient in such pursuits; while, in general, the monks and friars, and the whole body of the inferior Clergy, with a truer instinct of danger to the interests of Rome, dreaded and hated the new learning and all its abettors."

That Hamilton, at this time, was neither out of favour with his ecclesiastical superiors, nor had any intention of forsaking the communion of the Church of Rome, appears, incidentally, from the fact, that he composed a mass, arranged in parts for nine voices, in honour of the angels, intended for that office in the Missal, which begins with "*Benedicant Dominum, omnes angeli ejus.*" This piece he procured to be sung in the Cathedral of St. Andrew's, and he acted himself as precentor of the choir. But it is obvious

that his mind was in a state of transition,—as were the minds of the early Reformers generally,—before he was in any degree aware of the step which must ultimately be taken, if he carried out his views to their legitimate result. Though an Abbot, he never assumed the monkish habit. He probably hoped to see some necessary reforms effected before he would place himself ostensibly at the head of a monastic institution. That the cause of his declining to undertake the duties of his appointed office, was not indolence, or indifference to religion, is clear from the whole tenor of his brief life. He also assumed the office of the priesthood at the unusually early age of twenty-three, that, as Frith declares, “he might be admitted to preach the word of God.”

“This statement amounts to a proof, that at the time when Hamilton took orders in the Roman Church, his mind was sufficiently enlightened by Divine Truth, to be sensible that the proper food of souls was the pure word of God, as distinguished from ‘the doctrines and commandments of men;’ and that he was already sufficiently under the power of the evangelical spirit to be supremely desirous of the privilege of proclaiming and dispensing that word in the office of the Priesthood. But the statement implies quite as clearly, on the other hand, that when Hamilton took orders, he could have had no idea of *breaking* with the Church of Rome, and no conception that the vows of canonical obedience, which ordination included, were inconsistent with any convictions of scriptural truth which he had as yet attained to. His high and pure mind would have shrunk from ecclesiastical vows which he could not honourably undertake. At the moment when ‘he took priesthood,’ with a view ‘to testify the truth,’ he could not as yet have learned enough of that truth, to be aware that loyalty to ‘the glorious Gospel of the Blessed God’ is entirely irreconcilable with allegiance to the See of Rome.” (p. 63.)

The first public intimation of serious alarm on the part of the hierarchy respecting the progress of the principles of the Reformation appeared in July, 1525, when Hamilton was quietly pursuing his studies at St. Andrew’s. It occurs in a significant Act of Parliament, which, in declaiming against “the damnable opinions of heresy spread in divers countries by the heretic Luther and his disciples,” asserts that Scotland had “firmly persisted in the holy faith, since the same was first received by them, and never as yet admitted any opinions contrary to the Christian faith, but had ever been clean of all such filth and vice.” The Act is avowedly directed against *strangers*; but we may assume that it never would have passed, had the latter portion of the above statement been true. Strangers had not only been there, but had brought with them, or left behind them, the seeds of a harvest which all the power of Rome could not destroy. It was, indeed, not more than a few weeks after the passing of the above Act, that an order in council was issued in the king’s name, who was now entirely under the control of ecclesiastics, which declares that *others* as well as foreigners “have books of that heretic Luther, and favour his errors and false opinions, in contravention to our Act of Parliament lately made;” and it peremptorily enjoins that their goods should be confiscated and brought into the royal treasury. So that it follows,

that either the Act itself had been the *cause* of the Lutheran infection complained of, or, as is more probable, that it had previously begun to prevail, and the Act had proved insufficient to retard its progress.

"In a short time, indeed, the number of native Lutherans became so conspicuous and alarming, that in 1527 the Lords of the Council introduced into the Act the following additional clause :—' And that all others the king's lieges, assistants to such opinions, be punished in a similar way, and the effect of the said Act to strike upon them.' (p. 60.)

The time was suited to call forth the utmost zeal and energy of all whose hearts were imbued with the genuine principles of the Reformation. We shall not refer to the detail of corruptions in doctrine and practice, which showed a more unblushing front in Scotland than in any of the most enslaved and polluted nations of Europe. It may suffice to refer, in proof of the gross ignorance of the Clergy, to the case of Crichton, Bishop of Dunkeld, who "thanked God that he knew neither the Old Testament nor the New;" and boasted that his knowledge was confined "to his Breviary and his Pontifical."

Poets had already begun severely to lash the vices of the Clerical orders. Luther's books were introduced into many families; copies of Tyndale's New Testament were brought by vessels belonging to Leith and other ports of Scotland, from the marts of Flanders and the Netherlands, carefully concealed in bales of unsuspected goods; and thus the Gospel, as a contraband article, was smuggled into Scotland, by parties who probably had no higher aim than that of pursuing a gainful traffic.

Such were the preparations of the Great Head of the Church for its spiritual renovation; but hitherto no living voice had dared to proclaim the truth from the pulpits of the land. This want was now to be supplied; and the first preacher and sufferer in the cause was Patrick Hamilton. He had gradually passed over from the views of Erasmus—who wished only to cleanse the outside of the cup and the platter, or at the most to effect a merely *moral* reformation—to the views of Luther and Melancthon, who felt that the tree must be made good, before any good fruit could spring from it.

"The choice to which Hamilton was now conclusively brought, was to accept the theological and spiritual reform of Luther, in preference to the moral and disciplinary reform of his former master, Erasmus. There were no principles of Luther's teaching which Hamilton grasped more firmly, and set in a clearer light, than those on which the distinction between Luther and Erasmus mainly turned." . . .

"It was probably in the year 1526, that Hamilton first began to declare openly his new convictions; and it was not long before the report of his heretical opinions was carried to the ears of the Archbishop (Beaton), who early in 1527 'made faithful inquisition during Lent' into the grounds of the rumour, and found that he was already 'infamed with heresy, disputing, holding and maintaining divers heresies of Martin Luther and his followers, repugnant to the faith;' whereupon he proceeded to 'decern him' to be for-

mally summoned and accused. Such was Beaton's own language in the following year, when he pronounced him to be clearly convicted of heresy, and worthy of death." (p. 83.)

What shall the young and faithful monitor now do? Shall he, at once, make his life a sacrifice in the Saviour's cause? Is he prepared for this? Or has he misgivings lest in the hour of trial his faith should fail? The opportunity of escape was afforded him; and he wisely availed himself of it. He fled from the gathering storm; but it was not with the desire to make any compromise of his principles; for he resorted to the very quarter where they would be strengthened and established. In the spring of 1527, he went to Germany, accompanied by three of his countrymen. In Wittenberg he sought the society of Luther, Melancthon, and Francis Lambert, and was admitted to the friendship of these eminent Reformers. From Wittenberg he passed to Marburg, where Philip the Landgrave of Hesse was just founding a new Evangelical University, in which Lambert was appointed to preside over the theological faculty. In the society of these men, and especially of Lambert, he derived strong confirmation to his faith, as well as increasing clearness in his views of Christian doctrine.

"Of all the Marburg Professors Hamilton drew with most sympathy and attachment to Francis Lambert. This distinguished divine was a Frenchman, and had for some time lived in a monastery at Avignon; but he early embraced the Reformation, and being obliged to fly from his country, had studied for some time in the schools of Wittenberg. He was afterwards a preacher in Strasburg, from whence he was called, in 1526, by the Landgrave of Hesse, to take the lead in introducing the Reformation into his hereditary States. . . . A recent biographer of Lambert remarks that, 'as a teacher of theology, he occupied himself much more with the kernel of Christianity than with its shell. He did not depreciate the importance of theological learning; there was only one thing which he considered as more important in the teaching of divinity, and that was, that a clear insight should be given into the chief things of Christianity—its spirit and life.' . . . Hamilton felt the attraction of a teacher at once so clear in his perceptions, so fervent in his spirit, and so decided in his tone. He not only attended his prælections for several months, but sought also the advantage of his private conversation. The feeling of attachment became speedily mutual. Lambert conceived for his young disciple the warmest esteem and affection. 'His learning,' he tells us, 'was of no common kind for his years, and his judgment in divine truth was eminently clear and solid. His object in visiting the University was to confirm himself more abundantly in the truth; and I can truly say, that I have seldom met with any one who conversed on the word of God with greater spirituality and earnestness of feeling. He was often in conversation with me upon these subjects.'" (p. 98.)

It was at the suggestion of Lambert that Hamilton published a series of theses, which he had publicly defended in the University of Marburg. They were written in Latin, and afterwards translated into English by John Frith, and may be found at length in Foxe's "Book of Martyrs." "This little Treatise," says the Translator, "teacheth exactly of certain common-places, which known, ye have the pith of all divinity."

This short summary of Christian doctrine supplies ample evidence of its Author's power as a reasoner, and accuracy as a theologian. It is also a document of considerable importance, as being the earliest doctrinal production of the Scottish Reformation. And as there are no remains of any of Hamilton's public discourses, it affords the only evidence now attainable of the character of his preaching.

His mind was now so completely imbued with evangelical truth, that, after a residence of six months among the Reformers of Germany, he felt an irrepressible desire to revisit his native land, bearing with him the inestimable treasure of the Gospel. His faith had been confirmed by his intercourse with the holiest and best men of the age; he had seen the blessed effects produced on the hearts of numbers who had flocked to the preaching of Luther, of Lambert, and of Bugenhagen; he had been animated by the example and conversation of Tyndale and John Frith, who, like himself, "made a good confession before many witnesses," and received at length the crown of martyrdom; and he could no longer forbear to carry the lamp of truth into his native land. The two friends who had accompanied him in his flight were fully alive to the danger of his return, and used the most urgent persuasions to prevent it. But he was deaf to their entreaties; and, leaving them behind, he departed, accompanied only by his servant, from scenes of surpassing attractions to his cultivated mind, to a land where all was darkness, ignorance, and sin, and where his past experience taught him to expect nothing but suffering and death. Yet so powerfully did the love of Christ constrain him, that "none of these things moved him," and he hastened with inward joy to fulfil his formidable mission.

In the autumn of 1527 he returned to the family mansion at Kincavel, and was cordially welcomed by his elder brother, Sir James, and his wife. His mother still survived; and "he had a sister named Katherine, a lady of spirit and talent." The family at Kincavel formed his first audience. "His labours among his relations were blessed with signal success. Both his brother and sister welcomed the truth, and were honoured several years later to suffer much for its sake."

From the testimony both of Knox and Spottiswoode, it appears that he preached the Gospel in all the country round. "Many gave ear, and a great following he had, both for his learning and courteous behaviour to all sorts of people."

The preaching of the pure Gospel, which among ourselves would excite little or no astonishment, because the topic has, through Divine mercy, become familiar to our ears, burst with all the force of novelty upon audiences steeped in superstition, and totally ignorant of the first principles of the oracles of God. But there was in the preacher's manner and earnestness of spirit what we ourselves also need, to give effect to our public ministrations.

Ministers could not then preach the truth at all, but in peril of their lives; and their words were like the fire, and the hammer that breaketh the rock in pieces. And many cold hearts were set on fire, and many rocky hearts broken in pieces, by the forcible appeals to the conscience made by such preachers as Patrick Hamilton. Take the following example from his "Places:"—

"Whosoever believeth or thinketh to be saved by his works denieth that Christ is his Saviour, that Christ died for him, and that all things pertain to Christ. For how is He thy Saviour, if thou mightest save thyself by thy works; or whereto should He die for thee, if any works might have saved thee? What is this, to say Christ died for thee? Verily, that thou shouldst have died eternally; and Christ, to deliver thee from death, died for thee, and changed thy eternal death into His own death; for thou madest the fault, and He suffered the punishment; and that for the love He had to thee before thou wast born, when thou hadst done neither good nor evil. Now, seeing He hath paid thy debt, thou needest not, neither canst thou pay it, but shouldst be damned if His blood were not. But since He was punished for thee, thou shalt not be punished. Finally, He hath delivered thee from thy condemnation and from all evil, and desireth naught of thee, but that thou wilt acknowledge what He hath done for thee, and bear it in mind, and that thou wouldst help others, for His sake, both in word and deed, even as He hath helpen thee for naught, and without reward. Oh, how ready would we be to help others if we knew His goodness and gentleness towards us! He is a good and gentle Lord, for He doth all for naught. Let us, I beseech you, follow His footsteps, whom all the world ought to praise and worship. Amen."

While some others, less blinded than the rest to the evils of the times, were attempting to improve the tree by lopping off some of its luxuriant shoots and branches, Hamilton laid the axe to the root, and aimed at a thorough Reformation, such as the Omnipotence of Divine grace could alone produce. Others would correct open and notorious vices; he insisted upon an entire change of heart, as the only real cure for the malady which was preying upon the vitals of the Church and nation.

A few months after his return home, Hamilton imitated the example recently set by Luther, of marrying a wife. This fact had escaped the record of history, though undoubtedly, it was well known at the time it took place. It is, however, related by Alesius, who says, that "shortly before his death he married a young lady of noble rank." The industry of our Author has brought this fact to light, and has thereby relieved the memory of the martyr from a stain which the Editor of Knox's history felt himself obliged reluctantly to acknowledge his inability to remove. It appears that in the year 1543, Isabel Hamilton, daughter of Patrick Hamilton, was one of the ladies in attendance at the Court of the Regent Arran; and the inference was, that she must be a natural daughter of the Reformer. It would be difficult to account for the fact, that at the time of his death such an accusation was never breathed against him; and that his memory was not afterwards assailed with this reproach by parties solicitous to weaken the influence of his teaching and his sufferings upon the minds of

the public. But the silence of calumny is now accounted for; it had no real ground to rest upon, and would have been refuted the moment it had been raised.

Hamilton, perhaps, scarcely expected long to escape the fury of his adversaries; but he had counted the cost, and was content to await the issue, in the vigorous discharge of his ministerial duty.

“Meanwhile the Reformer’s adversaries were already on the alert. The fame of his preaching travelled fast; and it had not far to travel to reach the ear of Archbishop Beaton. In the month of November, 1527, the Primate was residing in the monastery of Dunfermline, and the movements of Hamilton on the opposite side of the Firth would instantly be reported to him. Beaton was alarmed to hear of his return to the kingdom, and of the boldness with which he had resumed his interrupted preaching. And indeed he had good reason to feel alarm. The young and noble Hamilton was the most dangerous preacher of heresy that could have appeared in the country; and he was more dangerous now than ever, after six months’ intercourse with the German heresiarchs themselves. He could not fail to produce an impression upon the people, most perilous to the Church. A Lutheran missionary, with royal blood in his veins, and all the power of the Hamiltons at his back, was a more formidable heretic in Scotland than Luther himself would have been. The moment was critical, no time must be lost. Still the Primate and his councillors must proceed with caution. The preacher’s family was too powerful to be attacked in his person, in a bold, unwary, and defiant manner. . . . They were obliged to affect great moderation of tone and procedure. . . . Beaton sent a message desiring to have a conference with him at St. Andrew’s, on such points of the Church’s condition and administration as might appear to stand in need of some reformation.” (p. 126.)

This bland and specious course of proceeding did not deceive the youthful evangelist. He predicted his own speedy death, and yet he resolved to brave the danger, and to bear what he supposed might be his dying testimony to the truth which he had preached. He declared that he would go to St. Andrew’s, “that he might confirm the pious in the true doctrine by his death.” His friends in vain endeavoured to dissuade him from his purpose; but all that he would concede to their affection was, that a party of his friends should accompany him.

On his arrival, a conference took place between him and the Archbishop, with his coadjutors, which was continued for several days. Great professions of candour and conciliation were made. Hamilton’s views were, in many particulars, avowedly approved; the necessity for reform was admitted, and he was allowed to deliver his sentiments freely both in public and in private. This both gave them time to carry on their intrigues against him with the political chiefs of the country, and to accumulate evidence against him from his own unguarded admissions. It might also serve to rouse the prejudices of the populace. Aware of the end for which this liberty was allowed him, he did not, for a moment, shrink from making the utmost use of it. Alesius says,—

“He taught and disputed openly in the University on all the points on which he conceived a reformation to be necessary in the Church’s doctrines, and in her administration of the sacraments and other rites.

"Among his visitors were many monks, who came professing their desire to enjoy the benefit of his conversation, but in reality with the base design of reporting his words to the Primate. Hamilton was warned of their treachery, but he neither declined their visits, nor put a guard on his language on that account. He was convinced that his time was short, and he felt that it was his duty to make the most of it, to proclaim the truth of God to all comers. The chief of these dissemblers and informers was Alexander Campbell, Prior of the Dominican Monastery of St. Andrew's, 'a young man of good wit and learning,' on whom Beaton appears to have mainly relied for the success of the inquisition which he was now privily making into the Reformers' doctrines." (p. 133.)

Yet all the visitors of Hamilton were not of this despicable class. Alane (Alesius) was at this time an adherent to the scholastic theology, and had no doubt that he should be able to convince Hamilton of his errors, and bring him back to the Church. He had recently attacked the heresy of Luther, and had earned laurels among his countrymen in the contest. Full of expectation and of confidence, he undertook the task of grappling with the accused. The issue of the struggle was the reverse of what he had anticipated. The assailant confessed himself defeated. "He returned to his study in the Priory, not only disconcerted by his failure, but shaken in his old faith, and much more disposed to go over to the side of his courteous opponent than to renew the dispute. From that moment a feeling of warm interest in the Reformer sprang up in Alane's heart, and he was soon afterwards a deeply affected spectator of his trial and martyrdom." The period allowed him for free disputation previously to his seizure, was a month, "more or less." "That busy month of unfettered labour was a precious sowing-time, and was followed by an abundant harvest."

A summons for his apprehension was at length issued; and the friends of Hamilton, aware that danger was imminent, urged him to save his life by instant flight. It is said, indeed, that even the Archbishop privately wished him to escape; but he was inflexible. "He had come thither," he said, "to confirm the minds of the godly by his death as a martyr to the truth; and to turn his back now, would be to lay a stumbling-block in their path, and to cause some of them to fall."

It appears that his brother, Sir James Hamilton, finding him resolved not to flee, and perceiving that his enemies would resort to extremities, had gone home to arm his retainers for the purpose of rescuing him by force of arms; but that a continued storm in the Firth had prevented his return in time. Another friend of the Reformer, John Andrew Duncan, Laird of Aidrie, also armed his tenants and servants to rescue him from the hands of his enemies. But Beaton was prepared to repel force by force, and was impelled, by these attempts, to a more precipitate accomplishment of his tragic purpose. He could no longer allow Hamilton to remain at liberty, but issued an order for his immediate apprehension.

"After nightfall, the captain of the Castle of St. Andrew's drew a band of armed men around the house where Hamilton was lodged, and presenting himself at the entrance, demanded admission. The Reformer, accompanied to the door by the group of faithful friends who were still in attendance upon him, calmly inquired of the officer what was his errand,—and on receiving his reply, declared his readiness at once to surrender himself to his custody. Only he begged that his friends standing by might not be molested; and addressing them, he commanded them to offer no resistance on his account. They neither altogether obeyed, nor altogether disregarded his wishes. They did not use their swords in his defence, but they refused to deliver him up till they had exacted an assurance from the captain that he should be restored again without injury into their hands." (p. 145.)

The trial commenced on the last day of February, in the Cathedral. The Primate, with his train of Bishops, Abbots, and Priors, was there, and took his seat at the tribunal of heresy. Hamilton, conducted from the Castle under a strong guard, was placed on a pulpit, where he could be seen and heard by all. The Doctors handed up their judgment on the articles alleged against him. Friar Campbell read over the articles, charging them one by one upon the prisoner. The following description is given by Alexander Alane:—

"I was myself an eye-witness of the tragedy, and heard him answering for his life to the charges of heresy which were laid against him. These were read aloud by a Dominican Friar; and he was so far from disowning the doctrines which were alleged against him as heresies, that he defended and established them by clear testimonies of Scripture, and refuted the reasonings of his accuser. He took care, also, to guard his doctrine against the calumny that the faith of which he spoke might be no better than the faith of devils and hypocrites, and not that reliance of the heart which draws along with it repentance, hope, and charity. He was careful to explain that faith, hope, and charity are so knit together, that he who has any one of them has all, and he who is destitute of one is destitute of all."

Campbell, silenced in argument, turned to the tribunal for instructions. He was commanded no more to reason, but to fling the opprobrious title of heretic in the face of the accused, and to heap fresh charges upon him.

"'Heretic!' he exclaimed, turning again to the Reformer. 'Nay, brother,' replied Hamilton, mildly interrupting him, you 'do not think me heretic in your heart; in your conscience you know that I am no heretic.' 'Heretic!' reiterated Campbell, stifling the emotion which such an appeal must have called up in his heart; 'heretic! thou saidst it was lawful to all men to read the Word of God; and especially the New Testament.' 'I wot not if I said so,' replied Hamilton, 'but I say now, it is reason and lawful to all men that have souls to read the Word of God; and in particular, the latter will and testament of Christ Jesus, whereby they may acknowledge their sins, and repent of the same, and amend their lives by faith and repentance, and come to the mercy of God by Christ Jesus.' 'Now, heretic! I see that thou affirmest the words of thy accusation.' 'I affirm nothing but the word which I have spoken in the presence of this auditory.'" (p. 147.)

These charges were followed by others concerning the worship of images, prayers to the Saints and to the Virgin, masses for souls, purgatory, &c.; to all of which the most calm and pertinent

replies were promptly given. After which the Prior turned to the tribunal, and said, "My Lord Archbishop, you hear he denies the institutions of holy Kirk, and the authority of our holy father the Pope. I need not to accuse him any more." The sentence of death was then pronounced, and Hamilton was conducted back to prison. With indecent haste the execution of the sentence was ordered to take place on that very day. The martyr was ready for the stake, which had already been prepared for him. "The Spirit of power and of love had fallen abundantly upon him, and the most perfect composure, resolution, and devotion filled his soul. When the hour of noon had struck, he sent for the Captain, and inquired whether all was ready. The Captain, more humane than his masters, was unable to tell him plainly the fatal truth; he could only hint that the last hour had even come. Hamilton immediately rose from his seat, and, putting his hand into the Captain's, walked forth with a quick step to the place of execution. He carried in his right hand a copy of the Evangelists, and was accompanied by his servant and a few intimate friends. When he came in sight of the spot, he uncovered his head, and, lifting up his eyes to heaven, addressed himself in silent prayer to Him who alone could give him a martyr's strength and victory. On reaching the stake, he handed to one of his friends the precious volume which had long been his companion and the rod of his strength; and taking off his cap and gown and other upper garments, he gave them to his attendant, with the words, "These will not profit in the fire; they will profit thee. After this thou canst receive of me no commodity, except the example of my death, which I pray thee bear in mind. For albeit it be bitter to the flesh, and fearful before man, yet is it the entrance to eternal life, which none shall possess that denies Christ Jesus before this wicked generation." (p. 152.)

Life was still offered, if he would recant the confession he had made; but his answer was, "As to my confession, I will not deny it for the awe of your fire. . . . I will rather be content that my body burn in this fire for confession of my faith in Christ, than that my soul should burn in the fire of hell for denying the same. But as the sentence pronounced against me this day by the Bishops and Doctors, I here, in the presence of you all, appeal contrary to the said sentence and judgment given against me, and take me to the mercy of God."

He was bound to the stake with an iron chain, which passed round his body; and while the fire and wood were being prepared, he prayed for his murderers, and implored Christ, as his Mediator with the Father, to strengthen him by the Holy Spirit for the fiery trial through which he was about to pass. He also prayed to the Father that he might not be tempted to swerve in any degree from his faith in Christ; and that he would receive his soul for Christ Jesus' sake, "in whose name, I make this oblation and offering,

that is to say, my body in the fire, and my soul in the hands of Almighty God."

He suffered much from the slow burning of the fire; and during his bodily agonies, was still importuned to turn, to pray to Our Lady, to say "*Salve Regina*." But he replied with a smile, "You are late with your advice. . . . If I had chosen to recant, I need not have been here. But I pray you come forward, and testify the truth of *your* religion by putting your little finger into this fire, in which I am burning with my whole body."

To Campbell, his betrayer and accuser, he spoke in stronger terms. This friar was foremost among the tormentors of his last moments. The sufferer repeatedly besought him to cease from troubling him, but without effect; and at length he exclaimed, "Wicked man! thou knowest it is the truth of God for which I now suffer. So much thou didst confess unto me in private, and thereupon I appeal thee to answer before the judgment seat of Christ."

In the midst of the flames, forgetful of himself, he remembered his widowed mother, commending her to the care and sympathy of his friends. When nearly burned through the middle, a stander-by desired that, if he still had faith in the doctrines he had taught, to give a last sign of his constancy. He raised three fingers of his half-consumed hand, and held them there till he ceased to breathe. His last words were, "How long, Lord, shall darkness overwhelm this kingdom? How long wilt Thou suffer this tyranny of men? Lord Jesus, receive my spirit!"

The execution lasted nearly six hours; but "the martyr never gave one sign of impatience or anger, nor ever called to heaven for vengeance upon his persecutors."

Thus died Patrick Hamilton, on the 29th of February, 1528, in the twenty-fourth year of his age. The work of a long and glorious life-time was accomplished by a youth in the short space of a few months; and the effect was felt like an electric shock throughout Scotland. The seed sown on that memorable day began to vegetate and spring up, till at length it ripened into a harvest more abundant than the martyr himself, in his most sanguine moments, could venture to anticipate. There were those around his funeral pile, who became not only convinced of the truth of the doctrines for which he died, but also zealous and able witnesses for God when his lips were sealed in death. The cruelty of his murderers shook men's confidence in the infallibility of a Church which could resort to such means of self-defence; and the meek constancy and fervent piety of the expiring youth suggested the question, "Did that religion need to be extirpated by fire, which could produce such virtues as adorned the character of Patrick Hamilton?"

We cannot follow our Author through the interesting sketches he has given of those who followed the footsteps and entered into the labours of this first of Scotland's Protestant martyrs. The move-

ment gradually gained strength, till it resulted in the subversion of the Papacy, and the establishment of the Reformation under the rough, vehement, yet honest leadership of John Knox. We might have wished for a Reformation more nearly approximating to the type of our own under the reigns of Edward VI. and Elizabeth. But we have no sympathy with those who style the Scottish Church "Samaria," or look askance at it, because of its deficiency in some elements beneficially incorporated in the Church of England.

We thank the learned Author of this book for the light which he has been able to throw upon an important, but ill-understood portion of ecclesiastical history. The times loudly call for a full exposure of the Papal system, under which the nation and the world so long groaned; and under which both would groan again, should the enemy be suffered stealthily to make his way, till he can again place his iron hoof on the neck of prostrate kingdoms. It is in vain to boast of the enlightenment of the nineteenth century as a barrier against tyranny, or to flatter ourselves that the Lion's teeth are drawn, and his disposition softened down to that of the Lamb. So long as the Church of Rome maintains the doctrine that there is no salvation out of the true Church—that is, her own,—persecution even to the death is not only an obvious duty, but the highest compassion. Why should a heretic be left to aggravate his guilt, and plunge deeper into the pit of perdition? Some Papist may reply, "That is not my creed;" our answer is, "Then you are no true Papist."

The Author puts forth this volume, as the first of a series of *Memoirs of the precursors of Knox*. We heartily wish him success, and commend his well-compiled memoir to the attention of our readers.

History of the British Empire in India. By EDWARD THORNTON, Esq. London: Allen and Co. 1845.

(Continued from page 675.)

THERE is already a break in the dark cloud of this Indian mutiny. Glimpses of blue sky are beginning to re-appear in the Eastern horizon. The severity of the crisis, there is good reason to hope, is now past. Our countrymen, a mere handful in the midst of nearly two hundred millions of Hindoos and Mahomedans, and ten thousand miles away from the source of their strength, have been surprised by a series of acts of treachery seldom equalled, and have been outnumbered five-fold by disciplined rebels, who have murdered their officers, and turned their arms against those who gave them. Against these immense odds, and under circumstances of extreme

discouragement, they have battled for the right with heroic valour, have held firm amidst a daily succession of massacres and mutinies, and have begun to regain the ascendant, and inflict stern justice on the rebels; while the English succours are still rounding "the Cape of Good Hope," and have scarcely begun to disembark on the Indian shores. The hoarse ravens of the Ultramontane Press, in Ireland and on the Continent, are likely to find their predictions signally falsified. Britain, instead of losing her Indian Empire, amidst the joyful pæans of the Vatican and its countless emissaries, will soon, with the blessing of God, hold it with a firmer grasp than ever. The mutiny was a land-flood, and no change of the great sea levels—no mighty stream fed from the everlasting hills. The Indian Government had constructed a reservoir of Hindoo and Moslem fanaticism, under the name of a native army, and trusted to the feeble embankment of military honour and loyalty to keep it always under safe control. The embankment has failed, and the intended source of fertility has become the real cause of sudden and awful desolation. But our impression is, that the torrent will subside even more rapidly than the fears of most observers have led them to suppose. Instead of anticipating that the struggle may be lengthened out into two or three campaigns, we have a strong hope that a single campaign will be unnecessary, and that the opening of the New Year will find the British power more firmly established throughout India than before this fearful mutiny began.

But the near prospect of so great and signal a deliverance, to which we are now permitted to look forward, involves an immense responsibility. With the first restoration of order and peace, a great question will call for early and prompt decision. The cry has been loudly raised, in many quarters, for a more frank, open, manly, and, in one word, a more Christian policy. But conscience, which wakes up suddenly, and utters loud cries, while the hand of God is visibly stretched out upon us, is too apt to draw the curtains and go to sleep once more, when the pressure of calamity and fear is removed. In its uneasy and horrible dream, the nation has uttered groans of deep confession, and its watchword has been, "A Christian policy for our great Indian Empire." Such is the voice of the dream; but what seer or prophet in our waking hours, when the crisis is past, will supply us with the true interpretation? The "Times" reproves our past timidity, or Pantheistic indifference, and calls for a Christian policy. The Bishop of Oxford and Mr. Gladstone, from another point of the compass, echo the cry, and demand a bold and Christian policy. The Ultramontanes abroad condemn our selfishness, and charge us with indifference to the salvation of these millions of the heathen. The Protestant Missionaries, with one voice, make the same lamentation, and call us to more consistency as the Christian rulers of a great people. Some Anglo-Indians, of a race almost extinct, raise

their voice in favour of the "traditional policy," and think that concession to "ignorant saints" has been the chief cause of our present disasters. But a host of pleaders, from the Liberal press, from our Religious Societies, and even from the ranks of the Indian service—men of equal experience with themselves, and of a different and higher standard—raise their voices on the other side. To judge from the present state of public opinion, the "traditional policy" which chose high caste and thorough-going idolaters for the favourite champions of the Indian Government, and drove out the solitary convert with disgrace from the ranks, is doomed for ever. With the New Year a new era is to begin in our Indian Government. The reign of shams and compromises is to cease. Our government is to be henceforward a Christian government, and our policy towards India a manly and a Christian policy.

But what are we to understand by a Christian policy? A general phrase of this kind is of little use, unless there be some agreement in the interpretation. The title has been claimed for policies as wide asunder as heaven and hell. When Cortez tortured Montezuma to discover his treasures, and the Mexicans were butchered by hundreds of thousands in the name of the true faith, there were Spanish monks and inquisitors, in whose eyes these deeds of blood were part of a Christian policy. When the Portuguese set up the Inquisition at Goa, and the Jesuits passed themselves off for Brahmins of a very pure caste, to seduce the Hindoos into a more Christian kind of idolatry, with concealed crucifixes and images of the Virgin, this also, with Romish devotees, was another sample of Christian policy. When the Dutch made Government converts, in Ceylon, from among the Buddhists, by tens of thousands, by political bribery, leaving them secret adherents of their old superstitions, though in reality they were raising the greatest stumbling-block in the way of the Gospel, and have condemned the Missions in that island to comparative sterility for many years, in their own eyes they were carrying out a Christian, and even a Protestant policy. Or to come nearer home, there are four or five varieties of so-called Christian policy, which have their advocates among ourselves. With one class, it would be the ample endowment of an Anglo-Catholic hierarchy, with sinecure chaplaincies, and the prohibition of all schismatical intruders, and of the dangerous activity of missionary volunteers, to whatever body they belong. With another class, the essence of a Christian policy is to be charitable to all religions, to think as well of the Vedas as of the Bible, to reckon Hinduism nearly as good in itself as Christianity, and better suited to the Oriental mind; and to strive, with sentimental kindness, to great a few maxims of New Testament morality, and a little Western civilization, on the old stock of Hindoo idolatry, with its creed of lies and darkness. With another class, the province of the magistrate, in religion, is to have no province whatever. The

Government is to have no choice of its own between Christ and Juggernaut, no preference of the Bible to the vilest sensual fables, which vice and folly have sanctified with the name of religion ; but is merely to let all religionists have their own way, and fight out their own battles freely, on equal terms. In short, we have a chaos of Christian policies, or what are called so by their own admirers, of every shape and form,—

“ Where hot, cold, moist, and dry, four champions fierce,
Strive all for mastery, and to battle bring
Their embryon atoms.”

Our Indian Government may fairly excuse itself from any change in its future line of action, unless some clear line of duty can be laid before it, more satisfactory and practical than the mere cuckoo-like repetition of this vague and indefinite phrase—a Christian policy. Amidst the clamour of so many voices, all eager with their own panaceas and prescriptions, we also, like Elihu, desire to show our opinion, and to define a little more clearly some of the chief elements of a policy, which would be fairly entitled to this holy and honourable name. We shall classify our brief remarks under the heads of justice, benevolence, legislation, education and missionary effort, Government patronage and favour, open profession of the faith, and fearless consistency in all those who are intrusted with the honour of our Christian Empire, in the face of one third part of the whole heathen world.

The first ground-work, we conceive, of a really Christian policy, is the firm and vigorous administration of justice to all ranks, creeds, and classes, without fear or favour. This is the first, widest, and perhaps the most important, though not the sole duty, of every Government. The profession of Christianity only deepens and confirms this general obligation, and supplies fresh motives and new light for its fulfilment ; but can never, under any circumstances, set it aside. Here, indeed, lies the truth which is often concealed under that mischievous and deceptive phrase, Religious Neutrality. There is a vast number of social rights, duties, and obligations, the protection of life and property, the decision between rival claims, the punishment of crimes, the fulfilment of agreements, with which the religious profession and creed of the parties have little or nothing to do. In all these cases, the chief mark of a Christian policy is to copy Christ Himself, to love truth and hate falsehood, to love righteousness and hate iniquity. Religious Neutrality, in this limited and special sense, is one of its first essentials. The springs of society are poisoned, and religion itself is dishonoured and defamed, whenever sectarian favoritism corrupts the administration of justice ; and the profession of the same creed or form of worship with those who rule avails more, for success before the public tribunals, than the substantial equity of the cause in dispute. This is one of the antichristian features of the Papacy,

that it strives to exempt the Clergy altogether from subjection to those laws by which all other subjects are bound. Setting up an *imperium in imperio*, and exempting every priest and monk from the civil tribunals, it poisons social justice at its fountain-head, and leads, by slow and sure consequence, to the dissolution of public morals, which we see everywhere in the South of Europe.

So peculiar, however, are the circumstances of our Indian Empire, that even with reference to the impartial administration of justice, the first duty of Government, we cannot safely put religious distinctions entirely out of sight. Those technicalities of law, those opportunities of appeal from a first decision, which are safeguards of justice in a society like our own, may work only mischief among the native population of India, where the standard of truthfulness is exceedingly low. Where two-thirds, if not the whole, of the witnesses in a cause are false and perjured, a skilful and upright judge has rather to divine the merits of a cause by a sagacity, the result of experience, than to decide it by reasons that appear on the face of the recorded evidence. The right of appeal, besides the added expense and delay, transfers the decision to those who have far less opportunity for knowing the character of the witnesses. It must therefore multiply the temptations to bribery and deceit, and lessen the chance of detecting perjured evidence. What is most needed in such a state of society, and also most suited to the Oriental character, is a system of prompt and speedy justice, depending more on the skill and uprightness of the magistrate than on technical rules of evidence, and final and decisive without appeal. The multiplication of constitutional restraints, strict legal rules of evidence, and successive appeals from one court to another, are sure to create greater evils than those it is attempted to remedy; and may lead easily, in a very large class of cases, to a total denial of justice. The local tribunals of India need to be more Oriental—that is, more absolute and despotic—than suits the habits and instincts of our free Constitution at home. In the same proportion, the need for wisdom, firmness, and uprightness in each individual magistrate is increased, if the Government is not to degenerate into the dominion of a clique of petty tyrants. Some safeguard may be found, perhaps, in a system of inspection; so that, without introducing an extensive right of appeal in particular causes, magistrates who are proved to be corrupt or incompetent may be removed from their office, or degraded to some lower post. But after all, the great security must be a tone of intelligence, high honour, and moral uprightness, in the class to whom Government confides the local administration.

We have seen lately, in the case of Edwardes and the two Lawrences, and several others, the influence which high personal qualities exercise over the Eastern mind, and the energy which may thus be given to all the functions of the civil government. But how

are these qualities to be secured? Where must we look for them? Among Moslem fanatics, who think it their duty to propagate the Koran by the sword; or among the slaves of Caste, and the worshippers of Juggernaut? Can we expect to find them even among those young officers and civilians, who transfer the low habits of fast men at school or college to a land where vice readily assumes a tropical luxuriance; among men whose lips, perhaps, are full of oaths, and their lives stained with gross debauchery? How can justice—calm, severe, truthful, and holy—germinate and thrive in such a soil?

India, then, plainly requires for its magistrates Christian men, rather than Hindoos or Mahomedans; sober, serious, high-minded men, whose Christianity is something more than an empty name. Idolaters steeped in the most foolish superstitions, fanatics ready to wield the sword of persecution at the first opportunity, Gallios, profane swearers, impure and dissolute men, are quite unfit for so important an office. Even to secure the impartial administration of justice, some regard, then, must be paid to a man's religious profession. No dread of the mere appearance of favouritism should hinder our Government from acting out the Divine law, that magistrates must be men "fearing God and hating covetousness;" and among fanatic Moslems and idolatrous slaves of caste, how few of such men can possibly be found!

The next branch of public policy relates to works of social benevolence. Our Government ought to consult for the interests of all the people over whom God has given it so wonderful a dominion. It should stimulate and guide private enterprise, and take the initiative in many labours of great public utility. For these our Indian Empire offers a most ample and too much neglected field. Much has been done of late years, but still more has been left undone. The actual change, however, is great, and should be thankfully acknowledged. The reproach of Burke can no longer apply to our Indian Government, that if it were swept away, no trace of any great or noble work for the good of the country would remain. Railways have been opened, and others were in rapid progress when the mutiny began. The Electric Telegraph has been brought into extensive use. Irrigation has been promoted on a large scale, and with the happiest result, in restoring and increasing fertility. The ravages of wild beasts have been greatly diminished. Good roads have made transport easier, and lessened the frequent risk of local famine; and numerous other works have borne witness to the thoughtful benevolence of our Indian Government.

Here, also, there is great room for advance, and for the more zealous prosecution of a Christian policy. And wherein will such a policy consist? By what marks will it be differentiated from one which is low, selfish, and worldly? Chiefly, we believe, by the three following features, which ought to characterize the future

conduct of our Indian Government with reference to this part of its public labours.

First, it should be clearly laid down, for a fundamental law, that the good of the Indian people, rather than our own selfish gain, is the end to be pursued in all the acts of Government. We ought not, certainly, to neglect our own interests, or to commit political follies in the name of benevolence. But we ought, instead of snatching with short-sighted eagerness at the gain of the moment, to believe that whatever develops most the true resources of the country, and elevates most the moral and physical condition of its inhabitants, is also most for the advantage, as it clearly redounds most to the honour, of the British nation. The field for moral and social tillage which lies before us is immense. We ought not to farm it on the principle of a selfish tenant, who fears a notice to quit, and cares not how the land is impoverished if the next crop can be doubled ; but like an intelligent leaseholder, who gladly lays out much, but lays it out wisely, with the sure hope of an abundant return in the course of years. To raise India, morally and socially, ought to be our Government's first and chief aim, and the wisdom of every measure ought to be estimated by this standard alone.

Next, in consulting for the welfare of the people, we are bound to guide our conduct by our own knowledge, and not to pander to their ignorance and prejudice. It is true, that a wise regard must be paid to the actual state of the people, in judging of the expediency or probable success of any plan for their good. Abortive schemes, even when they are defeated only through the strength of some popular prejudice, not only fail of their object, but seriously impair the influence and authority of Government. But still, we ought to aim at the real good of Hindostan, and not to defer blindly to those prejudices, which we know to be fatal hinderances to its social elevation. Cruel, grossly immoral, openly licentious practices, ought not to be tolerated, because they have been sanctified with sacred names, and incorporated into a system of religious delusion. No deference should be paid, for instance, to caste distinctions in railway regulations ; nor measures to improve the navigation of the Ganges be put aside, because the Hindoos may have a superstitious reverence for their great river, and ascribe a miraculous virtue to its waters. We must not forbear from extirpating venomous serpents, because the natives may have regarded them with superstitious dread ; nor suffer Christian benevolence to work in the heavy shackles with which a system of dark idolatry and rigorous ritualism would load it at every turn. We must not rashly and capriciously do violence to the habits of the natives ; but real boons to the people ought never to be withheld through the fear of empty shadows. The sunlight of truth and common sense ought to be suffered to stream into the darkest chambers of the social edifice, though a thousand owls and bats

should be roused from their slumber, and disturb the air at first with their wild screeching. Christian truth, and not Hindoo superstition, ought to be the pole-star which guides us in all our efforts for their social improvement.

But a third maxim, which ought to be applied forthwith, is not less essential to a truly Christian policy. We must not seek to lighten the burdens of our subjects by trading in the vices of our neighbours. A benevolent Government has a just right to a sufficient revenue from its own subjects. The taxes it requires will be far less than an equivalent for the blessings it bestows. To lighten those taxes by assigning itself the corrupt trade of the smuggler, and setting itself to gain large wages by pandering to the vices of other heathen lands, is more than a simple iniquity. It is a foul and loathsome disgrace. The present opium monopoly, with its millions of annual revenue, clearly comes under this description. Directly, it seems to lighten the burdens of India, though at the heavy price of selling British honour into the hands of opium smugglers, of ruining hundreds of thousands of our fellow-creatures in body and soul, and awakening against our Government the indignation of every observer who has any feeling of conscience and humanity. But this seeming benefit to India itself is a gross illusion. It is a proverb with farmers, that the earth is grateful. A wise outlay of labour on the soil always yields an ample return. But farming seldom prospers in the hands of a gentleman of fortune, who does not care for the return on the land, because his chief income is from another quarter. Least of all is it likely to prosper in the hands of a gamester, who subsists chiefly by preying on wealthy dupes, and who cares little for his crops, because his books are well made up, or his dice are cleverly loaded. The stimulus to honest labour is destroyed, while the income derived from pandering to vice and folly is very treacherous, and may disappear in a moment, leaving only remorse and bankruptcy behind it.

The case is just the same with this opium revenue. True, it is not abstracted from the Hindoos, but from the Chinese, who pay dear for their own ruin. But when the taxes are lightened by cultivating assiduously the worst vices of another nation, and turning these into a most lucrative trade, the effect is to destroy the wholesome stimulus to wise and benevolent government. The whole revenues of a Government ought to be far less than the benefit it bestows upon the people. And when rulers dare not levy them directly, but turn aside to procure a large part by a most discreditable and mischievous trade, they show that they have either forgotten, or very ill discharged, their own proper duties. They must have been grievously selfish, grossly extravagant, or shamefully negligent, or they would not need to slink out of the comparison between the amount of the taxes levied, and the benefits secured to the people by their administration. Napoleon's

policy of making war sustain war, and the Company's practice of making opium-smuggling on the sea-board of China lighten its Indian taxes, are in principle the same. They work smoothly in the heyday of triumph, but prove their rottenness in the first hour of real adversity. The curses they awaken in the nations cruelly wronged are loud and deep; like birds, they come home to roost. The forced requisitions in Germany, Spain, and elsewhere, proved the ruin of the French Empire. The moral laws of the world will not cease for our private benefit. The armed opium piracy on the shores of China, unless repented of, will bring the same fate on our Indian Empire, and is a danger far more serious than the treachery of a hundred thousand sepoy mutineers. Our worst danger must always arise, not from the crimes of others, but from our own.

The duty of the Indian Government in this matter is clear as the noon-day. It is also the wisest policy in the end. Let them cease to cultivate the vices of the Chinese, and cultivate the virtues of their own subjects instead. The returns might be a little slower, but they would be far more abundant, even in this world. In the next, we need not say how great the contrast of their recompense would be likely to be. The choice is now between guilt and shame, with an opium revenue on one side, and conscience, Christ, and the Gospel on the other. The Amreeta cup will soon be in their hands. According to the present choice must be the issue of the draught—a pit of disgrace and ignominy, or a throne of lasting honour. May they have wisdom and strength of purpose to form a right decision!

What next should be the Christian policy in our Indian legislation? It must repose, we think, on two main principles. The law of Christ must be taken for the true ideal at which our rulers should aim, and there must be a wise accommodation of it to the actual condition and habits of the people. This second maxim is enforced by a Divine precedent, in the case of the Jewish law; and the principle must apply, still more forcibly, to the government of an immense heathen population. The law which is binding on a Christian's conscience must be tempered and mitigated in many respects, before it can be safely adopted into the social code of the State. Our Government has started, like most others, from the principle of recognising the actual code of each class of its subjects, and of deciding disputes of Hindoos with Hindoos, or Mahomedans with Mahomedans, by their own laws. But this accommodation has its limits, and may easily be carried to a dangerous extreme. These codes or by-laws ought not to be recognised, whenever they transgress deeper and more fundamental laws of universal morality. It was right and just, then, in our Government, to prohibit suttees and infanticide, and the cruel sacrifices of children to the gods of the fields, and the stripping of converts of all their property for no other offence than renouncing

a false religion. On the other hand, it was a culpable neglect of duty, when an Act was passed to prohibit licentious exhibitions, to make a formal exception in favour of the disgusting abominations of the heathen processions and the outsides of heathen temples. It might be lawful, perhaps, and prudent, to forbear searching out their secret haunts of vice; but it is an open shame to allow the name of religion to shield any kind of public indecency from deserved punishment. The proposed Act, again, with reference to insults offered to any religion by word or gesture, would plainly be liable to extreme abuse. There are some offences which, because they are vague and indefinite, must be dealt with by public opinion alone. To make them the objects of legal penalties might easily become the inlet of gross oppression. A Christian, however deep his abhorrence of idolatry, will never hope to reclaim its victims by gratuitous insult. But where there are forms of religion detestably vile, to make every word of reproach uttered against any of them a penal offence, would be a foolish and futile attempt to gag the mouth and blunt the conscience of every upright Christian, whose soul, like the Apostle's, might be stirred within him at the monstrous scenes of impurity and folly occurring continually before his eyes.

It is, however, mainly on the questions of Education, Missionary instruction, and Proselytism, that the battle may still have to be fought between a Christian and an Infidel policy. Our Indian Government might have taken the line of treating the education of the Hindoos as entirely beyond their own province, and have confined themselves strictly to the material interests of their Empire. But they have not done this. They have professed, and rightly and wisely professed, a wider view of the functions of Government. They have proclaimed it one main part of their duty to seek to elevate the moral and intellectual standing of the millions over whom they rule. So far they have done well. They have renounced, by their public acts, the swineherd theory of Government, which makes rulers and subjects adopt one common motto in all their dealings with each other: "Let us eat and drink, for to-morrow we die." But at the next step they have entirely failed. Their education has been essentially an Infidel, and not a Christian education. They have felt that the Hindoo ought to be raised, intellectually and morally, and they have undertaken to do it without any disparagement to the faith of Christ, and without giving honour to Him and to His Gospel. But they have totally failed in their attempt at religious neutrality, while dealing with those secret springs of thought, where such neutrality is impossible. They have shut out the Bible from their schools, and admitted the Vedas. So far they have favoured Hinduism above the Gospel. But they have shut out the Bible, and let in the "*Principia*" side by side with the Vedas; and have favoured unbelief without encouraging anything better.

The seeming paradox of this assertion is easily explained. False religion and false science of all kinds are so closely compacted together in the whole structure of Brahminism, that the destruction of one is the dissipation of the whole. It is no oxide, where the gas may vanish, and solid metal be left at the other pole of the battery. Like saltpetre, decompose it, and both elements must vanish into thin air together. The Government schools effected this change. By the light of European science they dissipated the whole compound, while they professed such tender care for the safety of one of the elements. But they refused to supply the light of the Gospel, which would have remedied the evil, and thus condemned their pupils to a state of almost hopeless and inevitable infidelity. They struck at the root of their false faith; but refused, with a dogged and senseless obstinacy, to give them that knowledge which alone could fill their hearts with peace, elevate their consciences to a Christian level, and send them forth to exercise a regenerating influence on the mass of their uneducated and heathen countrymen.

The policy of the Indian Government, in excluding the Bible from their schools, has proved in the result, what clear insight into principles would have seen it to be from the first, an Infidel policy. It was vain to renounce proselytism, and still to pretend to educate the Hindoo people. Where scientific and religious falsehoods have been cemented for long ages into one enormous fabric of delusion, both must stand or fall together. To educate is to proselytize. To educate with the Bible is to proselytize to the Gospel. To educate without the Bible, nay, with the Bible alone formally shut out and expelled, is to proselytize to a barren Deism, or else to utter Atheism. The plan begins with practical Atheism, by daring to place a padlock, for some fancied expediency, on the words of the living God. And it yields, in the course of years, its natural result, in a large crop of native Atheists, mature and full-blown, who profess an equal contempt for the Gospel of Christ and the superstitions of their countrymen. Viewing the subject merely as politicians, we believe that such a class of educated Infidels among the Hindoos are likely to prove the worst foes of British rule. They will have lost the instinct of submission, without acquiring the sympathies of a common faith. Their pride will have been inflamed, and their power increased, while the moral safeguards the Bible would have supplied will be as entirely absent as in the most idolatrous and bigoted Hindoos around them. Let this Government plan of godless education be continued and enlarged, and what consequences may we look for among its numerous disciples? Within a few more years they are likely to prove the ringleaders in a second rebellion against the British supremacy, far more dangerous than the purely military mutiny now in progress, because it would be guided by higher intelligence, and cloak itself under more plausible pretences of patriotic

zeal and desire for national emancipation. Our rule in India is like that of the soul over the body, and is subject to the same conditions. We must raise them towards our level, or they will drag us down to their own. We must Christianize India, or else India will sink us into a gulf of Atheism. We must hear the voice which calls on us to bear the message of Christ's love to those millions of our heathen subjects; or we shall have to decipher the sorrowful *MENE* and *TEKEL*, written in characters of flame, that God has "numbered" our Indian Empire and "finished it," because it has been "weighed in the balances and found wanting."

The questions, then, of Indian Education and of Missionary Proselytism, are not really two questions, but one and the same. One word may be as unfashionable in the ears of many liberals, as the other is popular and fashionable; but they mean one and the same thing. Our task is to raise India out of a deep gulf of religious delusion, scientific ignorance, and moral debasement. In Hinduism the three elements, of false physics, corrupt morals, and gross idolatry, are inseparably united together. There is only one way of raising them, to displace the triple system of falsehood by the light of truth. We can never graft a pure morality and a correct physics on the stem of heathenism. We might sooner, as our Lord himself has taught us, produce grapes from thorns and figs from thistles. In the noble march of civilization, order, law, and freedom, the Gospel of Christ claims the post of honour, and that it shall be allowed to lead the way. Refuse its just claim, and all these its retainers become as mutinous as a Sepoy regiment when its officers have been driven out, or still worse, treacherously murdered. Their weapons are turned against themselves, or against the great cause of human progress they were sworn to serve. Law degenerates into routine and tyranny, freedom turns sour and frantic, and becomes mere anarchy. Civilization is degraded into a luxurious selfishness, the grave of all noble and lofty feeling, with no higher maxim than the old cry of the abandoned sensualist, "Let us eat and drink, for to-morrow we die." Let the Gospel have due precedence, and we may be sure that every varied form of social improvement will follow in its train. But a race of Hindoos educated out of their Shasters into the shallow impiety of Tom Paine, would be likely to breed only a new Reign of Terror, or a larger Sicilian Vespers, that might cover the whole of India, from Cape Comorin to the Himalayas, with mourning, desolation, and blood.

We affirm, then, without hesitation, that it is one main duty of the Indian Government to proselytize the natives of India from their false religion to the faith of Christ. But the proselytism of Governments has so often been of a mischievous kind, that it is needful to explain clearly what we mean by an assertion, which many will esteem paradoxical and dangerous. We do not mean that the civil and military officers of Government, in discharging

their public duties, should directly mix them up with the work of the Missionary, and become preachers of religion. We do not mean that a profession of Christianity, hastily assumed, should be the high road to Government favour, or vexatious restrictions placed upon their heathen subjects, and removed by their submitting to Christian baptism, and a merely nominal conversion. We believe that the general duty of all Christians, to do their utmost to spread the Gospel, is so far modified in the case of Indian officers and magistrates, as to render double caution and forbearance desirable in their manner of fulfilling it. Even in our own country, the union of the two offices of clergyman and magistrate seldom, if ever, works well. The Law and the Gospel, though two parts of one complete revelation, were purposely and wisely kept very distinct from each other. Under the Law, the king was forbidden to assume the character of a priest; and our Lord Himself, the Great Prophet, expressly renounced the task of a divider of inheritances. We believe that the only excuse for preaching colonels or magistrates is the shameful backwardness of the Church at home in furnishing a due supply of faithful Missionaries. Fraud and force are so congenial to all false religions, that their disciples will be prone to suspect the use of the same weapons in all efforts for their conversion, and thus be liable to be seized with dangerous panics; unless the distinction is kept full in their view between the official acts of Government, as the guardian of Law and Justice to all its subjects, and the zeal of pious Christians to bring others to their own faith.

The duty, then, of Government, with regard to Christian proselytism, may be summed up, we think, in a few plain and simple rules. First, they ought not to be ashamed of their own faith, nor even of professing openly their desire that all their subjects should believe and obey the Gospel, as the surest pledge of their social welfare, no less than the means of their eternal happiness. Next, they are bound, with equal plainness, to renounce all forcible and fraudulent means of conversion; and even, we think, to affix penalties to all acts of this kind, such as bribes offered either to secure or hinder a change of religious profession, and acts or even threats of ill-treatment and violence. Still further, it seems right and wise to prohibit magistrates and military officers, while actually on service, from all direct acts of proselytism, such as preaching, and the distribution of Bibles and religious Tracts. This seems almost needful to keep the line clear in the minds of the natives between the Law and the Gospel—the strict and impartial execution of justice to all, and the claims of religious faith. But having fulfilled this negative duty, in order to hinder dangerous misconceptions in ignorant minds, there remain great positive duties to be fulfilled. Missionaries, instead of being discouraged, ought to be honourably esteemed, as among the best friends of Government and the people. Their schools ought to

have a full share in the patronage of Government. Faithful versions of the Scriptures should be encouraged, if needful, even from the public purse, as an invaluable boon alike to the Christian and the heathen. The civil and military officers should be left entirely free, in their private capacity, to carry out their own professed character, as being servants of Christ, even more than servants of the East India Company; and should receive honour for their consistency and faithfulness, instead of being placed under a ban of exclusion and prohibition, like the Meerut Sepoy and Sir Peregrine Maitland.

In one word, the duty of a Christian Government is to serve Christ, and to walk consistently in the light of His eternal truth. Now it is the truth, written plainly in every part of the Bible, and confirmed by all history, that idolatry is a foul sin, and that sin is a reproach and ruin to every people, while godliness has the promise of the life that now is, as well as of that which is to come.

Let our Indian Government, as the steward of Christ to promote the highest welfare of near two hundred millions of heathens, bear in mind these two great maxims, as plain as they are incontrovertible, and apply them in the whole course of its public policy, and it will attain the double honour, which events are now proving that it has not yet attained—to be “acceptable to God, and approved of men.” High-caste idolaters will no longer be its favourite champions, supplied with arms they have now turned against their employers, and sealed carefully from the access of that light which might have made them as honest and humane as they have now proved bloody and treacherous. The Bible will no longer be banished from the Government schools, nor Christianity be a sentence of expulsion from the ranks of the native soldiery. Commanders will never be deposed and sent home for refusing to persecute their own officers, who refuse homage to idols. The revenue will not be provided by a dishonest partnership with armed smugglers, and a practical conspiracy to force deadly poison within the reach of millions, to whom it is made as attractive as possible by Government orders, in order to drive a roaring trade in demoralization, misery, and ruin. No needless offence will be given to the prejudices of the natives; but the eye of Government will be fixed on the streaks of morning light in the Eastern sky, with patient hope of the coming sunrise, instead of being terrified by the screeches of owls and the fluttering of bats, disturbed in their haunts of midnight darkness, and seeking, in perverse kindness to these birds of night, to seal up one-fifth of the human race for ever in the deepest and darkest gloom of a Satanic delusion.

We might say much on the last of the topics, which we included among the main branches of a Christian policy—an open, consistent, and manly profession of their own faith in Christ, on the

part of all our Indian rulers. In the present crisis of our trouble, the national conscience has spoken loudly, and the echoes are sounding still in our ears, both in the columns of the press, and in almost every public meeting. There is some dispute as to the precise category of our guilt, but either alternative is almost equally mournful and discreditable. Great Britain, in its whole religious policy towards India, has shown itself either an unbeliever or a coward. We have either disbelieved, in our hearts, the first principles and plainest lessons of the faith we profess to hold, or else we have feared the devil more than the Great God, and have fancied that we should bring our Empire into hopeless peril, by an attempt to obey a Divine command. We have placed more confidence in the arms of our heathen Sepoys, than in the blessing of God on faithful stewards of His gifts; and the modern, like the ancient Pharaoh, on whom we have leaned for help, has been a reed to pierce our hands. The dismissal of Sir Peregrine Maitland, for example, was as flagrant a piece of political cowardice, as direct an affront to Christ, as could be committed by any Government which ventured still to call itself Christian. The cowardly policy has failed. The treachery of the Indian Government to the Truth of Christ, and the great and plain commands of His word, has been punished by acts of treachery, hardly more hateful, on the part of their own revolted soldiery. The murder of men, women, and children, our own countrymen, in cold blood, and with aggravated cruelty, appeals forcibly at once to the instincts of humanity in every breast. The cry of indignant horror rises at once from the heart of the whole nation, so shamefully outraged. But there is another crime, which is not less monstrous in the eye of Christian faith, and of which we ourselves have been guilty, though few tears have been shed, and few outcries raised, on account of the enormous guilt and treachery which it implies in the sight of God. We have received, and profess to believe, a Divine revelation, which declares that eternal salvation is to be found by sinners of every race in Christ alone, and makes it the first duty of those who have received the Gospel, to impart its saving and blessed light to their fellow men. We have had nearly one-fifth of the whole human race placed under our dominion by a series of providential marvels, most of them sunk in the darkest idolatry, and needing alike, for their social welfare and eternal salvation, to be visited speedily and largely by this light from heaven. And what have we done? We have placed hinderances in its way. We have fancied that the British dominion would be endangered, if the Gospel were preached freely to the Hindoos. We have coolly weighed in the balance a supposed risk to our Indian revenues, the salaries of our civilians, the returns of our trade, the prestige of our country's power, against the vows of our baptism, the commands of Christ, and the eternal welfare of the millions of the heathen, who were rapidly passing from beneath the Company Raj to stand

before the judgment seat of a holy God. And we have acted, on a larger scale, the very sin which the treacherous Sepoys have repeated in a more disgusting form. Our sacramental vows to the Captain of Salvation have been cast aside and trodden underfoot at the first whisper of a fancied and fallacious expediency. Not the life-blood alone, but the souls of men and women and children, whom we were bound to love as our own selves, have been cruelly and coolly sacrificed to a groundless panic, as ridiculous in the sight of Heaven as that of the greased cartridges, and perhaps, with our greater means of light, even less excusable—a childish alarm lest the God who gave us our Indian Empire would deprive us of the gift, as a punishment for our folly in striving to honour His great name amidst the heathen, and to obey one of His plainest and most solemn commands—that the Gospel should be made known to all nations. While we condemn, then, the crimes of the Sepoys, let us take the lamp of faith into our hands, and consider our own. We shall then learn to temper necessary justice to the criminals with thoughts of mercy towards the victims of our own neglect, and of deep humiliation for our own shame, and by an earnest resolve to roll away this foul reproach, as soon as the mutiny is quelled, and the dove returns to our peaceful shores from that distant land, with the olive leaf in her mouth, in sign that the storm is passed, and firm land is seen once more. Our first duty, like that of Noah, after these floods of mutiny have abated, and the face of the earth is dry, is to step forth in faith from our quiet island-home, and on the plains of India to build our altar, by an open confession of our national faith, and offer our sacrifice of thanksgiving for this great deliverance, by bold and earnest efforts to raise the millions of India out of their foul idolatry, into the light, the love, and the liberty of the Gospel.

With the New Year a new term of our national probation will begin. Three hundred years will then have expired, since the reign of Popery ceased, and the light of the Gospel was restored publicly and permanently to our land. Our Indian Empire will be given back to us from the verge of ruin, with new lessons to teach us the natural fruits of heathenism, when it receives the weapons and appliances of Western civilization without the Gospel. The names, also, which have stood in brightest relief as the saviours of our Empire in its extreme peril—Sir Henry and Sir John Lawrence, Colonel Edwardes, and General Havelock—are those who have done most open homage to the claims of Christianity, and recognised in it the only lever for India's social regeneration. May the double lesson sink deep into the hearts of our rulers, and the light of the Sun of Righteousness scatter the dark clouds which have rested for ages over these heathen lands !

Three Introductory Lectures on the Study of Ecclesiastical History.
By Arthur Penrhyn Stanley, M.A., Regius Professor of Ecclesiastical History, Canon of Canterbury. Oxford and London :
J. H. and J. Parker. 1857.

It was impossible for any man feeling a deep interest in the history and study of Ecclesiastical history, involving as it does the history of opinions as well as of countries and men, not to await with an interest almost amounting to anxiety, the Inaugural Lectures of Mr. Stanley, in his new character as Professor in that particular department. Few men have come as much before the public eye at so early a period of life, as Mr. Stanley. His Biography of Arnold, than which no work has exercised a larger influence on the Public and Private Schools of the country ; his pleasant and picturesque History of his own Cathedral ; his supposed large and valuable contributions to the Reports on University Reform ; his Sermons, which, if too much tinged with Germanism, yet bore the impress of no common hand ; his Commentaries on the Corinthians, standing in too close proximity to the Commentaries of Mr. Jowett, but yet not to be confounded with them, and characterized by much learning, and often ingenious criticism ; and finally, his Travels in Syria and Palestine, to the popularity of which, the scholarship, historical knowledge, poetry and enthusiasm of the Author, all unite largely to contribute ;—these and other similar labours could not fail to awaken, to say the least, much interest as to the character of those inaugural addresses which were designed to usher in his Lectures from the Chair of Ecclesiastical History. Accordingly, men, women, and young gentlemen, assembled in crowded ranks, to listen to these utterances of the new oracle. Nor were the largest hopes altogether disappointed ; and whatever disapprobation may be felt by some, as to particular points in the addresses, none venture to call in question their general power and attractiveness, the genial spirit and temper of the writer, the novelty of many of his thoughts, and the beauty of the language in which they are clothed. It is our wish to go through them, quoting with a good deal of freedom those passages which we think most likely to be acceptable to our readers.

We may begin, then, by observing, that Mr. Stanley is not one of those clumsy architects who, designing to build a good house, commence by placing a bad porch at the entrance of it. In his case, the propylæum is as handsome as the temple. He opens his first Lecture by the following passage from John Bunyan—than which nothing could be more appropriate and beautiful as an exordium :—

“ When Christian the Pilgrim, in his progress towards the Celestial City, halted by the highway-side at the Palace of which the name was Beautiful,

he was told, that—'he should not depart till they had shewn him the rarities of that place. And first they had him into the study, where they shewed him records of the greatest antiquity ;' in which was 'the pedigree of the Lord of the hill, the Son of the Ancient of Days.' 'Here also were more fully recorded the acts that he had done, and the names of many hundreds that he had taken into his service ; and how he had placed them in such habitations, that could neither by length of days nor decays of nature be dissolved. Then they read to him some of the worthy acts that some of his servants had done ; as how they had subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens. Then they read again in another part of the records of the house, how willing their Lord was to receive into His favour any, even any, though they in time past had offered great affronts to his person and proceedings. Here also were several other histories of other famous things, of all which Christian had a view ; as of things both ancient and modern, together with prophecies and predictions of things that have their certain accomplishment, both to the dread and amazement of enemies, and the comfort and solace of pilgrims.'

"These simple sentences from the familiar story of our childhood contain a true description of the subjects, method, and advantages of the study of Ecclesiastical History, which I now propose to unfold in preparation for the duties which I have been called to discharge. And with this object, it will be my endeavour in this opening Lecture to reduce to order the treasures which were shewn to solace and cheer the Pilgrim on his way, by defining the limits of the province on which we are about to enter." (pp. 1, 2.)

He then goes on to ask, and to reply to the question, "Where does Ecclesiastical History commence?" And his reply is, that if Ecclesiastical History means the History of the Church of God ; if that history is one united whole ; if it cannot be understood without embracing within its range the history of the events, of the persons, of the ideas which had the most lasting, the most powerful effect on every stage of its course—we must ascend far higher on the stream of time than the sixteenth, or the fifth, or the second century—beyond the Fathers, Reformers, the Popes, —to the "first figure in the succession of time which has never been broken—to the first Father of the universal Church — to Abraham the founder of the chosen people, the father of the faithful, whose seed was to be as the sand on the sea-shore, as the stars for multitude."

There had been certain manifestations of hope, and, in other parts of the world, certain yearnings after a higher world. But the call of Abraham is "the first beginning of a continuous growth : in his character, in his migration, in his faith, was bound up all that has since formed the fibre and substance of the Church."

Mr. Stanley adds :—

"Speaking religiously, the history of the Christian Church can never be separated from the life of its Divine Founder, and that life cannot be separated from the previous history, of which it was the culmination, the explanation, the fulfilment. Speaking philosophically, the history of the religious thoughts and feelings of Europe cannot be understood without a full appre-

ciation of the thoughts and feelings of that Semitic race which found their highest expression in the history of the Jewish nation." (pp. 4, 5.)

He then proceeds to enforce, in eloquent language, the deep interest of every fact in the history of the Jews, and gives an epitomized view of the Sacred Volume in which it is contained :—

"The form, too, of the sacred books of the Old Testament is one of all others most attractive to the historical student. Out of a great variety of documents, sometimes contemporaneous, sometimes posthumous, sometimes regular narratives, sometimes isolated fragments, is to be constructed the picture of events, persons, manners most diverse. The style and language, of primitive abruptness, pregnant with meaning, is eminently suggestive. The historical annals are combined with rich and constant illustration, from what in secular literature would be called the poets and orators of the nation. There is everything to stimulate research, even did these remains contain no more than the merely human interest which attaches to the records of any great and ancient people." (pp. 5, 6.)

We venture to hope that this passage gives a sort of pledge that we are not to have the Old Testament presented to us in the light and jeering spirit of some of the writers of the day; and that Mr. Stanley will manifest for those sacred records something more of that profound reverence, which is denied to them, as we think, even in parts of the earlier writings of his great master, Dr. Arnold.

We think our readers will thank us for the following extract :—

"Reproduce this history, with all the detail of which it is capable. Recal Abraham resting under the oak of Mamre; Joseph amidst the Egyptian monuments; Moses under the cliffs of Horeb; Joshua leaning on his out-stretched spear; Samuel amidst his youthful scholars; David surrounded by his court and camp; Solomon in his eastern state; the wild, romantic, solitary figure of the great Elijah; 'the goodly fellowship' of gifted seers, lifting up their strains of joy or sorrow, as they have been well described, like some great tragic chorus, as kingdom after kingdom falls to ruin, as hope after hope dies and is revived again. Represent in all their distinctness the several stages of the history, in its steady onward advance from Egypt to Sinai, from Sinai to the Jordan, from the Jordan to Jerusalem, from the Law to the Judges, from the Judges to the Monarchy, from the Monarchy to the Prophets, from the Prophets to the great event to which not the Prophets only, but the yearnings of the whole nation had for ages borne witness." (pp. 7, 8.)

The extract supplies a proof that a man may be a real poet, without writing in rhyme or metre.

The orator then passes on to the Christian Era; observing that "since the day when the Galilean Apostle, St. John, slept his last sleep under the walls of Ephesus, no son of Israel has ever exercised any wide-spread or lasting control over the general condition of mankind. This statement must be received in a limited sense. Jews, as the bankers of the world in all ages, have perhaps exercised a larger influence than any other body of men, over the fortunes and history of nations. Jewish critics have been among the most formidable antagonists to Christianity; and according to Mr. Bur-

row, in his itinerary in Spain, and Mr. Disraeli,—who if not, as some have slanderously reported, a Jew, may be said, we suppose, to occupy the position of the few blank pages between the Old and New Testament,—the Jews are still acting a governing part in many Empires. And we most of us believe that there is coming a period when this ancient and beloved people are again to reign on their own mountain, and perhaps to reassume their once exalted place amongst the nations of the world.

The Author gives us next an able disquisition—on which, however, we have no space to dwell—on the “relations of Civil and Ecclesiastical History;” on “the points of contact between them;” on “their points of divergence;” and he then concludes his first address by referring to the “three stages through which eventually the course of Ecclesiastical history must carry the student, and the interest especially attending on each.” His general conclusions are stated in the following summary:—

“First, there are institutions, characters, ideas, words, which can be traced to the religious, especially to the Christian, element in man, and to nothing besides. There are virtues and truths now in the world, which can only be ascribed to the influence of Christian society; and there are corruptions of those virtues and of those truths, which have produced crimes and errors to be ascribed also, though remotely and indirectly, to the same source. There are events in the common course of history—revolutions, wars, divisions of races and nations—which in themselves can hardly be called religious, but which have at least one aspect distinctly religious. There are also institutions, customs, ceremonies, even vestures and forms of ritual, in which, though originally pagan or secular, Christian ideas have now become so crystallized as to be inseparable from them. All these it is the task of Ecclesiastical History to adjust and discriminate.

“Secondly, in every age, even the worst, there has been beneath the surface an undercurrent of religious life and of active goodness, which it will be our duty to bring to light, as the true signs of a better world beyond, and of the Divine Presence abiding with us even here,—a Church, as it were, within a Church; a ‘remnant,’ to use the language of the older covenant; ‘a still small voice,’ which almost of its own nature escapes the notice of the historian, whose attention is fixed on the wind, the earthquake, and the fire of the vast movements of the world.

“Thirdly, the whole history of the Church, though usually flowing in the tracks marked out for it by the great national and geographical boundaries of the world, yet has a course, not always, and therefore not of necessity, identical with the channel of human civilization. In the history of the Church, as in that of the world, in the history of the Christian Church, as in that of the Jewish, there is a distinct unity of parts, an onward progress from scene to scene, from act to act, towards an end yet distant and invisible; a unity and a progress such as gives consistency and point to what would else be a mere collection of isolated and disjointed facts.

“Let us then, before we conclude, briefly notice the successive stages through which, eventually, our course of study must lead us, and the interest especially attaching to each.” (pp. 18—20.)

The first and chief position on which he dwells, is the transition from the Church of the Apostles to the Church of the Fathers; and here we find many valuable observations. He thus refers to this change:—

"No other change equally momentous has ever since affected its fortunes, yet none has ever been so silent and secret. The stream, in that most critical moment of its passage from the everlasting hills to the plain below, is lost to our view at the very point where we are most anxious to watch it; we may hear its struggles under the overarching rocks; we may catch its spray on the boughs that overlap its course; but the torrent itself we see not, or see only by imperfect glimpses. It is not so much a period for ecclesiastical History, as for ecclesiastical controversy and conjecture. A fragment here, an allegory there; romances of unknown authorship; a handful of letters of which the genuineness of every portion is contested inch by inch; the summary examination of a Roman magistrate; the pleadings of one or two Christian Apologists; customs and opinions in the very act of change; last, but not least, the faded paintings, the broken sculptures, the rude epitaphs in the darkness of the catacombs,—these are the scanty, yet, perhaps from their very scantiness, the attractive materials out of which the Early Church must be reproduced, as it was making its way, in the literal sense of the word, 'under ground,'—under camp and palace, under senate and forum,—'as unknown, yet well known; as dying, and behold it lives.'

"This chasm once cleared, we find ourselves approaching the point where the story of the Church once more becomes History—becomes once more the history, not of an isolated community, or of isolated individuals, but of an organized society incorporated with the political systems of the world." (pp. 20, 21.)

He then proceeds to speak of the African Churches, how illustrious at one period, and now how prostrate, if not even extinct! He next passes on to the most prominent and influential event in the history of the Early Church—the conversion of idolatrous Rome to the religion of Christ—its contemporaneous extension and adulteration; then, to Mahomet, whose advent, "call him as we will, Prophet, impostor, fanatic, or Antichrist, yet must always arrest the attention of any true historian of the Church of Christ." Next comes the descent of the northern barbarians; then the Reformation; next Protestantism in general, and the Protestant Churches of Germany and France; and lastly, the English Church, whose history must, of all others, be of the first interest to ourselves; or, as he himself expresses it,—

"No Ecclesiastical History since the Reformation can be so instructive as that of our own Church of England. To see how, out of that wide shipwreck, the fragments of our vessel were again pieced together—how far it has realized the essential condition of the ark on the stormy waters—how far it has contained within itself the necessary though heterogeneous elements of our national faith and character—how far it may still hope to do so—what is its connection with the past, what its hold upon the future—this is the last and most important task of the English ecclesiastical historian. The peculiar constitution of our State has borne the brunt and survived the shock of the French Revolution: it is the hope of the peculiar constitution of our Church, that it should in like manner meet, overcome, and absorb the shock of the new thoughts and feelings to which, directly or indirectly, that last of European movements has given birth." (p. 28.)

The first Address concludes with a sort of brief *oraison funèbre* over the Author's predecessor, Dr. Hussey; in which he says all, we think, that can in truth be said in his favour. It is not, perhaps, improper for us to add, that Dr. Hussey was wholly un-

likely to raise his Ecclesiastic Professorship to the eminence to which it is sure to attain under its present occupant.

Thus far, then, for the *first* of these Addresses; and we think that our readers will be disposed to acquiesce in the favourable judgment so generally passed upon it, and will regard it as calculated to whet the University appetite for what was to follow. It is distinguished by the absence of some things, and by the presence of others, which concur to rescue it from the fate of the large mass of University Lectures. In the first place, it is unusually free from every thing like party spirit—a peculiarity which, of course, may have different sources, but which we are anxious to trace to the purest liberality in the Lecturer's mind. It is also in favour of the Address, that it is not overlaid with uninteresting Ecclesiastic learning; so that it is easy to sound its depths without the aid of fathers and disputants, of some of whom the less is known the better. And next, it has the virtue of a style of composition, pure, lively, imaginative, oratorical. He is now and then upon stilts; but as he uses them chiefly to cross over marshy and boggy grounds, we do not quarrel with him.

We now turn to the Second Lecture. This is especially dedicated to the subject of the *study* of Ecclesiastical History. And he begins by presenting no very flattering picture of the domain on which he is about to enter:—

“It is sometimes said, that of all historical studies that of Ecclesiastical History is the most repulsive. We seem to be set down in the valley of the Prophet's vision,—strewn with bones, and behold they are ‘very many,’ and ‘very dry;’ skeletons of creeds, of churches, of institutions; trodden and traversed by the feet of travellers again and again; the scapegoat of one age lying lifeless by the scapegoat of the next; rusty controversies, ‘of which the locks have been turned so often that they can now neither be opened nor shut;’ craters of extinct volcanoes, which once filled the world with their noise, and are now dead and cold; the salt shores of a barren sea, which throws up again, dead and withered, the branches which the river of life had cast into it full of beauty and verdure,—the very reverse of that green prospect which I set before you in my opening Lecture; the more dreary, it may be said, from the wide extent into which it spreads. ‘How are we to give interest to such a task; how shall the healing streams penetrate into those dead waters; how shall those dry bones live?’” (pp. 33, 34.)

According to his judgment, the main *remedy* for this dulness and perplexity is to be sought in the recollection, that “of all things there is *a history*,” or, in other words, that however dry many of the points which may have been the subjects of debate in all ages and places, the *men* and the *events* associated with them are not dry and uninteresting; their defenders and impugnors, their share in the circumstances of the day, their influence on other events in other departments of history—all these supply topics of the very deepest interest; and the contemplation of them is as much calculated to awaken and excite, as the mere discussions of ancient and modern schoolmen are to deaden and stupify.

. "We cannot, it is true, enter on Ecclesiastical History, whether in its wider or its narrower sense, with the feeling of fresh enthusiasm which inspires the discoverers of unexplored regions, whether of science or history, 'the first who ever burst into the silent sea,' or secluded ruins, which no eye of man has seen before. But we can enter upon it with the yet deeper delight which fills our minds, as we feel rising beneath our feet the ground of the Seven Hills; or as we gaze, knowing that hundreds of thousands have gazed before us, on the everlasting outline of the Pyramids. So view the history of the Church, even in its most lifeless and withered forms; so view it as part of a whole, as once having lived, as living still in ourselves, as destined to live on in future generations; so prophesy over its dry bones as they lie scattered and disjointed over the surface of the world,—and we shall soon hear 'a noise and a shaking,' and 'the bones will come together,' each to each, and 'the breath will come into them, and they will live, and stand up upon their feet, an exceeding great army.'" (pp. 34, 35.)

He then proceeds to illustrate this position, by applying it to the "History of Doctrines," of "Creeds," of "Articles"—and of the events and persons associated with them. We give one out of the three exemplifications which he presents of this working out of his own views. It respects the history of Creeds and Articles:—

"Still more is this the case with the kindred subject of confessions and articles of faith. If we regard them merely in their cut-and-dried results, they may indeed serve many useful ends; they supply stakes to make hedges against intruders, planks to cross our enemy's trenches, faggots to burn heretics. But go to the soil from which they sprang. Watch them in their wild, native, luxuriant growth. Observe the moss which has grown over their stems, the bough rent away there and grafted in here, the branches inextricably intertwined with adjacent thickets. So regarded, they will not be less, but more of a shelter; we shall not value them the less, for understanding them better. Figure to yourselves, as you read any creeds or confessions, the lips by which they were first uttered, the hands by which they were first written. Hear the Apostles' Creed, as it summed up in its few simple sentences the belief of the Roman martyrs. Watch the Nicene bishops meeting each other, and their opponents, and the great Emperor Constantine, for the first time, on the shores of the Bithynian lake. Listen to the triumphant war-songs of Clovis over the vanquished Arians of France and Spain, and you will catch with a clearer understanding the true significance of their echo in the old Latin hymn, *Quicumque vult*, then first welcomed into Europe. Read the Articles of the English Church in their successive mutilations, excrescences, variations. Go to that most precious of collegiate libraries in the sister University, where the venerable autograph which contains them may still be seen; look at the signatures of those whose names are affixed; conceive the persons whom those names represent; imagine them, as any one who has ever taken part in any council, or commission, or conclave of any kind whatever, can and must imagine them; one sacrificing, another insinuating on, a favourite expression; a new turn given to one sentence, a charitable colour thrown over another; the edge of a sharp exclusion blunted by one party; the sting of a bitter sarcasm drawn by another. Start from this view, as certain as it can be made by the facts of human nature and by the facts of history, both universal and particular. Regard confessions of faith in this, their only true, historical light, and in that light many a new glimpse will be obtained of their practical justice and moderation; many a harsh expression will be explained; many a superfluous scruple of honest minds will vanish away; many a foolish controversy will be extinguished for ever." (pp. 36, 37.)

And he thus illustrates his own counsels and directions, especially to young students in Ecclesiastical History :—

“Lay aside the lesser events, or read them only so far as to preserve a continuous knowledge of the general thread of the history: it is for this purpose that the briefer narratives, when clearly and ably written, are of substantial use. But study the greater events, scenes, places, and revolutions, in all the detail in which they can be represented to us.

“Take, for example, the General Councils of the Church. They are the pitched battles of Ecclesiastical History. Ask yourselves the same questions as you would about the battles of military history. Ask when, and where, and why they were fought. Put before your minds all the influences of the age which there were confronted and concentrated from different quarters as in one common focus. See why they were summoned to Nicea, to Constance, to Trent: the locality often contains here, as in actual battles, the key of their position, and easily connects the Ecclesiastical History of the age with its general history and geography. Look at the long procession as it enters the scene of assembly; see who was present and who was absent. Let us make ourselves acquainted with the several characters there brought together, so that we may recognise them as old friends if we meet them again elsewhere. Study their decrees, as expositions of the prevailing sentiments of the time; study them, as a recent historian has advised us to study the statutes of our own ancient Parliaments; see what evils are most condemned; observe how far their injunctions are still obeyed, or how far set at nought, and ask in each case the reason why. Read them, as I have just now noticed, with the knowledge given to us by our own experience of all synods of all kinds; read them with the knowledge which each gives of every other. Do this for any one Council, and you will have made a deep hole into Ecclesiastical History.” (pp. 39, 40.)

The chief portion of the Lecture is occupied by a discussion of the *advantages* arising out of studies so conducted—viz., as connected with men, places, and collateral events. One is, that such students will learn to give to opinions and events only the importance they really deserve, in not confounding the great with the little—the unimportant with the important. A second, that they are thus likely to learn the intimate connexion between Civil and Ecclesiastical History, and discern their real connexion and bearing on each other. A third is, that we shall be thus led to study the page of Sacred History with impartiality; on which last point he says :—

“It is well known that Eusebius openly avows his intention of relating only those incidents in the lives of the martyrs of Palestine which would reflect credit on the Church, and that Milner constructs his whole History on the principle that he will omit all mention of ecclesiastical wickedness, and record only the specimens of ecclesiastical virtue. Such a process, however edifying and useful for certain purposes, yet is never wholly safe, and happily is rendered almost impossible as soon as we wish to consider the full character and bearings of any person or institution on which we are engaged. If once we are inspired with a genuine desire of seeing the man as he really was, if he was worth being seen at all, we shall not be satisfied unless we see him altogether. Here, as in so many other respects, the sacred history of the Jewish Church is our best example. We there see not the half, but the whole of David. We are told not only of his goodness, but of his sins; and we can there judge how wonderfully the history of the Church has gained

by such a frank disclosure : how thin, how pale in comparison, would that biography have been, had the darker side been suppressed and the bright side only exhibited. Such a completeness of view we are almost driven to take when we explore, not one, but all the sources whence our knowledge can be drawn. We may still lament that the story of the lion is so often told only by the man ; that the lives and opinions of heretics can be traced only in the writings of the orthodox ; that the clergy have been so often the sole historians of the crimes of the laity. But we shall have learned at least to know that there is another side, even when that side has been torn away or lost. We shall acquiesce in the judgment of Fleury when he sums up the character of Constantine, by telling us that we may safely believe all that Zosimus the pagan says in his praise, and all that Eusebius the bishop says to his blame. We shall often find some ancient fragment or forgotten parchment, like that which vindicates Edwy and Elgiva from the almost unanimous calumny of their monastic enemies. We shall see that in the original biographies of Becket, partial though they be, enough escapes to reveal that he is not the faultless hero represented to us in modern martyrology." (pp. 46, 47.)

In the fourth place, men will be led, by pursuing this plan of study, to the investigation not of mere digests and summaries, but of great and original authorities. Under this head, we find, among others, the following eloquent passage :—

"Take two examples instead of a hundred. There are few more interesting episodes in modern Ecclesiastical History than that of the Scottish Covenanters. But the school in which that episode must be studied is Scotland itself. The caves, and moors, and moss-hags of the Western Lowlands ; the tales which linger still, of the black charger of Claverhouse, of the strange encounters with the Evil One, of the cry of the plover and peewit round the encampments on the hill-side, are more instructive than many books. The rude gravestones which mark the spots where those were laid who bore testimony to 'the covenanted work of reformation, and Christ's kingly government of His house,' bring before us in the most lively, because in the most condensed, authentic, original form, the excited feeling of the time and the most peculiar traits of the religion of the Scottish people ; the independence, the fervour, the fierceness of the age, national alike in its patience of suffering, in its thirst for vengeance, in its investment of the narrowest questions of discipline and ceremony with the sacredness of universal principles. We almost fancy that we see the survivors of the dead spelling and scooping out their savage rhymes on the simple monuments ; each catching from each the epithets, the texts, the names, almost Homeric in the simplicity and the sameness with which they are repeated on those lonely tombstones from shore to shore of the Scottish kingdom." (pp. 50, 51.)

And he then adverts, in conclusion, to the peculiar privileges for such studies, supplied to the assemblies he now addresses ;—first, that they are especially called to study the history of one Church—viz., of our own—so especially full of historical associations, and bearing the deep impress of so many different ages and men on her forehead ;—next, as privileged to carry on these studies in a City and University crowded with the monuments and associations of every age ;—and, lastly, as being about soon, in many instances at least, to launch into cities and villages in our own kingdom, where the memorials of events connected with Ecclesiastical History meet us at every step, and speak to the eye as well as to the heart, of events never to be forgotten, and of men never to be sufficiently honoured. Oxford, in the monument of the Protestant martyrs

which she has erected, in comparatively recent days, not far from the spot on which they suffered, has given to her students a new and exquisite memorial, which may instruct them in all the broad distinctions between truth and error, and in the power of faith in a loving Saviour to lift men above the worst infirmities of our common nature. We remember it was once our chance to hear M. Guizot refer to the small number of what the French call "*monumens*" as one of the grand deficiencies of London as a city. There are, to be sure, "*monumens*" of the Great Fire and the Plague. The "Tower" is not destitute of them, though little care has been taken to preserve them in their original form. Westminster Abbey has also her share. But, on the whole, the English metropolis has been always too much absorbed in the topics of "loss and gain," in "ships, colonies, and commerce," to give very much time and thought to such memorials. Oxford, on the contrary, is rich in all that links the present to the past, and that calls up, as we tread its halls and quadrangles, the men who fought our battles, decided our controversies, and finally planted the foot of Protestantism, where it ought to be, on the neck of Popery.

The Third of these Lectures is not inferior to the others in interest, though it more frequently discovers certain indications which, we are obliged to say, now and then awaken a sort of faint apprehension in our minds. The especial object of the Lecture is "*The Advantages of Ecclesiastical History*," dealt with in the manner which the Author has laid down in the two previous Lectures; and the advantages on which he dwells are—

1. The tendency of History, so studied, to bring us down from speculations and fancies, to what profess at least to be facts, which facts transport us some little distance from the interests and the illusions of the present.
2. The special importance of such general views of Ecclesiastical History.
3. The use of the Biography of good men.
4. The importance of the authority of the Universal Church.
5. The more intimate acquaintance with difference of opinion on the one hand, and unity of opinion on the other.
6. The evidence rendered to Christianity by such investigations.
7. The lessons to be learned from the failings of the Church.
8. The deeper acquaintance with Holy Scripture.

Although, perhaps, some of these topics do not legitimately and logically fall under the heading of the "*Advantages of the Study of Ecclesiastical History*," they may be brought, and they are brought by the Author, to bear on the professed subject of the Lecture. We are disposed to make some extracts from these several sections, and then to offer a very few observations on them.

The following passage occurs under the head of the "*Importance of Facts in Theology*:"—

"Whatever may be the uncertainties of History, whatever its antiquarian

prejudices, whatever its imaginative temptations, there is at least one sobering and enlarging effect always to be expected from it—that it brings us down from speculations and fancies to what at least profess to be facts, and that those facts transport us some little distance from the interests and the illusions of the present. This is especially true of History in connexion with Theology. As it is one of the main characteristics of Christianity itself, that alone of all religions it claims to be founded on historical fact—that its doctrines and precepts, in great measure, have been conveyed to us in the form of history, and that this form has given them a substance, a vitality, a variety, which could, humanly speaking, have been attained in no other way; so we need not fear to confess that the same connexion has existed through all the subsequent stages of the propagation of the religion. ‘The disciple is not above his Master;’ Theology is not above Christianity: the Christian Church is in many respects the best practical exposition of the Christian Religion. Facts are still the most powerful, the most solid, the most stubborn guides in the mazes of speculation and casuistry; they cut through difficulties which arguments cannot overturn; they overturn theories which will surrender to nothing else. Ecclesiastical History is thus, as it were, the backbone of Theology. It keeps the mind of the theological student in an upright state: often as facts are perverted, and twisted, and bent to meet a purpose, yet they offer a sterner resistance than anything else short of the primary instincts of humanity.

“They offer, too, not only the most convincing, but the least irritating, modes of persuasion,—an advantage in theological matters of no mean importance. The wrath which is kindled by an anathema, by an opinion, by an argument, is often turned away by a homely fact. It is like suddenly meeting an enemy face to face, of whom we have known only by report: he is different from what we expected; we cannot resist the pressure of his hand and the glance of his eye; he has ceased to be an abstraction, he has become a person. How many elaborate arguments respecting terms of salvation and terms of communion are shivered to pieces, yet without offence, almost without resistance, as they are ‘walked through’ (if I may use the expression) by such heathens as Socrates, such Nonconformists as Howard, such Quakers as Elizabeth Fry.” (pp. 62, 63.)

So also a passage under the head of the “Importance of a general View of Ecclesiastical History:”—

“Nor let it be supposed that a philosophical or general view of Ecclesiastical History is of necessity a cold or contemptuous view. There is, it is true, a melancholy feeling suggested by any wide contemplation of Christendom. We think of the contrast between the story as it might have been, and the story as it is. We ask, what ought to have been ‘more noble or more beautiful than the gradual progress of the Spirit of light and love, dispelling the darkness of folly, and subduing into one divine harmony all the jarring elements of evil?’ and we have in its place (if I may use words the more touching from the keenness of regret with which they were uttered), ‘no steady, unwavering advance of heavenly spirits, but one continually interrupted, checked, diverted from its course, driven backward; as of men possessed by some bewildering spell, wasting their strength upon imaginary obstacles—hindering each other’s progress and their own, by stopping to analyze and dispute about the nature of the sun’s light, till all were blinded by it, instead of thankfully using its aid to show them the right path onward.’” (pp. 66, 67.)

Under the third head, “Of the Biography of Good Men,” we find this beautiful passage:—

“Study the lives, study the thoughts, and hymns, and prayers; study the death-beds of good men. They are the salt not only of the world, but

of the Church. They are the fruit of the Gospel, when it has failed everywhere else. In them we see close at hand what on the public stage of history we see through every kind of distorted medium, and deceptive refraction. In them we can trace the history, if not of 'the Catholic Church,' at least of 'the Communion of Saints.' The *Acta Sanctorum* were literally, as a great French historian has observed, the only light, moral or intellectual, of what are properly called the dark ages: taken in their best and widest sense, they are the true lights—"the good deeds shining in the naughty world"—of all ages. 'Their glories,' it has been well said, 'shine far beyond the limits of their daily walk in life; their odours are wafted across the boundaries of unfriendly societies; their spiritual seed is borne away, and takes root, and bears manifold in fields far distant from the gardens of the Lord, where they were planted.' We have to be on our guard against the proverbial exaggerations of biographers; we have to disentangle fable and legend from truth and fact. But the profit is worth the risk; the work will be its own reward. It is well known that, amidst the trials which beset Henry Martyn the missionary, on his voyage to India, the study in which he found his chief pleasure and profit was in the kindly notices of ancient saints, which form the redeeming points of Milner's 'History of the Church.' 'I love' (so he writes in his diary) 'to converse, as it were, with those holy bishops and martyrs, with whom I hope, through grace, to spend a happy eternity. . . . The example of the Christian saints in the early ages has been a source of sweet reflection to me. . . . The holy love and devout meditations of Augustine and Ambrose I delight to think of. . . . No uninspired sentence ever affected me so much as that of the historian, that to believe, to suffer, and to love, was the primitive taste.' What he so felt and expressed may be, and has been, felt by many others. Such biographies are the common, perhaps the only common, literature alike of rich and poor. Hearts, to whom even the Bible speaks in vain, have by such works been roused to a sense of duty and holiness. However cold the response of mankind has been to other portions of ecclesiastical story, this has always commanded a reverential, even an excessive attention." (pp. 67—69.)

We are obliged to pass on to the last topic—The advantages arising out of such studies by their leading to a more profound acquaintance with the Holy Scriptures.

The Author's testimony to the value of the sacred writings is of importance:—

"The actual effects, the manifold applications, in history, of the words of Scripture, give them a new instruction, and afford a new proof of their endless vigour and vitality. Look through any famous passage of the Old, or yet more of the New Testament—there is hardly one that has not borne fruit in the conversion of some great saint, or in the turn it has given to some great event. At a single precept of the Gospels, Antony went his way and sold all that he had; at a single warning of the Epistles, Augustine's hard heart was melted beneath the fig-tree at Milan; a single chapter of Isaiah made a penitent believer of the profligate Rochester. A word of St. Peter has become the stronghold of the Papacy; a word from St. Paul has become the stronghold of Luther. The whole Christian Church is paved with Scripture texts, rightly or wrongly applied, deeply worn by the footsteps of thousands of worshippers. The Psalter alone, by its manifold applications and uses in after-times, is a vast Palimpsest, written over and over again, illuminated, illustrated by every conceivable incident and emotion of men and of nations; battles, wanderings, dangers, escapes, deathbeds, obsequies, of every age and country, rise, or may rise to our view, as we read it." (pp. 77, 78.)

Under the last heading of his subject, the speaker is led to the

question, Whether a brighter *future* is to be anticipated in the Church? and he decidedly throws his opinion into the scale of those who hope the best; and then winds up his Inaugural Addresses, by again calling in honest John Bunyan as his ally, from whom he quotes the following beautiful passage, and so concludes:—

“Of all the advantages which Ecclesiastical History can yield, this stimulus to a study of the Scriptures is the most important. That study, except to a limited extent, does not fall within our sphere; the province of History, as such, will be sufficient to employ us; and it will indeed be an ample reward, if I can be enabled, in any way, to give a new charm or a firmer basis to this great subject. But it would be a reward and an object far higher, if I could, in however slight a measure, make it point to the grandeur and the truth of that which is beyond itself—if the study of the history of the Church should, by way of contrast, or illustration, or comparison, rouse any one to a deeper faith in the power and the design of the Bible, a stronger belief in what it has already done, a higher hope and clearer understanding of what its words may yet effect for us, in the chapters of living history in which we or the coming generations may bear a part.

“I ventured to commence these Lectures with the description of the treasures which were shewn to the Pilgrim in the palace by the highway-side: may I close them with the prospect which he beheld from thence on the far distant horizon—described in words too sacred, in part, perhaps, for us to use, but not too sacred for the truth and the hope which I have humbly, but in all seriousness, endeavoured to set before you as the conclusion of the whole matter:—

“‘Then I saw in my dream, that on the morrow he got up to go forwards, but they desired him to stay till the next day also; and then, said they, we will, . . . if the day be clear, . . . show you the Delectable Mountains; which, said they, would further add to his comfort, . . . because they were nearer to the desired haven than where at present he was. . . . So he consented and stayed. When the morning was up, they had him to the top of the house, and bid him look south. So he did, and behold, . . . at a great distance, . . . he saw a most pleasant mountainous country—beautified with woods, vineyards, fruits of all sorts, flowers also, with springs and fountains, very delectable to behold. Then he asked the name of the country. They said it was . . . “Immanuel’s Land;” . . . and it is as common, said they, as this hill is to and for all the pilgrims. And when thou comest there, . . . from thence thou mayest see to the gate of the Celestial City, . . . as the shepherds that live there will make appear.’” (pp. 85, 86.)

The numerous extracts we have made cannot fail, we think, to leave a favourable impression on the minds of our readers as to the Addresses before us. The matter contained in them is often new, and is always attractive; and it is conveyed in language in the highest degree clear, forcible, and imaginative. The style is not always, perhaps, as severely accurate as men would desire who grope for accuracy as a certain race of dogs hunt for truffles and morels; but his position as a Lecturer, addressing a very mixed and, to a great degree, a young audience, and naturally wishing to throw something of attraction and brightness round a subject hitherto characterized as dull—the fact that the Addresses are supposed to be not written but spoken, and other circumstances, warrant a little more painting, passion, figure, and what in general is called oratory, than would be expected in a treatise calmly constructed in the study,

and solemnly read from a book. It is a grand pre-requisite in all Lectures, first, that they should be intelligible; and, secondly, that they should be attractive. Too much depth is sure to perplex, and not unlikely to act as an opiate. How often have we seen men in the Sister University, when compelled to listen to learned Doctors descanting on similar subjects, relieving themselves by the aid of a half-hidden Molière or Shakespeare. These great dramatists would scarcely have more interested the hearers, than some of the more earnest parts of the Lectures before us.

And now, what have we to say in conclusion? It is with much satisfaction we have referred to many parts of these addresses. But is there no drawback to this satisfaction? and is no feeling awakened by them but that of unmixed acquiescence and satisfaction? We cannot say this. In reading Mr. Stanley, we are sometimes led to question whether, while we appear to ourselves agreed with him, there may not be at the bottom a wide and substantial difference of opinion and conclusion; a difference so broad, that if both his and our sentiments were laid absolutely bare, it might show that, in fact, we occupied very opposite positions. Who can fail to do honour to his reverence for Scripture, his love of holy men, his cravings for peace, for the wider diffusion of a spirit of love, for the intimate union, as in a vast brotherhood, of the whole family of Christ? But, on the other hand, how difficult it is not to have our fears aroused lest his liberality should dilate into Latitudinarianism, his charity into a cold indifference to the distinctions of truth and falsehood; and his religious Creed should have all the breadth, not of the deep wide river of Scriptural truth, but of a muddy Delta—no banks, no channel, but a sort of universal swamp. In the present Essay, he hints, at least, at the opinions, that no error can be capital which has been long held in the Church without doing any apparent mischief, and that no opinion can be essentially wrong which has been held by men undeniably good and holy. And in his vision of the Church of the future, he seems to imagine a state in which Creeds, and Articles, and Churches will be wheeled away as the worn-out scaffolding of these elder days; and a new Church arise, unencumbered with the machinery of Creed, or Articles, or Prophets and Priests, in which Charity will reign supreme and alone, as the one delegated and omnipotent minister of the “God of Love.” We should be most unwilling to affirm that any visions such as these do, in fact, float before the mind’s eye of the able and amiable writer. It is possible that he loves the Thirty-nine Articles as well as we love them. It is conceivable that he may see quite enough of the corruption and weakness of human nature not to wish to reduce the Creeds by a single sentence. He may have no intention that Charity should usurp the throne of a rigid Scriptural faith. But, as we have said, doubts as well as hopes are sometimes awakened by particular sentences in the Lectures.

We are soon, however, to meet him again ; and we venture to believe that it will be to have our fears dissipated and our hopes realized ; and to find that Mr. Stanley's views are as Scriptural as they are broad and comprehensive ; and that, whilst he is labouring to improve the spirit of the Church, he will be equally distinguished as the champion of all the great truths of which she is the "keeper and witness" to the world.

BRIEF NOTICES OF NEW BOOKS.

Two Sermons, on the occasion of the Death of the late Right Hon. and Right Rev. Bishop Blomfield. By the Rev. R. G. Baker, M.A., Vicar of Fulham and Rural Dean. 1857.

WE have already strewed our flowers of respect and regard over the grave of Bishop Blomfield. But here is a funeral chaplet from the hand of one who had lived in the closest intimacy with him for many years. And it will be valued in proportion. No one who reads these simple, earnest, affectionate, well written Sermons, will fail to see, that those who knew the Bishop best, at the same time, loved and honoured him the most.

Minister and People ; or, Lights and Shadows of the Pastor's Life. By Mrs. E. Stuart Phelps, Daughter of the Rev. Moses Stuart, D.D., of Andover College. Nelson, Edinburgh and New York. 1856.

THE title of this little volume attracted us, inasmuch as it raised an expectation that the lights and shadows of a Pastor's life in America might assist to shed some light, without any shadow, upon our own. But the book has, on the whole, disappointed us. It is feebly executed ; and though it may supply a faithful picture of American life in a parsonage, it is scarcely the smallest reflex of the life, trials, and joys of an English Clergyman. It is conceivable that some of our Dissenting brethren may find in it a list of difficulties with which they are more familiar than ourselves ; and if so, all we can say is, that "we are truly sorry for them."

The object of the book is especially to give an honest picture of the relative position of a minister with his people in an American town ; and it has too much of nature in it not to be faithful. A young minister of much vigour, power, piety, and independence, is hurried up to take charge of a congregation in a great town. His people are, in the main, kind to him ; though it would appear

that his friends and benefactors are chiefly a few excellent persons. But here are some of his perplexities.

In the first place, he is absolutely dependant upon them for all he has, or hopes to have ; and an offending word might, we suppose, be followed by his expulsion from the pulpit.

In the next place, he is placed in the very unsatisfactory position of receiving everything as an act of bounty ; and therefore corresponding liberty is given to his benefactors, to subject his sermons and himself to the cross-fire of all sorts of different minds, and tempers.

Next, he is harassed by incessant interruptions, and is afraid to refuse any request, lest he should have his congregation in arms against him.

Now all this may be endurable while congregations are in a right mood, and no upstart theologian or reformer, with a long purse, an empty head, a bad temper, or a cold heart, arrives to assert his own will in the congregation. But woe be to the poor minister, if he does. Other factions and fractious spirits are sure soon to flock to the standard of discontent, and the best man and minister may find the foes of his own house infinitely too much for him. In such circumstances, it appears next to impossible that any but a few very unusual men should honestly and fearlessly discharge their sacred duties. The minister is called especially to set his face like a flint against the corruptions of society ; and therefore, folly, vice, self-will, self-conceit, if he is a true man, will find him assailing them in front, in flank, and in the rear, and giving them no quarter. In such a state of things, it is next to hopeless that a body which can resist, will not do so ; and then down goes the poor minister. Of all ministers, it would seem to us that the least independent is the minister of an "Independent" congregation. Such an assembly may be often considered as made up of a hundred tyrants and one slave. This little work may serve two good purposes ; first, that of teaching ministers of an Established Church, without abusing their liberty—and of this there is considerable danger—greatly to value it ; and secondly, that of warning the congregations of other religious communities of the mischief and misery they may easily inflict upon ministers by the rash and cruel putting forth of their own inherent powers. If we could hope that any counsels from ourselves would be acceptable to such congregations, we would earnestly advise them, first, to be as careful as they please in the choice of their ministers ; but, having chosen them, to put it out of their own power to interfere with the free discharge of their all-important duties.

We feel it right to refer to one painful feature in the volume—that the person represented as the main annoyance to the minister is an "abolitionist ;" so that here, as in a thousand instances, that American taint discloses itself, which is so foul a blot on the Christian character in that country. Religion is too apt there to go forth

in the half-livery of slavery ; and if she is not found to do such violence to her principles as actually to lengthen the whip and strengthen the manacles of the slave, yet she does not encounter that horrible system with the whole-hearted detestation which it calls for in the sight of God and good men.

VIEW OF PUBLIC AFFAIRS.

THE affairs of the *Danubian Principalities* have advanced another stage. The Divans of Moldavia and Wallachia have voted for the union of the Principalities under a foreign Sovereign, but yet recognise the rights of the Porte as established by former treaties ; and ask for a Representative Government. The union of the Principalities is supposed to involve the introduction of a foreign sovereign. But where is such a sovereign to be found ? Is he to be Greek, or Mohammedan, or Protestant, or Roman Catholic ? Is he to be an emissary of Russia, or England, or France ? Is he to be a man of no assignable religious faith—an Atheist, a Universalist, or Pantheist ? Would Mr. Robert Owen do for them ? This, however, is a question of the deepest religious and moral, as well as political import ? The eyes of some persons have been directed, in despair of fixing on any other person, on the Duke of Oporto, the brother of the King of Portugal. He is young, and, as it is said, carefully educated, and has been bred up under what may be called a Constitutional Government. But the fact of his being a Romanist, and his family more than usually bigotted members of that Church, and that he would be called to rule over a country where men of his own faith are very few in number, is surely an almost invincible objection. We have two examples in our own days of men called from without to reign over strange countries—and countries in which their own faith does not prevail—the Kings of the Belgians and of Greece—the one a successful example, but the other the most objectionable. So that from existing precedents little is to be learned ; but that little is in favour of Protestantism ; and we should think that a German Prince of Protestant principles would be the least exceptionable of all appointments. Or, if they would receive an Englishman, could we not spare them Lord John Russell ? Sidney Smith pronounced of him that he would undertake the command of the Channel Fleet at two hours' notice. We might give him even a week's notice for the throne of the Principalities. On the whole, our own conviction is, that the Provinces must remain attached to the Porte ; and the influence of other Powers be exerted with Turkey to secure a good government for them.

The rest of Europe seems to be lying by, and contemplating, through glasses of various colours and powers, the conflict of England with her Indian Colony. All of them, except a few Ultramontanes, contemplate with horror the enormities of the mutiny; and it is not likely, except among men familiar with the Inquisition, that such atrocious and disgusting cruelties should meet with any apologists. But foreign Journals, in many instances, where they condemn the rebels, cannot find a single good word for their English rulers. Some assert that the retaliation does not transcend the provocation; and that the Great Arbitrer, having used us as a rod for Oriental Idolatry, will now break the rod of the oppressor. Is such language the result of jealousy? If so, it must be endured. Let us take care to have the right on our side. Let us tenderly watch over our colonies till they can walk alone; and then send them forth with a pure faith, a love of freedom, a respect for law, a deep feeling of attachment to the mother-land, and a resolution to stick to us with filial love, even when all the world is against us. Such feelings, we believe, are strong both in Canada and Australia; and if they are not universal in America, it is mainly because we endeavoured to keep her in leading-strings long after she was strong enough to go alone, and because an obstinate Administration—and, shall we add, Sovereign—saw nothing unnatural in endeavouring to drain the child in order to supply the cravings of the mother-country.

The Shah of *Persia* has most honourably fulfilled his pledge to evacuate Herat, and has thus released a considerable English force for the Indian warfare. How strangely the wheel of the world's history rolls on! It is probable that Persians were the first conquerors of India, and that a large population of the present Mohammedan mutineers had their origin in that country. Now, Persia sits with her hands tied, and sees the *ultima thule* of antiquity, or at all events a tiny island in the remotest point of the Western horizon, give the law equally to two hundred millions of the Mohammedans and Hindoos. The East and West have changed places.

The intelligence from *America*, as respects the money market, is every day more alarming. This is a sort of disease in the body politic, which is in the highest degree contagious; and in which it is especially true that, if one member suffers all the members suffer with it. The failure of a bank in America with almost electric rapidity flashes embarrassment on the commercial markets of Europe. The numerous stoppages on that side the Atlantic must try many houses here. But, at present, the English houses stand firm, and there is no reason to fear for them.

Our own *Colonies*, with the exception of India, are at rest; some of them sufficiently secure to allow of their despatching regiments to India, and all apparently busied with their own home concerns—after all, the most important occupation for all States, families, and human beings.

And what is to be said of *India*? The Telegraphic dispatch has just arrived, which announces the fall and occupation of Delhi, and the advance of General Havelock with a commanding force on Lucknow, so as to leave us the strongest hopes that the supposed eleven hundred Europeans in that beleaguered city are safe. Deep indeed ought to be our own gratitude for our certainty in the one case, and our well founded hopes in the other. The re-occupation of poor, shattered, impoverished, blood-stained Delhi must appear to every one a turning point in the war. The whole prestige must be on the side of those who reign in the capital of the Mogul Empire. It is the key-stone of the arch, and, with it, the whole fabric of the insurrection must fall to pieces. The details of the assault will not reach us before this Number has gone to press. But we are prepared to expect that much precious blood has been spilt, and that many a heart will, in our own land, receive deep and abiding wounds. The picture of Rachel sitting desolate, and refusing to be comforted, because her children are not, is one which will easily find its counterpart here. May God heal the mourners, and pour forth His special blessing on their bodies and souls! In the mean time, it is a great happiness to know that the afflicted will have many and deep sympathisers; and that already large provision has been made to meet the pecuniary distresses of certain classes of the sufferers. We have spoken at large, in this Number and the last, of the more prominent causes of the mutiny, and of, at least, a portion of the remedies to be applied. On one of these remedies we have not said much; but it grows in importance upon us as we contemplate that scene of treachery and blood. Why has the East India Company been so long allowed to exercise a power contrary to the policy of all nations in all ages—that of excluding all Colonists but those whom she approved? Greece and Rome colonized almost every where that they conquered. So the Saxons and Normans in Britain. So the whole of the Oriental nations—the Arabs, the Turks, the Tartars. But, as late as 1813, any attempt to purchase land or settle in India, without the consent of the Company, was legally pronounced to be a “high crime and misdemeanor,” and the offender sentenced to imprisonment, forfeiture, expulsion. Even now that the law has been modified, such are the clogs on colonization, that only 10,000 persons, independent of the Company, have settled in India; and few of these live out of the capitals of the Presidencies, where alone they are sure of such administration of law as is essential to the successful conduct of agriculture. Surely this is a subject which will soon be taken into serious consideration. How different would have been the state of things in India now, if there had been a large body of European settlers mixed up with the population, and united to them as proprietors and employers! However, these are subjects scarcely beginning to rise on the troubled horizon. English prin-

ciple and feeling are alive. The public mind is all awake to a subject it has long slumbered over ; and bright sparks, we may hope, will arise out of the ashes of Delhi.

Our *Home* news is not of special importance. Men have, of course, been intensely occupied with India. We have, in another part of this Number, called the attention of our readers to the Public Meetings to assist the sufferers from the mutiny, of the general spirit of which we have reported most favourably. It is obvious that the mass of Englishmen are far from adopting the views of that party among us who demand for the Indian ravishers, traitors, and assassins, only the ordinary measure of retributive justice ; and that even the proclamation of Lord Canning, designed to allay everything like military fury and wholesale retaliation, finds few supporters. It is, however, the duty of a Government to ward off what would be the worst consequence of the insurrection, viz., the demoralization of our own countrymen ; and take care that, while shedding the blood of the mutineers, we infuse no portion of it into our own veins.

Even India, however, has not so absorbed the general attention as to prevent a large assembly of considerable persons in their various departments at Birmingham, to consult on the means of ameliorating the condition of the great masses of our countrymen. Lord Brougham, Lord John Russell, Lord Goderich, Sir J. Pakington, and other celebrities, have figured largely at these Meetings ; and it must be admitted that all these persons have laboured so earnestly in their respective fields of usefulness, as to have a right to be heard when they are pleased to speak. Nor can we doubt that much fruit will be gathered from these discussions. The point to be deplored, as to some of the most conspicuous of the speakers, is, that the idea is too prevalent with them that Reformatories, and other moral contrivances, are able of themselves, and without the aid of the Gospel and the power of the Holy Spirit, to effect a radical change in a human soul. What did refinement accomplish in ancient Greece or Rome ? Corruption seems to have advanced hand in hand with it. The most splendid ages in those countries were the most profligate. And what have the Koran and the Vedas done for India ? The Meetings, however, were not without those who knew the true remedy for corruption, and who were bold to propound it. And, on the whole, it is not for us to quarrel with those who suggest the best remedies which they know for a moral disease. Let them, then, build the reformatories and prisons ; and let the servants of God stand, like Solomon, with outspread arms, to invoke the descent of the sacred Shechina upon the otherwise sunless walls.

THE
CHRISTIAN OBSERVER.

NEW
SERIES. }

No. 240.

DECEMBER.

[1857.]

MISCELLANEOUS ARTICLES.

[The Editor desires to be considered as not responsible except for the general tone and character of the Papers in the "Miscellaneous" department of this Work.]

"I MUST DECREASE."

ONE of the grand characteristics of the Sacred Volume is the series, which it presents to us, of striking and original characters. Suppose the Bible to be merely human, and into what a gallery of illustrious—may I not call them superhuman—portraits does it introduce us. Not to enlarge upon other examples,—though it is a subject of the deepest interest, and to which I promise myself a return at some future time,—I wish, now, to call the attention of your readers to one character in Sacred Writ—that of John the Baptist—and to one point in his character, viz., his meekness and lowliness under deep and sudden humiliation.

Up to the time of our Lord's entering on His ministry, John had enjoyed unrivalled success and notoriety. Thousands had flocked to his ministry, and a whole region had received baptism at his hands. The stubborn conscience of Herod had quailed under his rebuke; and he was rejoiced to hear him, though his deep-seated sensuality rejected the solemn counsels of his lips. Men of various classes had come to consult him, and had consented to receive the law at his mouth. On a sudden our Lord appears; and at once John strips himself of his supremacy—points to the Son of God—describes himself as a mere voice in the wilderness, crying, "Prepare ye the way of the Lord"—as "unworthy to unloose His shoe-latchet"—and then, by word and deed, sets himself to do Him honor; and, among other acknowledgments of inferiority, gives utterance to the remarkable expression, on which for a moment I wish to dwell—"He must increase, but I must decrease." The

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sun has arisen, and the morning star must veil its beams. The God has come, the mere creature must retire into his proper obscurity.

My great reason for referring to this point in the character of St. John is, that it seems to supply an admirable lesson as to the cherishing a most important and somewhat unfrequent grace in the character of Christian professors—that of simple cordial acquiescence in our own personal humiliation. As it seems to me, some who justly claim our respect in the discharge of the more public and popular duties of life, greatly fail when called, as it were, to go off the stage, and yield up their place and pretensions to others, who are called to succeed, and perhaps to surpass them. I would take some examples of this.

In the first place, then, it is affirmed—though these are mysteries with which I scarcely venture to meddle—that those individuals of the other sex, who have been unusually distinguished by their attractive influence on those around them at an earlier period of life, do not, in some cases, very easily surrender that influence to those less advanced in the journey of life. In a striking and most painful Life of Madame de Deffand, a celebrated French lady of fashion and literature, the correspondent of Horace Walpole and of half the wits of Europe, there is the most affecting picture of her as a wretched, peevish, malignant old woman, shocked because the homage rendered to her attractions in youth is denied to her in advancing years, and when she had nothing left which commands the worship of the flattering fools around her. No principle—no genuine affections—"none to bless her, none whom she can bless"—no benevolent affections—no sphere of duty—no well-founded hope—no Bible—no God. She would "*even* love God," she says to Robert Walpole, "if she could;" but it is impossible, for she "can love nothing." Every young person who, full of life or beauty, attracts the public eye, is an object of envy and detestation to her, and is dealt with as a sort of mutineer in the camp, a rebellious intruder, who is usurping her throne and wielding her sceptre.

I have no doubt that a similar picture might be drawn of the superannuated beau; but he is too despicable to write about. Let us take a weightier case.

Autophilus, in his youth, was possessed of considerable gifts of speech; and, in consequence, the mere printing of his name on a hand-bill in Patagonian characters, was sufficient to draw a considerable audience to the place of assembly, at religious or other meetings. He it was, who could send away a large congregation, full of admiration of the preacher, though, perhaps, with little real edification to themselves. Oh! the entreaties, written and spoken, which reached him to preach for this charity or that—to address this meeting or that! He was the oratorical magnet of the day.—But he has at length sunk a little lower in

the vale of years. His voice is getting feeble. His imagination is a little less fervent. He cannot so easily whip himself up into an oratorical fury. Perhaps he himself is less satisfied to talk nonsense, and therefore has become somewhat less fluent. And what is the result in this ungrateful world? Old services are forgotten. An invitation to speak or to preach rarely reaches him. Those summer birds who once whirled around him have taken their flight. He is no longer necessary to anybody, but is left quietly to chew the cud in his own pastures, and to live on the past rather than on the present—if indeed that deserves the name of "life," which was little more than a season of self-conceit, self-display, thoughtlessness of his own soul, and real indifference to the souls of others. This cook of other men's food rarely tasted it himself.—Now, his comparative exile might be of the greatest use to him. He might now calmly review his own ways; might descend into himself; might labor to find his own real position before God; might hold high communion with the Father of spirits; might busy himself in the many quiet and soothing occupations of which advancing age is capable; might watch with satisfaction the young ministers or orators, full perhaps of zeal, life, power, reality, rising on the horizon; might welcome their labors in the Church, or on the platform; might triumph in their triumphs; might discharge the appropriate office of advancing years, of calmly and kindly warning younger men of the dangerous seas in which they have launched, the many sunken rocks, the shifting sands, the cross winds, the conflicting tides; teach them the imperative necessity of drawing closer and more earnestly to the true fountain of strength and holiness; of retiring often, like Dr. Chalmers in the full tide of his overwhelming popularity, to simple devotional reading, and, above all, of seeking, by day and by night, the refreshing influence of the Spirit of God, descending like the dew on the mown grass. But he makes no such uses of his altered circumstances; and perhaps wears out his few remaining years in jealous descants on the infinite superiority of the past to the present, on the decay of oratory; and, in fact, he does anything but enter into the spirit of the Baptist's declaration—"He must increase, but I must decrease."

But, not to dwell longer on particular cases. Wherever a spirit of jealousy of the young and strong is allowed to prevail—wherever we are unable to rejoice in the superiority of others to ourselves—wherever we feel a reluctance to quit the stage, and yield it to others,—we may be assured that much work yet remains to be done in our souls; that the soil is only half dug, the seed only half sown; and that there is a large need of the quickening and sanctifying influences of the Spirit of God.

There is one point to be especially pressed upon the attention in these words of St. John, which suggests the real remedy for the evil of which I have been complaining. "*He,*" says the Baptist,

"must increase, but I must decrease." Is it not evident from this expression, that he was thus disposed at once to surrender his own honors by the intensity of his zeal for his Lord's glory? "He" shall increase, and that is enough for me. His name "shall be known and honored, from the rising of the sun to the going down thereof; and I am willing that mine should be utterly unknown or forgotten. I, at the best, am the humble herald of His glory. But then, what could I wish for more?"—And, here, as I have already intimated, is the true antidote for our low, sordid, selfish jealousy towards the possessors of higher gifts and powers than our own. In the proportion in which the love of our Divine Master is shed abroad in the soul, will be our satisfaction in becoming nothing in the eyes of the world, and forfeiting its praise and admiration, if only we can see due honor rendered to Him who is the light and joy of our souls. "He must increase, but I must decrease." "I am sinking into the dust; nevertheless the Lord reigneth. Soon my name shall not be whispered by a single mouth, and the green bay-tree will have utterly perished. What matters, if only the great name of my Lord is loved and honored"—if many can say, 'to me He is precious?'—if fettered souls are released, and the heart finds its all in all in the love and presence of the Saviour?" Such a man, instead of sinking down into a sullen despondency, putting off his armour, and refusing to do the little he can, will strain every feeble nerve and joint to promote the honor of God, and the joy of His creatures. John felt his nothingness in comparison of his Lord. Nevertheless, he goes on preaching, laboring, rebuking, warning; and never stops till his loving Master allows his persecutors to confer on him the highest of all honors and distinctions in the history of a believer—that of dying for the Master to whom his life had been faithfully and devoutly dedicated. Then, indeed, *his* "increase" also began, when he exchanged the garments of corruption for those of life and unclouded joy.

H.

CRITICAL REMARKS ON "THE ACTS OF THE APOSTLES."—No. II.

IN the last Number, I offered some remarks on "the Acts of the Apostles." Others remained behind; but the space which such a paper should occupy is soon filled. I ask leave to add but two more, which, after entering on the subject, I should be sorry to omit.

The singular success with which the character of an *ecclesiastical history* is combined with that of a *book of personal spiritual instruction*, is a feature that ought to be noted.

That the book fulfils the former office has been already pointed

out, in what was said of the system and method which characterize it ; and the more we study the whole drift of the narrative, the selection of the incidents, the management and combination of its component parts, and the final results of which it leaves us in possession, so much the more are we impressed with the steadiness of the aim and the completeness of the success which must be ascribed to it in this particular point of view. We find that, through what appears at first sight a collection of particular facts, occasional scenes, and personal anecdotes, we have obtained a clear consecutive view of the history of the Church in the first great stage of its development, when, under an immediate Divine guidance, perceptibly mingling itself with human agencies, it assumed its true character and received its right direction. We have traced for us the unobtrusive and gradual procedure which developed *Christianity* out of *Judaism*, dealing with the delicate and intricate relations of the two systems in such a way, that (so to speak) the texture of living fibre is lifted unimpaired out of its former covering, leaving behind only a residuum of what was temporary, preparatory, and carnal. We have at the same time a perfect view of the actual course of events by which the separation of the Christian Church from the Jewish *body* was brought about. For this end especially we have the full and pointed narrative of the last sojourn of Paul in Judæa, the treatment he received, and his own proceedings and speeches. This is not given us merely because the writer happened to be on the spot at the time, but because it defines the position which was taken by Paul, and by the Christian Church in his person, in regard to the Jewish system and nation ;—shows the final disallowance of that position by the Jews ; and establishes the fact that the severance resulted not from a voluntary renunciation on the one side, but from a forcible ejection on the other. And if the book is an adequate history of the Christian Church in regard to its relations with the Church and system from which it sprang, it is no less so in regard to its relations with the heathen world, which it proceeded to invade and possess. It is an adequate history of the spread of the Gospel, not in the way of cumulative detail, but in the way of selected specimen. While we are made aware that an ever-increasing agency is acting upon an ever-increasing circle, and that the Church is enlarging itself in every direction, we are conducted only along a single track of its advance. True history consists, not in accumulating all possible information, but in recognising and following the central current of events. That current, no doubt, we follow in the history of the first extension of the Church, while we accompany the movements of him, who was pre-eminently the Apostle of the Gentiles, over the central regions of the world. However interesting might be the proceedings of other Apostles in eastern regions—of Peter in Cappadocia or Pontus, or of Paul himself in Illyria or Spain,—it is certain that in the story which begins at Antioch and ends at Rome, while watching the

way in which the Church was established in Asia and in Europe, in the homes of Grecian civilization and Roman dominion, we are in the region where transactions are most important, influences most extensive, and consequences most enduring; and find that we have been conducted to the most commanding point of view at which we could have been placed.

Yet this important history of the development of great principles, of the initiation of an immense movement, and of the direction taken by the course of events, is at the same time a book of spiritual interest and instruction, even for those who know nothing of its historical value; and use it simply for the lights which it throws on their personal religious life. This result is secured by the construction of the history out of materials, which are not so much public and general as personal and particular. We are throughout associated with individuals with whose spirit and thoughts we become familiar; and the progress of events is indicated, not by general statements, but by episodes and particular scenes, which disclose the power of the Gospel, and throw light upon the human heart. Take, for example, the eighth chapter, containing facts of great importance in their bearing on the history of the Church. We have the establishment of the Gospel in Samaria, with the Divine attestations to the legitimacy of the step—a most important stage in the onward advance. We have an intimation of the kind of influences existing there, and of the attempt made by Simon to bring the doctrines and powers of Christianity into combination with and subserviency to them—another most important disclosure; as we know that these same influences, worked by the class of men to which Simon belonged, and chiefly (as it appears) by Simon himself, long followed the track of the Gospel with a parody of its teaching and a rivalry of its claims. We have also the conversion of the Ethiopian Eunuch—another step in the course of progress; being an instance of the manner in which the Gospel seed was thrown to the utmost verge of Jewish proselytism, and took root in distant spots. Yet the stories themselves make no display of historical purpose and relations. They have an isolated and simple air; appearing where they are, as if they were anecdotes which the writer had happened to hear, and which he inserted merely on account of their own interesting and edifying character. And so they still are read, as texts for instruction or themes for meditation; as disclosing the wretched thoughts and selfish purposes of a “heart not right in the sight of God;” or as opening the Divine care which provides needful guidance for the perplexed inquirer, and causes the once unenlightened study of the Word to issue in the full knowledge of Christ and His salvation. And thus the history proceeds, leading us through successive scenes which fasten on the memory and inform the soul. Now we have an illustration of the spirit of an Apostle, and then of the heart of a convert; now of the enmity of the world, and then of

the faithfulness of God. The bearing of events, and the amount of what was effected, may be traced or inferred, but the attention is claimed and possessed by particular scenes or individual characters. At Philippi, for instance, Paul's first European church was founded,—a numerous and well-ordered body, with its Bishops and Deacons (Phil. i. 1), a church in which the writer of the Acts long remained and presided. But the impression which we carry away with us is not of the amount of success, of the numbers of the Church, or of its formation and order ; but it is the memory of two scenes, one by a river's bank, and one in a prison ; and of two persons,—one affording the example of a quiet opening of the heart under the ministry of the Word, which still silently assists the opening of the hearts of others ; the other presenting an instance of a sudden and agitated awakening, still giving language to the question which rises in anxious hearts, still providing for them the answer which alone can meet their wants.

Thus does this book perform its double office in the fabric of Scripture, in which each part has a separate and independent value for the spiritual profit of individual souls, at the same time that it fulfils its relative functions in completing and compacting the whole.

The last characteristic of the book to which I would advert, is one which lies upon its surface as an obvious element of its success, namely, its *lucid, animated, and graphic style*. One cannot read even the prefaces with which St. Luke opens his two narratives, without perceiving that the "beloved physician" was a well-educated and accomplished man, whose pen moved with a more practised ease, and who naturally expressed himself in a more graceful and classical turn of language, than most of the writers in whose company he appears. But what I now remark is rather a matter of natural genius than of educated acquirement, namely, the singular talent for description which he shows, and the natural and vivid manner in which, by a brief outline and a few touches, he places his scenes and characters before us. A late tradition has made him a painter. It has no grounds to go upon ; although it has become familiar to us in the works of Romish writers and artists. It is possible that it took its rise from the misapprehension of some expressions of more ancient writers, indicating their sense of the powers of graphic description with which he was endowed ; at least, it falls in with such a feeling as existing in the mind of the Church. Such a feeling could not but exist, when the characteristic is so striking, and so capable of being generally appreciated. Not only does the book present an easy and lively style, with varied flow, and quick yet natural transitions from scene to scene ; but every scene is a picture in itself, and every character a portrait, consisting, perhaps, but of a few touches, yet wearing the expression of individuality and life. It would be impossible to name a writer who so entirely places us in the presence of his persons, and in the midst of his events. Let any one recall the death

of Stephen, or Peter's deliverance from prison, or the uproar at Ephesus, or the storm and shipwreck, and he will feel that in reading he seems almost to have been present at the transactions. Even the smaller scenes, told in so few words—how they live before us! See, for instance, Peter led to the upper chamber, where he sees the dead body of Tabitha washed and laid out:—

“And all the widows stood by him weeping, and showing the coats and garments which Dorcas made while she was with them. But Peter put them all forth, and kneeled down, and prayed; and turning him to the body, said, Tabitha, arise. And she opened her eyes; and when she saw Peter, she sat up. And he gave her his hand and lifted her up, and when he had called the saints and widows, he presented her alive.” (ix. 39–41.)

The passage is an accumulation of small particulars, which constitute the life of the scene—the widows weeping; the coats and garments; the Apostle alone with the dead body, praying; the little movements and gestures of the parties—“he turned him to the body”—“he gave her his hand”—“she opened her eyes”—“she sat up.” Nothing could be more simple or more effective. See again the death and restoration of Eutychus, or indeed any one of the shorter stories which illustrate the progress of the narrative. Even the mention of some little movement, some arrival or departure, is often told in such a way as to leave before the mind a perfect and touching picture:—

“And when we had accomplished those days, we departed and went our way. And they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed. And when we had taken our leave one of another, we took ship; and they returned home again.” (xxi. 5, 6.)

I always wonder that some great artist has not adopted a subject so ready to his hand, so rich in the materials of scenic and moral effect—the sea-shore, the old walls of Tyre, the ship riding at anchor; the company kneeling on the sand; the Apostle with his companions in travel, and the disciples *with wives and children*,—under all the emotions of parting, and anticipations of impending evil.

Another particular in which the genius of St. Luke as a narrator appears most strikingly, is in that difficult point, the rehearsal of speeches. A comparison of this book with almost any other history in reference to this point, will show the extraordinary nature of the success which has been attained. The book contains a very great number of important speeches on important subjects,—abstracts, of course, of addresses which must reasonably be supposed to have extended to a much greater length in their delivery. Now, any history we open will show us how hard, how scarcely practicable, it is to compress into a narrow space the substance and force of a speech, without sacrificing its vigour, animation, and ease. Yet we have here great orations which, as they stand,

scarcely take three minutes to read, comprising a singular amount of thought, argument and application, and often of emotion and effusion of heart; and given with such an air of nature and animation, that the language seems to have been taken down completely and on the spot. These speeches, too, preserve accurately the colouring, as it were, of the minds of the individual speakers. How distinct, for instance, is the intellectual cast of the speeches of St. Peter from that of the speech of Stephen! No less do they preserve the colouring which they received from the audience and from the occasion. The speeches of St. Paul, for instance, in the 22nd and the 26th chapter, have the same subject, the vindication of his own position and proceedings by means of the narrative of his conversion. It were an easy task, but too long to enter upon here, to show how beautifully the report preserves to us the different character, not only of the general argument, but of the very style of language and minute expression, which adapted the two addresses to the different conditions of mind at which they were aimed. Especially we may remark, how exquisitely the ostensibly apologetic but really didactic character of the speech before Agrippa is rendered; marked, too, with all the peculiarities of St. Paul's mind and manner, and warmed with his personal interest in his intelligent and candid, but unsettled hearer. In regard to other speeches, such as that to the Jews at Antioch (Ch. xiii.), to the rude heathen at Lystra (Ch. xiv.), to the educated heathen at Athens (Ch. xvii.), and to the elders of Ephesus (Ch. xx.), we cannot but observe how full and vivid an idea these single and compressed specimens afford us of the Apostle's manner of teaching, adapted to the various classes whom he was called to address.

We must not, however, confine our attention to the set speeches in which the historian so successfully reproduces the character and spirit of the living orator. The whole book is in the highest degree *dramatic*, not only in form but in spirit; there are not only a multitude of interlocutors, but they all (if I may be allowed the expression) speak in character, in a way that could only be given by a mind that possessed a keen perception of character and a singular power of portraying it. How strongly, for instance, is the character of Festus brought out (Ch. xxv.), especially in contrast with that of Felix, by the prompt, decided tone of all he says, whether in conversation with the Jews, with Paul, or with Agrippa! Or again, to take a neighbouring instance, what a picture of the hired orator Tertullus, who informed the Governor against Paul, is afforded by simply repeating the exordium of his speech!—

“Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, we accept it always and in all places, most noble Felix, with all thankfulness. Notwithstanding that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.”

I seem to see the man waving his hand, and showing off what a fine thing it is to be an "orator," with his rounded sentences, pedantic graces, and artificial flatteries. And as I turn, in a moment after, to hear the plain, truthful, respectful opening of the Apostle's defence, I feel the fine dramatic power of the narrator, who has set the contrast before me, and left it to speak for itself.

These remarks upon the narrative style of "the Acts of the Apostles," and upon the graphic and dramatic power which distinguish it, have an obvious bearing on one point in the history of that Divine superintendence, which has provided the Scriptures for the Church, and adapted their constituent parts for the functions which they have to fulfil. That point is the selection of the agents employed.

"The Holy Spirit," says Professor Lee, in his most valuable work, "did not employ the human agents whom He had selected to be His organs, as mere lifeless machines, but as rational beings, whose genius and natural temperament and individual characteristics were penetrated by and combined with His guiding influence. Nay, it was only by means of these peculiar attributes of each sacred writer, that Divine Truth could have reached the soul of man; as being united to a basis which is genuinely human." (*Inspiration of Holy Scripture*, p. 354.)

We see, then, in "the genius and natural temperament and characteristics" of the mind of St. Luke, plain reasons for his being selected for that important function which he fulfils in the Sacred Scriptures, as the author of one of the fullest Gospel narratives, and of the history of the growth and settlement of the Church. If it be asked why non-apostolical men, as Mark and Luke, were employed as our immediate informants on facts which might have come to us direct from St. Peter or St. Paul, we need only observe the characteristics of mind and habits of expression which appear in their epistles, in order to perceive the fitness of committing this department of teaching to other hands. Especially is this fitness apparent on comparison of the genius of St. Paul and St. Luke, as it is seen in their respective writings. We adore in Creation the wisdom which has fitted everything for its place and purpose, securing by various contributions the wonderful and magnificent results. In the production of Holy Scripture, the same purpose and wisdom are no less observable, each agent fulfilling his part, "according to the measure of the rule which God had distributed unto him," while the Holy Spirit, who has chosen the instrument, guides and moulds the work of his hands, and breathes throughout the whole the breath of life.

T. D. A.

CHURCH MISSIONARY SOCIETY ON DUTIES CONNECTED WITH THE INDIAN MUTINY.

WE felt it to be our duty, in a previous Number, to give what additional circulation our pages allowed to two very valuable documents supposed to come from the Church Missionary Society, on the subject of the East Indian Mutiny.* Here is another Paper, dated Sept. 29, which has got into circulation, and which is of great value and importance as recording the judgment of a large, Christian, and intelligent body on the duties of the East India Company as to the future administration of that vast Colony. Multitudes are clamorous in asserting that something must be done. The Committee of the Church Missionary Society here tell us *what* is to be done. After dwelling on the fact, that England is now wielding at least all the power ever possessed by Hindoos and Mohammedans in India—that for nearly a century her uncounted millions have been lying at our feet—that although considerable improvements have taken place in the administration of the Rulers of India, very much remains to be done,—the document proceeds to state what, in their judgment, ought to be the future course of the Government :—

“1. *Let it be urged upon the Government of India to honour God by avowing itself a Christian Government*—not neutral or indifferent to the religion of its subjects, but wishing that all should have the opportunity of knowing and judging of the claims of revealed truth, and desirous of their becoming Christians upon personal conviction of the truth of Christianity. Let this avowal be accompanied with the widest possible proclamation that no compulsion will be used, no bribe will be given. The consistency and honesty of such declarations would be easily understood by the natives. Whereas the neutral and equivocal position which the Government of India has hitherto attempted to maintain has been unintelligible. The mutineers have discredited the sincerity of Government, and have charged it with secret designs of making Christians. Not a voice has been heard against Christian Missionaries—not a complaint against the circulation of the Bible, or of Christian Tracts. For here the agents have avowed their object. The irritation has sprung from supposed acts of Government, under a charge equally false and ridiculous. ‘Them that honour me, I will honour, saith the Lord ; and they that despise me, shall be lightly esteemed.’

“The avowal for which we plead, would facilitate and ensure the severance of the last links of governmental connection with idolatry. Such links do remain, and must be severed, if we are to plead for mercy before God with clean hands : if we desire to render again unto the Lord according to His mercies, when He has granted us the deliverance we supplicate. It was a noble act of Lord Hardinge, when Governor-General of India, after our deliverance from the first Sikh war, to issue an ordinance that all public works should be stopped on the Lord’s-day. The spirit of this public recog-

* Vide No. 237, p. 585, September, “The East Indian Mutiny.”

nition of the Christian Sabbath is a precedent for such a declaration as is here advocated.

“II. *Let the toleration of all forms of religions be guaranteed, so far as concerns a man's opinions and his forms of worship; but not so far as to tolerate anti-social customs, or immoral practices under the garb of religion. Let the moral law of England be the moral law of India.*

“Very much has been effected of late years in conformity with this principle. Suttees and infanticide have been prohibited; slavery has been abolished; civil disqualifications upon conversion to Christianity have been in some measure removed; the re-marriage of widows has been sanctioned by law. But there remain other measures of a like kind, especially such as are required for the rescue of the female sex from its present degradation; for the suppression of the public exhibition of indecency in so-called religious rites, and for the discouragement of caste distinctions, as forming a barrier against Christianity. A single specimen will show how Government gives legal sanction to such public indecency. An Act was passed by the Legislative Council of India (No. 1, 1856) to prevent the sale or exposure of obscene books and pictures. The preamble very properly states, that ‘The practice of offering for sale, or exposing to public view, obscene books and pictures, encourages immorality, and it is expedient to make provision for the prevention of such practice.’ But it enacts that ‘nothing contained in the Act shall apply to any representation sculptured, engraved, or painted on or in any temple, or on any car used for the conveyance of idols.’ Yet these temples and cars are the most public and frequented objects of observation to the whole population! The instrument of Divine judgment has been the cherished high caste Bengal army, from which the first Sepoy Christian convert was expelled through caste prejudices, in the year 1829, by order of the Governor-General, after an official inquiry at Meerut, in which the soldier was acquitted of every charge except that of becoming a Christian on conviction. At Meerut, the first blood was shed by Sepoys. ‘Whoso is wise shall observe these things,’* and will mark, in this and other peculiarities of the judgment, the reflection of our national sins.

“III. *Let Government Education comprise the teaching of the Word of God.* A system of Grants-in-aid to schools of all denominations having been established, Government has given a general encouragement to education; yet in its own schools it excludes the Bible. The pretence that the Bible will offend prejudices is proved unsound, by the fact that Missionary schools educate far larger numbers of heathen and Mohammedan children than Government schools; and heathen Rajahs introduce the Christian Scriptures into their schools as an important part of Western literature. Why, therefore, should a Christian Government put such dishonour upon the Book of God? Let this remnant of an almost effete compromise be removed; or let the education of Government be confined to Grants-in-aid, on a sufficiently liberal scale to meet the requirements.

“IV. Besides these public measures, the present awful calamities call upon the Christian Churches *to make a new and enlarged effort to send forth Missionaries to India.* If given back to British supremacy, it will be with a double obligation to evangelize the land. Every consideration of self-interest impels us to seek to enlarge the number of those natives who will be bound to us by the surest of all ties, a common faith. Every motive of compassion prompts us to send forth those who may exercise the ministry of mercy, and

* Vide “Church Missionary Intelligencer,” October, 1857.

of reconciliation in a double sense: for amidst the sufferings of our own countrymen, we cannot forget that a just and necessary, but very terrible, retribution upon the mutineers must bring an awful weight of calamity upon the native population generally; and if famine and pestilence follow in the train, the calamity will be fearfully augmented.

"V. The Committee would venture further to suggest, that the present would be an appropriate occasion for a *great special effort to give Christian instruction in the vernacular languages of India to the masses of the population, and to provide them with a vernacular, moral, and Christian Literature.*

"The question which now trembles on the balance is, whether the masses will rise with the mutineer Sepoys, or remain faithful, or at least passive. Yet few attempts have been made for the education of these masses. Missionary Societies need to be aided by some separate effort for this object. Might not all supporters of Protestant Missionary Societies unite together to accomplish this special work? The season is favourable to such a union; as a common calamity has tended to bring all parties together for united prayer. A limited effort, upon this principle, to supply vernacular school books, is in operation for South India. Such a special work would supply an interesting memorial of a season of unprecedented peril to the honour and welfare of England, when the calamity shall be, through God's good providence, overpast. The Committee venture, therefore, to throw out the suggestion for further consideration.

"The Committee must, in conclusion, allude to the pecuniary loss to the Society, which will be occasioned by this mutiny. They are not able at present to calculate the amount, but it will probably exceed 20,000*l.* or 30,000*l.* A large expenditure must also be incurred by the temporary removal of Missionaries or their families; whilst, for the present, the yearly amount of contributions from North India, of 8,000*l.* or 10,000*l.*, cannot be expected. Under these circumstances the Society will need the extraordinary aid of friends at home. But they do not at present urge special efforts to raise such aid, because they are desirous of not interfering with the fund now being raised for temporal relief to the many thousand suffering European families, who have been more heavily afflicted than the Missionaries, and have many of them lost together with their property all their means of support."

Nothing, to our mind, can be wiser than all this; and the Society, and the friends of religion in general, will have to consider by what means these suggestions can be brought to the consideration of the highest authorities in the land. Perhaps the moment has not arrived for any distinct movement; but it will be essential to strike while the iron is hot, and to bear in mind how soon the deepest impressions pass away if there is no overt act to fix them.

NOTES ON PREACHING.—No. V.

BY A LAYMAN.

I do not know that I have much more to say. My hints have, indeed, been of a very fragmentary kind. But it was never my

intention that they should assume any other shape. I have only sought to draw attention to a few points in connexion with Preaching, on the ground that they are among those to which the laity attach much importance. To write a preceptive essay, or even a regular disquisition, on the pulpit duties of the Clergy, would have been as presumptuous in its design, as it must have been defective in its execution. It would have been suitable neither to my position as a layman, nor to my powers as a writer.

Recapitulating, then, the brief suggestions which I have made, I venture to think, that if the matter of a Sermon show traces of careful and original thought—if it present indications that the topics and habits of thinking familiar to his contemporaries are not wholly strange to the preacher—if its delivery be clear, manly, and natural, and its style marked by good taste and simplicity—it will not be thrown away upon reasonable laymen.

I may be told, however, that I ought to go a step further, and to point out the means to bring about these desirable results. To do this on any great scale, would be to attempt the very thing which I have just described as presumptuous. But to add a few unassuming hints upon the means as well as the ends, may not be out of place.

As regards original thought, I know of no royal road, and indeed of no direct method of any kind, for its attainment. Vigor of mind, like health of body, is the result of many causes acting each in their several spheres, and is not to be acquired by any summary process. There is a story of a candidate for a Trinity Fellowship at Cambridge, who complained that there was no such thing to be found as a Tutor in Metaphysics: whereupon a great authority in such matters is reported to have observed, that if the man would draw his chair up to the fire, sit looking at the coals, and try, by a little steady thinking, to get well into his head a metaphysical idea or two, he would learn what would be worth more than the teaching of any Tutor. Not a few theological questions are so closely connected with the facts of our consciousness, that this advice may be said to have a direct bearing upon them. And even on matters where the labours of others are indispensable as a basis for our thoughts, they can never be a complete substitute for our own mental efforts.* Exercise of our own thinking powers is surely the first requisite for reasoning in public—exercise of our own meditative faculties, the first requisite for communicating to others the warmth of devotion. "Going faster than the experience led," says Cecil, "has been the bane of many. Men have preached in certain terms and phrases according to the tone given by others, while the

* Yet how often, in fact, is this substitution made! "The indisposition," says Coleridge, "nay the angry aversion to *think*—even in persons who are most willing to *attend*, and on the subjects to which they are giving studious attention,

as Political Economy, Biblical Theology, Classical Antiquities, and the like—is the fact that forces itself on my notice afresh every time I enter into society of persons in the higher ranks."

thing has never been made out even to their conviction, much less in their experience." Yet certainly studies are not to be neglected. And here let me be allowed to say, men should begin early. We profess to believe—most of us—in the utility of a University course as a discipline for the mind. At all events, it is the habit for young men intended for Holy Orders to go to College; and if they do not get their mental discipline there, no provision is made for their receiving it elsewhere. Yet is it not sometimes the case that pious parents, while impressing on their sons the importance of religion and morality, profess, almost ostentatiously, an indifference as to their success in the studies of the place?

Now, not only is an undergraduate exposed to great additional temptations, if he fail to find a stimulus and occupation for his mind in his studies; but he becomes virtually out of gear with the whole machinery of the system in which he is placed, and of which he ought to form part. And the result of such a state is almost inevitably injurious. Supposing that greater evils are avoided, a listlessness of mind, and a dislike to the effort necessary to concentrate its powers, commonly ensues. Positive harm is thus not seldom done; and, at all events, there is the loss of the only training, which, in the case of the Clergy, is provided. For, unlike the members of other professions, a young man destined for Orders enters upon his duties at a very early period, and undergoes little if any subsequent intellectual discipline. If habits of exact thought have not been gained at College, there is for him no future course of legal logic, or of the logic of induction, such as, in the case of forensic or scientific professions, sometimes avails to make up for College deficiencies. Far be it from me to lose sight of the fact, that there are noble instances in which voluntary self-culture has brought about, even late in life, results equal, if not superior, to any which the University could have afforded. But such cases are exceptions. *Qualis ab incepto*, is the common rule. He who has not been taught to consider mental training needful when young, will hardly be prompt to recognise the importance of close thinking at a later period. I have sometimes been tempted almost to doubt whether it would not be better that men should be withheld from College, than that they should go thither with a feeling that it was of no moment how they acquitted themselves in academical pursuits. Men, in general, may or may not agree with Niebuhr, that the road to the highest intellectual culture leads through antiquity; but they will mostly, on reflection, assent to the homely maxim, that what is worth the doing, is worth the doing well.

In after-life, I would seek to lay some stress on the desirableness of reading suggestive works; and this, although the books answering that description may not always have an immediate connexion with the duties of a minister. We should remember, that weapons have to be sharpened as well as used; and the writings of great thinkers exercise a quickening effect on our faculties. This is

more especially the case if they are of a nature not merely to deal with some particular point or points, but to set the mind of the reader to work to follow out trains of ideas which are rather indicated than fully treated. I am apprehensive, however, that from a well-meant zeal in their calling, not a few of the Clergy would hold the perusal of works of this kind, if not professedly religious, to be scarcely justifiable. At any rate, they would not readily suppose that their pulpit duties would reap any advantage from the time thus spent. Yet, in moderation, it strikes me that such reading would tend to rectify that looseness of texture, and that want of pregnant thought, of which our Ecclesiastical critics have so freely complained with respect to the discourses of the present day. The complaint is one which seems to allow, as I have already hinted, of indirect remedies only.

And it is surely clear as regards what has been named as the second desideratum, viz., that the Clergy should not be strangers to the prevailing topics and habits of thought of their hearers; that some tolerable acquaintance with the better sort of general literature, on their part, is indispensable. It is an observation of Cecil, (if I may quote him again), that "Ignorance in ministers is an occasion of exciting enmity against Christianity. A man may betray ignorance on almost every subject except the way of Salvation. But if others see him to be a fool off his own ground, they will think him a fool on that ground."

As respects the matters mentioned in the third and fourth of these Papers, it may also be said that no direct treatment can be suggested. An affected or distorted manner is only to be got rid of by rooting out the tendencies of which it is the reflection, and by cultivating naturalness throughout the whole man. For though a manner which is wholly the result of external rules may be very consummate in its way, there is a risk that the very admiration it receives will be rendered to it as, what it is, a mere artistic effort. Just as in some paintings, we are tempted to admire not the beauty of the picture, but the pictorial skill of which it is the product, and which is distinctly to be traced in every line. An orator, in such a case, becomes a mere study for the analytic faculty of the hearer. His gestures and tones are examined by the technical rules of elocution, in accordance with which they are framed and uttered, and the result is, that the message is lost sight of, and the messenger is all in all.

There is, however, one hint which may be permitted in passing, on the subject of exaggerated or unnatural emphasis. It will, I think, be found that a rigid attention to the stops will have a good effect in checking this fault. The remedy may seem a trivial one, and the advice fit to be given only to school-children. But, in practice, I incline to think that a careful observance of punctuation is incompatible with a vitious, declamatory style of reading. Such a style involves irregular breaks and pauses, not to be

reconciled with a due submission to the authority of commas and semicolons.

It is questionable whether, among other methods of improving both style and delivery, ought not to be reckoned the reading good sermons and hearing good preachers. Probably the more zealous Clergy, as a class, seldom read or hear the sermons of their brethren, with the exception, perhaps, of one or two favourite leaders of the school to which they belong. Yet the study of good models is surely useful in every profession. I am not unmindful that I may here be charged with inculcating that very habit of imitation which, in the third of these Papers, was so strongly deprecated. I seem to myself, however, to see a marked distinction between what is to be aimed at, and what is to be avoided, in this matter. And as the best means of explaining it, I will quote a brief passage from a work on Art, which appears to set the principle involved in a clear light—all the more so, because it professes to deal with other subjects, such as poetry and painting:—

“The style of a poet or a painter may indeed be founded on the antique, but it does not follow that his conception and execution of a subject is not original. Can we doubt the originality of Milton, whilst we acknowledge his imitation of ancient models? or do we question the originality of Michael Angelo, because he studied each muscle of the Torso? On the contrary, the true originality of genius is more particularly shown under such circumstances: in the hands of an ordinary man the result of such study is servile imitation of the external characters, whilst the great master moulds not the marble, but his own mind, according to the type which he has set before him. The one reproduces a more or less imperfect repetition of the individual object, whilst he probably endeavours to conceal the plagiarism by varying the accidents and altering the combinations which surround it: the other creates an instrument which he can apply with fresh force and increased power to every object, however familiar and commonplace.”

And now let me again draw attention to the limitation with which I set out, and repeat, that I have abstained from meddling with what are by far the highest qualifications for a Christian minister. No one can be more sensible than myself that a man may exhibit the most perfect example of every thing which has been recommended in these Notes, and yet fail in those spiritual requirements, which are indispensable to his office. No one can be more ready to allow that, by sheer force of spiritual gifts and graces, a man may sometimes make up for the want of all upon which I have laid stress, and may be truly wise to win souls. But it was no part of my scheme to enter on these things. It is not a want of fervor in religion, but a want of attractiveness in preaching, that has been laid to the charge of the Clergy by their brethren and by the world. It is to this alone that my remarks have been addressed. I must not be accused of neglecting ground which did not fall within my province.

Thus far I, a Layman, have presumed to speak *ad Clerum*. Let me, in conclusion, turn *ad populum*.

Suffer me to ask whether we duly estimate the difficulties of preaching? We compare it with the eloquence of the Bar or of the Senate, and insinuate its inferiority. But have we duly considered that that eloquence is nearly always exerted on some subject which possesses an intrinsic interest at the moment? A great advocate has always the advantage of speaking on a case whose principal features are more or less new, otherwise he would have nothing to argue, and the decision would fall within the limits of existing precedents. Then, too, the subjects at issue, as affecting life and property, come home to the business and bosoms of all. Can these advantages be said to exist in the case of the pulpit? Is not the main theme eighteen hundred years old, and is it not the fundamental principle of our belief, that, instead of a natural interest, mankind have an inherent apathy on the subject? It is but justice to the Clergy to state fairly their position. Yet unless I am mistaken, there has been a prevalent disposition, at least among lay critics, to lose sight of some of the most obvious features of the question.

And while the difficulties have been underrated, it would seem as if, by some, the end had been mistaken. At least we have had popular critiques on preaching, which would lead one to suppose that its highest aim was to interest and to please. M. Bungener, in his tale of the Preacher and the King, makes the famous pastor Claude say, "When one of my audience comes to inform me that I have given him pleasure—'there is another,' I say to myself, 'for whom my sermon is lost.'" It is not strange if men of the school of Claude among ourselves do not give pleasure to flippant listeners, who spend an hour on Sunday in lounging into a Church for the sake of studying that peculiar variety of oratory, called preaching. It is he whose own earnestness allows him to gauge the depth of the speaker's thoughts, who alone is competent to pronounce upon any serious discourse. The more completely a sermon is an organised whole, the more will he misjudge it who cannot enter into its design. Mr. Ryle has somewhere reminded the Clergy with some severity, that the "foolishness of preaching" does not mean *foolish preaching*. Let me be suffered to remind the Laity, that while there is such a thing as finding foolishness in a preacher, there is also such a thing as finding a foolishness in his subject, which proves nothing, save that the hearers are not possessed of that spiritual discernment by which alone the subject can be appreciated.

REVIEW OF NEW PUBLICATIONS.

The Life and Opinions of General Sir Charles James Napier, G.C.B.
By LIEUT.-GEN. SIR W. NAPIER, K.C.B., &c. &c. In Four
Volumes. Second Edition. London: Murray. 1857.

SHOULD any of our readers be disposed to question the propriety of our devoting so many pages of the "Christian Observer" to the Life of Sir Charles Napier, when we can produce but little which concerns his religious state, and can scarcely speak of that little otherwise than with pain and sorrow, our apology is two-fold. First, there was, in that very remarkable man, an indomitable and self-denying energy, a resoluteness in the fulfilment of duty, a simplicity of purpose, a disinterestedness, a generosity, a warmth of filial affection, a tenderness of feeling, and other noble characteristics, which even the most faithful follower of Christ may study with advantage. Secondly, we are here incidentally introduced to an important source of knowledge on a subject which interests all our readers, as much as the rest of the community, at the present time—that of British India. And although we can only avail ourselves of these resources to a small extent, yet to that extent it is seasonable to have recourse to them.

The Life,—composed by his brother, but consisting chiefly of his own letters and papers, connected by a thread of narrative and explanation, full of spirit and intelligence,—commences in the following terms:—

"This shall be the story of a man who never tarnished his reputation by a shameful deed, of one who subdued distant nations by his valour, and then governed them so wisely, that English rule was revered and loved, where before it had been feared and execrated. For thus nobly acting, the virulence of interested faction was loosed to do him wrong; honours were withheld, and efforts made to depreciate his exploits, by successive governments; nevertheless his fame has been accepted by the British people, as belonging to the glory of the nation." (Vol. I. p. 1.)

The eulogium at the beginning of this paragraph is high sounding, indeed, but we are satisfied that it is not a whit beyond what truth fully warrants, and that the whole is not noticed of what must always give to Napier the character of a great man in the eyes of his country in general, and particularly of those who are capable of estimating aright the noble qualities by which he stands distinguished amongst his fellows.

It is only with regard to the religious aspect of his character that we are disposed to anticipate what must in faithfulness be brought out somewhere in the progress of our undertaking. In days when, to say the least, self-control was often not exercised

by military men, we see the subject of this memoir pursuing the course of a moral and sober life; but as concerning religion, we meet but little which does not mar the pleasure we otherwise experience in the perusal of his interesting story. Christianity, indeed, is not scoffed at, but many of the earlier letters are blotted with oaths, and with that kind of mention of Satan which is inconsistent with a wholesome dread of his snares and devices; thoughts which savour of scepticism are uttered; and life is too commonly regarded without reference to futurity. Sometimes, but rarely, he has a fling at the ministers of religion, and at pious people. There is, however, some alleviation of what would otherwise be most melancholy, in the gradual retirement of profane language from his letters, in some occasional notices of a final Judgment and of its consequences, and, perhaps most of all, though alas! still only obscurely, in his anxiety that his children should be brought up "religiously." What he meant precisely by that term, is neither explained, nor can it be gathered conclusively from these volumes. To the last, his religious remarks contained nothing that would prove him to have been more than a deist; and when he was in the grasp of deadly disease, he shrank neither from an oath nor a duel.

By these remarks, at the outset, we spare ourselves the pain of quoting and censuring what we lament and condemn. And we further wish to say, that as the "opinions" in these volumes are chiefly on public matters, there may possibly be other papers, not submitted to the public eye, which would exhibit him in a less unfavourable light in his maturity, and in his later age, as regards religion, than is now shed upon his character by some of his unhappy ebullitions. Charity, at least, bids us to acknowledge that our means of forming a just judgment are scanty and imperfect.

Charles Napier was born at Whitehall, on the 10th of August, 1782. He was the eldest son of the Honourable George Napier, and Lady Sarah Lennox, daughter of the second Duke of Richmond.

He often refers to his father in terms of honour, mentioning him as a man of consummate wisdom, and as possessed of qualities which might have benefited his country, if he had been placed in a situation giving scope for their exercise.

His love for his mother was striking and affecting. He was her constant and active correspondent, and his letters to her give touching evidence that he took all her sorrows to heart, and that he was anxious to impart to her all the consolation he could yield in her sore trials. On the battle-field, and in the hospital, his thoughts were of her; and often he so longed to be with her, that if glory, and not duty, had been his motive, he would have hastened away from the scenes in which laurels were thickening around his head, in order to return home, and to her society.

"As a child, Charles Napier was demure and thoughtful, and his ex-

pressions generally had a touch of greatness." (p. 3.) "A longing for fame was with him a master passion, and in his childhood he looked to war for it, with an intense eagerness; yet nothing savage ever entered his mind: his compassionate sensibility was that of a girl; it was displayed early, and continued till death." (Vol. i. p. 3.)

The truth of this is seen by every reader of these volumes. It was in the prowess of war that he delighted. Its destructiveness he always abhorred.

An anecdote of his school-days in Ireland, when he was captain of a band of youthful volunteers on the side of order, on the verge of the Rebellion, elicits from his brother the true remark, that his conduct on a particular occasion was "an epitome of his whole life: stern in duty, compassionate in feeling, generous in temper; in all unselfish." (Vol. i. p. 8.)

In 1799, he entered public life, at the age of seventeen, as aide-de-camp to Sir James Duff, who commanded the Limerick district; and near the end of that year he was appointed to a Lieutenancy in the 95th, or Rifle Corps.

In 1803, he had an appointment on General Fox's staff, in the London district; but, both before and after that date, it is evident that he had a longing desire for active service, and for the opportunity of winning for himself promotion.

In 1807, we find him a Major in the 50th Regiment; and in 1808, his 27th year, his ardent wishes were gratified. He was with his regiment in the field.

Sir John Moore had incorporated the 50th in the army going to Spain, influenced by the estimation in which he held Charles Napier, who then commanded the regiment.

Of Sir John Moore, Sir W. Napier says,—

"It is known with what a mastery of war he extricated himself from that raging storm of war; with what firmness he conducted his retreat; and how, turning at Corunna, he ended his glorious life amid the fires of victory." (Vol. i. p. 93.)

He gives this account of his brother's first achievement:—

"During the retreat, Charles Napier, serving in Lord William Bentinck's brigade, so justified the favour of Moore, that the 50th's ranks were full at the battle of Corunna—and puissant was the shock with which they met the greatest assailing French column on that fatal field, driving it back with fire and steel beneath the eyes of the General, who, with exultant applause, gave instant orders to support the impetuous counter-stroke. Had those orders been obeyed, Soult's army would have been lost; but just then the heroic Moore fell, and error followed when the presiding spirit was gone. The 50th was not supported, and fighting amongst lanes, houses, and vineyards, was scattered in small bands, when fresh enemies came down to overwhelm the broken ranks. Stanhope was killed; and Charles Napier, covered with wounds, was carried off, a prisoner; far in advance, and hidden by inequalities of ground, his desperate contention was unobserved, and was in the despatches unnoticed; but the following narrative of his conduct and sufferings will supply the deficiency. It was written afterwards, and by him marked as,—*My Part in the Battle of Corunna, and that of John Hennessy.*" (Vol. i. pp. 93, 94.)

That narrative is most curious, putting us non-combatants into the very midst of the scene of a battle, and acquainting us with the emotions of one great mind, at each successive stage of a most remarkable passage in war. We cannot find room for its introduction here, but whoever would wish to know the feelings, and to trace the deeds, of an individual brave soldier in the field of battle, will not be disappointed when he comes to peruse this lucid and vivid description. The commander leads his men; he rushes onward, bidding them to follow him; the shot fly around him like hail; he plunges into smoke, not knowing what lies before him; he is wounded, and wounded again; he is engaged in mortal encounter hand to hand; the smoke clears off for a moment, and he sees that not a comrade is with him; he is surrounded, grappled with, fights till life is hopeless, and only then surrenders himself a prisoner. The like picture (it fills twenty pages) we may seek far and wide, without finding its rival.

Having brought down the narrative to the point where he was made prisoner, he throws in the following reflections:—

“Such were my own adventures in the battle of Corunna, told without modesty or concealment; for I write not this for the public, but from old notes for my wife and children, with no desire to make them think more or less of my actions than the reality. I felt great fear, for a few minutes, at one period of the fight; yet it was not such as to influence my conduct, and at no other period did a thought of my own safety cross my mind. It was when alone in the lane, and expecting to meet numbers in personal combat, that my nerves were most affected; for as my shortsightedness disabled me from seeing what was going on, and what was to be met, I feared to fall unseen and unknown. Afterwards, when wearing spectacles, the nervous feeling was not so strong, but the disadvantage of bad sight is tremendous when alone, and gives a feeling of helplessness. With all this, alarm was not my feeling when the men told me we were cut off; nervousness then ceased, and only the thought of how to break through the enemy remained; had it not been for the stab in my back, and the sudden lameness, I should have done it, for my resolution was that no man should go before me that day; and no man did, unless Hennessy.” (Vol. i. p. 111.)

The story of his release is touching:—

“During his captivity, Charles Napier’s family mourned for him as dead; yet hope lingered, and after three months the Government sent a frigate to ascertain his fate. Baron Clouet received his flag, and hastened to inform Ney. ‘Let him see his friends, and tell them he is well, and well treated,’ was the Marshal’s response. Clouet looked earnestly, but moved not, and Ney, smiling, asked why he waited. ‘He has an old mother, a widow, and blind.’ ‘Has he? Let him go then, and tell her himself that he is alive.’” (Vol. i. p. 116.)

He returned home much altered in appearance and demeanour.

“Up to this period his countenance had been very comely, yet grave and sedate; his dark lustrous eyes alone giving signs of the fiery spirit within. Previously, he had been inclined to care for outward appearances, although without regard to fashion; but after Corunna, dress was disregarded, and his manner became eager and restless, with sudden spasmodic movements, springing partly from his wounds, partly from previous ill health. This change of manner was a mark of awakening genius. He had warred with, and

against, men of mighty energies ; and thus becoming conscious of ability, his countenance assumed a peculiarly vehement, earnest expression, and his resemblance to a chained eagle was universally remarked." (Vol. i. p. 117.)

We must needs, for want of room, pass over the remainder of his history during the war, excepting so far as to select a few extracts, by which his personal character may be the better apprehended.

On the day of Busaco, a bullet struck him to the right of his nose, and lodged in the left jaw, near the ear, shattering the bone to pieces. Several days elapsed, and a journey to Lisbon was made, before he was properly treated. The ball, however, had been immediately extracted, and he bore that operation "as lightly as the drawing of a tooth." He wrote thus to his mother on the subject :—

"Pombal, October 1st (1810). I am wounded, dear Mother. The ball passed along the cheek-bone, and lodged in the upper jaw, from which it was extracted with great pain to me, although with less mischief than was expected, as it had not passed through the palate. You never saw so ugly a thief as I am ; but melancholy subjects must be avoided ; the wound is not dangerous." (Vol. i. p. 148.)

From a touching letter written a fortnight later, chiefly on the death of his sister, we introduce these few words with much satisfaction,—*"I am an example of the Almighty's goodness. He has shown me the power of His saving arm in battle."* (Vol. i. p. 148.)

The following characteristic letter, written on the 20th of the same month, is a fine illustration of his filial affection for his widowed mother :—

"Children and parents, dear Mother, should be friends, and should speak openly to each other. Never had I a petty dispute with you, or heard others have one, without thanking God for giving me a mother, not a tyrant. Such as your children are, they are your work. We are a vain set of animals indeed, yet feel the gratitude you deserve, though we don't bow, and 'ma'am' you at every word, as some do. The Almighty has taken much from you, but has left much ; would that our profession allowed us to be more with you ; yet even that may happen, for none know what is to come, and peace, blessed peace ! may be given to the world sooner than we think. It is war now ; and you must have fortitude, in common with thirty thousand English mothers, whose anxious hearts are fixed on Portugal, and who have not the pride of saying their three sons had been wounded, and were all alive ! How this would have repaid my father for all anxieties,—and it must do so for you. Why ! a Roman matron would not have let people touch her garment in such a case. In honest truth, though, my share of wounds satisfies me ; not that I agree with those who exclaim, 'How unfortunate !' There is no shame for wounds, and no regret where no limb is lost, no faculty gone ; and if there were, many lose them in less honest ways. The scars on my face will be as good as medals—better ; for they were not gained—O meritorious actions !—by simply being a lieutenant-colonel, and hiding behind a wall. What nonsense ! Yet better than putting you in the dismals. Your recent loss was not touched upon in my first letter, because it could not be without emotion, which would then have been very dangerous to me." (Vol. i. p. 144.)

In other letters he speaks with sportiveness of the evils which

had befallen him, and relieves himself of some portion of his indignation at being overlooked, by gibes and hilarity. His brother remarks on the grotesque tone of his correspondence, in terms which are justified by copious examples in these volumes:—

“This tendency to joking, when suffering in body or mind, was indeed irrepressible, for the examples given but faintly indicate the extent of the peculiarity. With Swift’s humour, however, he had nothing of his disgusting malignity of application, to debase human nature; he provoked laughter only, not blushes. Even anger could not repress his mirth.” (Vol. i. p. 151.)

On his service in the Bermudas, and in America, 1812, 1813, and on his studies in the Military College at Farnham, from December 1814 to 1817, including the episode of his presence, and participation as a volunteer, at the siege of Paris, we are not tempted to dwell. In 1819, craving, as he had done before, active service, he was disappointed when the only thing in his offer was a staff appointment in the Ionian Islands, as an inspecting field officer. It was not prudent, however, to decline this service, so he accepted it, and proceeded to Corfu.

In 1822, a distinct sphere of action was assigned to him, by his being appointed “Military Resident” of Cephalonia,—“that is,” says his brother, “the despotic lieutenant of the Lord High Commissioner.” (Vol. i. p. 304.) We read the whole story of his government of that island with mingled admiration and displeasure,—with admiration of the wisdom, the generosity, the resolute conflict with difficulties, the obstinate adherence to right, the firm maintenance of justice, the political sagacity, the appreciation of the wants of the population, which he displayed; and with displeasure at the manner in which he was not only not supported, but thwarted and fettered, and eventually cruelly misrepresented. Even with all the disadvantages under which he prosecuted his labors, he conferred lasting benefits on that island, and showed that he was highly qualified for government in a much larger sphere.

We have considered attentively the account here given of his various measures, and we believe that there is no exaggeration in a review (Vol. i. pp. 392, 393), which we cannot quote, of what he had accomplished in the first six years of his government.

The circumstances which led to his resignation of the virtual government of Cephalonia were by no means creditable to those who were the chief movers therein. Accusations, some paltry, and some untrue, were brought against him. A ready ear was presented to them. He was a man of too much energy, too firmly determined to make all men under him work as he worked himself, too bold in chastising injustice, and too much a man of progress, not to make enemies, and, we must admit, to provoke distrust, where he was not thoroughly understood. Every thing turned upon his being sound in judgment, as well as vigorous in action, and it might be that a certain impetuosity of

temperament, and an obstinate adherence to a purpose once formed, caused some to doubt his discretion, as well as many to dislike him. The strong words, "malignity, enmity, and treachery," which, with their synonyms, often meet us in the pages of this memoir (as Vol. i. p. 394), plainly go beyond the real truth of the case. But that he was not rightly and justly estimated, that he was regarded with much jealousy, and that routine stepped in to pen up his energies, is made too clear to be for a moment questioned.

When, however, we came to his retirement from Cephalonia, we see him the victim of shameful ill-usage. His good deeds were misrepresented; the works, which he had effected with marvellous rapidity, for the lasting benefit of the country, were distorted into crimes, and those which were in progress were brought to an untimely end, with great loss to the people, and a waste of revenue. His defence of himself (Vol. i. p. 430, &c.) is complete for us, though it did not satisfy the Home Government. The facts of the case were briefly these:—During his absence in England (1830), there was some uneasiness in the island, arising out of the dislike of the people for a new code of taxation in the Ionian Islands, introduced by Sir Frederick Adam. This disaffection was represented to the Secretary of State as attributable, not to its proper cause, but "to Colonel Napier's oppressive and illegal conduct." (Vol. i. p. 428.) Napier repelled the accusation, exposed its falsehood, and declined to return to the island as Resident, unless restored under the authority of the Secretary of State. (Vol. i. p. 435.) This was refused, and he thereupon retired into private life, an injured man, and acutely feeling that he was so. But he did not retire until he had given proofs, which the whole world will now acknowledge to have been conclusive, that he was qualified to bear rule, with justice and wisdom, in a far larger sphere than that small island, with its limited population.

He was without public employment from 1830 to 1839, the history of which period occupies a little more than sixty pages, at the end of the first volume. From these we had intended to make a few quotations, but they are omitted for want of room.

Hastening to the close of his period of inaction, this year, (1839,) we find new authorities reigning at the Horse Guards. His brother, the Author, then learned that Charles Napier had been represented there as "an impracticable man, who quarrelled with every one." (Vol. i. p. 478.) He was defended from this imputation; and before the year closed, Sir William says, "the spell of foul play was suddenly broken by Lord Hill and Lord Fitzroy Somerset; the road to fame was opened again; and instantly he strode along it with a giant's step." (Vol. i. p. 482.)

This country was then bordering on insurrection, and he was the person selected for the responsible post of General of the Northern District. We cannot find room for any details of his

measures; but after carefully considering the pages devoted to this subject, we are under an impression that the country has never adequately appreciated the extent of its debt to the prudence and talents of this one man, for its preservation from great calamities. He had a most difficult part to play; the danger pervaded the manufacturing districts, and the military strength was wholly inadequate to the occasion. But he turned that small force to the best possible account, and by combining unflinching firmness with a humane and generous treatment of the misguided working-men, and with sympathy for their trials and, as he believed, wrongs, he bore an important part in bringing his country through a most serious crisis. He was evidently mistaken in his anticipation that grave organic changes awaited the constitution; but in dealing with the present emergency, he manifested consummate wisdom. We abstain from touching the details of his plans, which cannot be abridged to any good purpose; and we must resist the temptation to notice his "opinions" on several subjects, especially on the diminution of the general happiness of the people, which he expected to result from our transition from an agricultural to a manufacturing and trading community.

We now pass on to India, the scene in which he achieved his greatest renown.

Within three weeks of his taking possession of Calvelly Hall, near Chester, as a residence for his family, in April, 1841, he received, through Lord Fitzroy Somerset, an offer from Lord Hill, of a staff-appointment in India.

He consulted his brother William, who advised him to go, if he felt a call for such a service; and if not, to remain at home. His answer was, "The appointment is accepted;" accompanied with an explanation, that he foresaw war in the Punjaub, and that a good command might fall to his lot.

On the 12th of December, in that year, he arrived at Bombay, and on the following day he "first set foot on Indian ground." It was at the time when all India was in consternation at our reverses in Afghanistan. The relief of Cabool, how it might be accomplished, and by whom, were the common subjects of anxious thought and conversation, and there was much likelihood of his being selected for that perilous service.

But within a few weeks (January 22, 1842,) he received a letter from Sir Thomas McMahon, saying that Scinde was growing troublesome, and that he had recommended the Governor-General to send him, Sir Charles Napier, there. (Vol. ii. p. 160.) The note in the Journal which mentions this circumstance, contains also the following words of wisdom:—

"My wish is to be left quiet a little while in each day, to obtain an insight of Indian wars, history, and country; for knowledge and thought only can enable us to act wisely in such positions. This, the world will not believe; and idle talk is thought more important than reading and reflection." (Vol. ii. p. 160.)

February 3rd, he writes, "The Scindians are said to be growing more hostile; if so, I shall certainly be sent. I am ready." (Vol. ii. p. 161.)

In July he was informed that the command of Upper and Lower Scinde would be intrusted to him; and on the 10th of August following he wrote this record of his feelings:—

"This day, sixty years old. Well, patriotism is no chimera; it is the resolution to be honest, carried into effect where our country requires us to act contrary to our wishes, comfort, and happiness. Perhaps few trials are more severe than sending a man at sixty away from his family to a distant country, and a bad climate. Well, Lord Collingwood did not flinch; nor will I, if I know myself." (Vol. ii. p. 175.)

He had by this time thoroughly acquainted himself with the constitution of the army by which he was to attempt the enterprises entrusted to him; and had arrived at taking a most unfavourable view of the way in which it was officered:—

"The general framework of this army is bad. The officers appear better staff-officers than ours; but as regimental officers, worse. There is nothing I can remedy as Major-General; plenty that should be quickly arranged were I Commander-in-Chief. . . . The former European officer was the enterprising, hard-headed, daring fellow who taught and framed the Sepoy; —the Clives, Lawrences, Bussys, &c. The present European is a youngster, who makes curry, drinks champagne, and avoids the men; in ten or twelve years, if he has brains and health, he acquires some knowledge, and is put on the staff; thus the regiments are constantly commanded by Lieutenants. At this moment a troop of horse-artillery here is commanded by a cadet of fifteen, who came out with me, and whom I puzzled by asking him what the dispart of a gun was. While this deterioration of the European goes on, the native officer seems to acquire a higher grade in general estimation, because, from want of European officers, the young and ignorant command nominally, while the natives, ever at their posts, are the real officers, and very good ones too." (Vol. ii. pp. 181, 182.)

During the interval between his arrival in India and his assumption of the command in Scinde, he held the command at Poonah; and there is one passage of his history at that period which affords an additional instance of his vigour of character, at the same time that it particularly exhibits the determination with which he saw it necessary to encounter and suppress the first manifestations of a mutinous spirit in the army. If, for a year or two before the recent outbreak, there had been a few Napiers in certain places of authority in the Indian army, the present evils might have been averted.

The 52nd Regiment, at Mulligaum, had imprisoned the artillery, loaded their arms without orders, and chased a staff-officer with the intention of shooting him. The Brigadier in command had allowed these outrages to pass without punishment, and had ordered a wing of the Regiment to prepare for a march, saying, in a letter which was submitted to Sir Charles Napier, that he should be satisfied, if they obeyed, "that no mischief was immediately intended." Sir Charles Napier wrote to this Brigadier, that these

words "astonished" him; that he could not be so easily satisfied; that military discipline demanded a different treatment of such behaviour; that the mutineers must not be thus left "to brew and concoct their dangerous schemes, till it suited them to break out into open war against authority;" that the ringleaders must be seized and imprisoned, adding further,—“I expect to hear by express that you have put down the mutiny, either by fair means or by force, within two hours after the receipt of this letter.” (Vol. ii. p. 178.)

It was on the 26th of August that public orders formally gave him command of the troops in Beloochistan, and in Upper and Lower Scinde; and instantly, regardless of the dictates of precedents, he brought his acute and independent judgment, and his resolute will, to bear on the preparation of himself and his army for the work they had to do. He effected a stupendous reform in the matter of baggage, which previously had been a clog on all military operations in India.

He writes thus in his journal, at Bombay:—

“I am bothered with little worries, and the pest of providing creature comforts, which should be left to Macpherson, my aide-de-camp; but he will do too much, and smother me with baggage. Being determined to cut down the baggage of the Indian army, I must begin with myself; it will be a job, but shall be done if I live; a trencher more or less in my train seems a trifle, but the source of the Indus is but a stream melting from a handful of snow! Unless a man be right himself, his house is not built on a rock, and cannot stand: the words of Christ are true, even in our unrighteous calling.” (Vol. ii. p. 188.)

His brother, in a previous page, speaks of him as at that time imperfectly apprehending what he afterwards conceived to be the true character of the East India Company:—

“He knew not then of the wholesale confiscations of property, the licence of torture to collect exorbitant revenues, the nepotism, the rapacity, the universal injustice, of the Company’s rule, where not controlled by the English Judges’ Courts in India; he knew not then of the overbearing money-making tyranny of the Indian Government, and the hideous system of supporting the iniquity by falsehoods in Parliament.” (Vol. ii. p. 183.)

Surely this is too strong. But he had reasons, we believe, for surprise at the slovenly way in which many most important affairs were left almost to drift as they might:—

“September 2nd. What a Government, what a system! I go to command in Scinde, with no orders! no instructions! no precise line of policy given! How many men are in Scinde? How many soldiers to command? No one knows! I am, if sharp enough, to find that out when there.” (Vol. ii. p. 188.)

On the eve of marching to the scene of his great renown, he makes the following characteristic entry in his Journal:—

“September 3rd. Off in three hours, and this is old Oliver’s day, the day he won Dunbar and Worcester, and the day he died; and a very good day to die on, as good as the second or the fourth! ‘A crowning victory.’

Strange! Why are we superstitious? Why is there a devil? It puzzles man, and so he is superstitious. Charles! Charles Napier! take heed of your ambition for military glory: you had scotched that snake, but this high command will, unless you are careful, give it all its vigour again. Get thee behind me, Satan! " (Vol. ii. p. 189.)

He embarked at Bombay, with his troops, in a steamer which, after a voyage terrible from storms and the cholera, landed him and his men at Kurrachee, on the 9th of September, 1842. In that place he had a narrow escape from death, by the explosion of a rocket, which inflicted a severe wound on his leg. Though thus disabled in body, and having his own proper business to occupy his attention, he yet considered and reported on the means by which that town, or rather wretched village of mud hovels, might become what it now is, a flourishing and still rising commercial port. On the 19th of September, he left Kurrachee, and ascended the Indus by steam.

Our rights in Scinde at that time were such as Lord Auckland had obtained from the Ameers. These Ameers were a family of princes, being Beloochees of the Talpoor race. They had subjected Scinde to their rule about sixty years before. Sir Charles Napier learned ere long to regard them as a worthless family of robbers (Vol. ii. p. 303), who "found Scinde sixty years ago flourishing; and now every town is ruined, agriculture and commerce all but annihilated, the people little better than wild animals, and living in straw sheds, or such wretched mud huts as would beggar all Ireland." (Vol. ii. p. 307.) The country was surpassing rich in its power of production, if properly cultivated; but where the hand of the tyrant grasped all within its reach, desolation naturally ensued.

A few years before the period of Sir Charles Napier's command in Scinde, and when Lord Auckland was Governor-General, a treaty had been made with these Ameers, by which a partial occupation of Scinde was gained by the Company, and which included the concession to it of paramount authority over the Ameers, and the free navigation of the Indus for all the nations through whose territories it flowed.

The treaty is described by Sir William Napier as having been obtained by "a series of foul negotiations," and Sir Charles Napier constantly refers to it as reprehensible for its injustice, and for the means by which it was procured. Lord Ellenborough found the treaty in existence; it devolved upon him to maintain and enforce it; and to fulfil these obligations was now the duty assigned to Sir Charles Napier.

The Ameers fretted under the yoke to which they had been induced to submit their necks, and did not scruple to exact the tolls upon the river which by treaty they had surrendered. "But with barbarian cunning," says Sir William, "one or more of their number always pretended to be faithful, and opposed to the policy of the others." (Vol. ii. p. 195.)

It was a difficult case to deal with, but it was undertaken by a man of penetrating discernment, and of unflinching determination.

Arrived at Hyderabad, the General was received with every mark of distinction. He says,—“The Ameers have received me, so far, with the highest honours ; but for all that, they must keep their treaties.” (Vol. ii. p. 196.)

They began by endeavouring to influence him in their favour by the use of means which are often found more potent than compliments. They appeared before him with costly presents. One offered him a gift of six thousand pounds. “The towel holding the gold” provided for him by another “did not seem so large.” But he refused all their bribes, whether of flattery or of money. He demanded the fulfilment of the treaties. He promised to uphold the princes if they would adhere to their engagements. If they proved unfaithful, he as plainly forewarned them of dethronement. He showed that he was not to be beguiled by their cunning, and he made no disguise of the fact, that he was determined to exact fidelity, if they would not willingly render it.

For months (about four months) he was engaged in negotiations, in collecting information and testing its accuracy, and in bringing his army into such a state of discipline as would fit it for whatsoever service he might undertake at its head. In his heart repudiating the whole class of “Suggesters,” he had to receive the recommendations and advice of the Political Agent, whom he at first held in respect, but soon found reason, as he thought, to suspect of a want of sagacity and other and higher qualifications. At length he stood, where in truth he liked best to stand, wholly dependent on his own discernment and energies, and these never appear to have failed him.

After patient but fruitless attempts to induce the Ameers to enter into revised treaties, which should make clear what the former treaties had culpably left in ambiguity, he proceeded to take stronger measures. He had evidence that the tolls were still taken on the Indus ; and that the Ameers, pretending to have no ill designs, were forming alliances with other tribes, for the purpose of driving us out of Scinde.

On the moral question of our right to invade Scinde, he often expresses himself in his correspondence and journal. Holding himself exempt from the responsibility incurred on that head, which he laid upon the Governor-General, he yet judged that, all things considered, we were justified as to the ends he was appointed to secure. True, it might be that the treaties had been exacted by undue pressure ; but being made, he judged that we were entitled to enforce them. He would not attack the Ameers on the ground of their being both robbers and tyrants, though they richly deserved it ; but he would compel them to fulfil their engagements, and would rejoice at the benefits which might thus

be incidentally conferred upon the people of the land, by relief from the oppression of usurpers and tyrants.

He explained himself in a letter to Major Outram, in January, 1843 (Vol. ii. 297—303), which is entitled to the careful perusal of all who desire to understand the case, and to see the keen penetration, and equally the determined resoluteness, of Sir Charles Napier.

Judging it right to negotiate peaceably, and at the same time to prepare for fighting, he devoted himself sedulously to both. He had no objection to chastise the Ameers; but he felt with pain, that when war broke out, "we should tumble over a lot of their poor dependents; and my ambition," he said, "is not for a butcher's bill. The fear of creating such bloody work is always in my mind; my wish is to save them; and I am likely to succeed, being so bent on it. But if we come to blows, they cannot be saved. If once we draw out in battle array, war must have its course, and a horrid course it is, though in these countries they think it all right and natural. Poor people!" (Vol. ii. p. 237.)

As to the force with which he was content to meet the Ameers, we should have read the following sentence with some surprise, if we had not before us the facts of the present unhappy war with the mutineers in India:—

"I can guard all my points, and meet the Ameers, with 2,000 men. This will do, as they cannot oppose me with more than 40,000, ill paid, and ill trained, and it may be said, without artillery. The odds are indeed considerable, and it will not do to be too confident, but rapid movements and boldness will do the work." (Vol. ii. p. 236.)

He was there speaking of his strength for a particular service, and at a certain moment. The next extract we produce shows him at the head of a much larger force, and admits us to his private thoughts, at the interesting moment when, expecting almost immediately to lead forth his army to battle, he allowed himself calmly to meditate on his position, and to record his feelings:—

"Roree; December 21st. Ten thousand fighting men and their followers are encamped here at Alore, a town built by Alexander the Great. My tent overlooks this most beautiful encampment. The various sounds, the multitude of followers—I suppose twenty thousand—the various costumes and languages, and the many religions, produce a strange scene, that makes a man think. Why is all this? Why am I, a miserable little wretch, supreme here? At my word all this mass obeys, multitudes superior to me in bodily and mental gifts! A little wretched experience in the art of killing, of disobedience to God, is all the superiority that I, their commander, can boast of! My God! how humbled I feel when I think! How I exult when I behold! I have worked my way to this great command, and am gratified at having it, yet despise myself for being so gratified. Yes! in the depth of my soul I despise myself. Not as feeling unworthy to lead, for I am conscious of knowing how to lead, and my moral and physical courage are equal to the task; but I despise my worldliness. Am I not past sixty? A few years must kill me; a few days may! And yet I am so weak as to care for these things! No! I do not. I pray to do what is right and just,

and to have strength to say, Get thee behind me, Satan! Alas! I have not that strength! there was but one Being that could say that! All that I can do is, to feel that I cannot say it: the weakness of man and the pride of war are too powerful for me, or I should not be here. He who takes command loves it! Well, this comfort remains: with a wish for war, and having the power of bringing it on, I have avoided it!—Studiously! These Ameers deserve everything, but I have not done ought to draw down war on them. So ends my soliloquy. I must go to work, but will first walk out to see all the camp fires sparkling in their long line. Oh! what a magnificent sight! If we had but an enemy in our front!" (Vol. ii. pp. 265, 266.)

The story of this period, consisting of letters, journals, and despatches, is somewhat tedious for ordinary readers, but necessary, perhaps, to be printed in vindication of the course which their writer took, since it has been vehemently called in question. Of his State-papers at that period the following is the opinion of the late Sir Robert Peel:—

"Not I only, but all those of the Government who have read his letters and despatches from Scinde, are immensely struck by their masterly clearness of mind, and vigour of expression; and feel with me that he is as great with his pen as he has long since proved himself with the sword. I have no hesitation in placing them in comparison with the Gurwood despatches, or with the best things of the kind which have ever been written." (Vol. ii. p. 229.)

The first great move which he made in war, was his remarkable march across the desert, one hundred miles, with a force which at first consisted of three hundred and fifty British foot-soldiers, of the 25th Regiment, two 24lb. howitzers, and two hundred Scinde horse,—the latter reduced after two days to fifty, the rest being sent back, because he knew that forage could not be found for the horses, and sufficient supplies could not be conveyed with them. For bearing the baggage, water, and ammunition, and for drawing the guns, there were no less than six hundred camels. His object was to take one of the strongholds in the desert, which the Ameers had regarded as an unapproachable fortress of refuge and defence in case they were defeated in the field. This was Emaum Ghur. He believed that its destruction or capture would convince the enemy, now in arms, that they must either defeat the British General or be driven by him beyond the Indus.

He had carefully considered, and provided against, the hazards of this enterprise, so far as human foresight and arrangement could prepare for them.

"I am perfectly aware," he writes, "of the danger of entering a desert, but it has always arisen from neglect of precautions more than other causes, and it does not make me nervous. The man first sent to gain information, goes with me to show the water, and he knows punishment awaits him if he betrays. I have warned him not to say he does know when he don't, and he shall get no drink but what he brings to me." (Vol. ii. p. 277.)

This march in the desert occupied six days, and is characterised by his brother as an enterprise "which placed him at once

amongst the ablest captains." Arrived at Emaum Ghur, he found the fortress evacuated, and blew it up, shattering it to atoms with ten thousand pounds of powder.

The Duke of Wellington's comment on this daring expedition, cautious though daring,—must not be omitted. It is as follows:—

"Sir Charles Napier's march upon Emaum Ghur is one of the most curious military feats which I have ever known to be performed, or have ever perused an account of, in my life. He moved his troops through the desert, against hostile forces; he had his guns transported under circumstances of extreme difficulty, and in a manner the most extraordinary; and he cut off a retreat of the enemy, which rendered it impossible for them ever to regain their position." (Vol. ii. p. 294.)

Though the enemy had not stood to defend the desert fortress of Emaum Ghur, they had no intention of yielding without a struggle. The stake of the Ameers was too great to be so easily abandoned, especially when they had learned, from our Affghan reverses, to think lightly of the British arms. War began; and on the 17th of February (1853) was fought the famous battle of Meeanee. Of that and the next day, the brief and simple records in his journal were as follows:—

"Meeanee; February 17th. We have fought a hard battle, and won the victory. The enemy has lost more than five thousand, and we nearly three hundred, of whom nineteen are officers; one-third of the number engaged. I am too tired to write more.

"18th. Hyderabad has surrendered; six Ameers have given me their swords, which I returned."

Sir W. Napier observes that—

"If the greatness of mind shown in resolving on battle, the disproportion of force, and the terrible fighting be considered, the victory of Meeanee was an exploit scarcely to be matched in history." (Vol. ii. p. 325.)

On this point it is out of our province to venture an opinion. His despatch recognised the valour of non-commissioned officers and private soldiers by name, "for the first time in modern English military history." The General himself wrote thus to his friend Captain Kennedy:—

"We beat them, John, at Meeanee; the battle was terrible. I afterwards rode over the horrid field, and questioned my conscience. This blood is on the Ameers, not on me! How I escaped, Heaven knows; I do not. We were for three hours and a half only one yard apart, man to man,—fearful odds, and they fought like heroes. Covered by their shields, they ran upon us, sword in hand, with desperate fury; but down they went under the musket and bayonet: all fought hand to hand." (Vol. ii. p. 326.)

Again, he says in his journal, the day after the battle:—

"Well, it was a fearful fight! I feel now frightened at my own boldness; but, having worked my courage up to try, have been successful. The 22nd gave me three cheers after the fight, and one during it. Her Majesty has no honour to give that can equal that, if indeed she gives me any. I do not want any, none at least but what awaits a victor from history." (Vol. ii. p. 327.)

The carnage was to him horrible. On this subject he unburthened his mind to his sister:—

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"I mourn over the whole thing, and did all that could be done to prevent this bloodshed, as every officer in this army knows, for they used to say,—The General is the only man in camp who does not wish for a battle. However, I have only obeyed my orders." (Vol. ii. p. 329.)

Next came the battle of Dubba—eventually called Hyderabad, from which it was distant six miles,—another signal victory, on the 24th of March. It is curious and interesting to notice the firmness imparted to the General and his army by the remembrance of their having done valiantly in the former fight.

"I was surprised at the improvement in the men's fighting. At Meeanee they showed hesitation and wonder; at Dubba they were like cucumbers. As to myself, I felt a different man, my confidence in the soldiers and in myself being complete. I felt at ease; and could have changed my whole order of battle in the fight, if it had been wanted. At Meeanee the struggle was desperate; all would have been lost if the 22nd and 25th had given way; and I had to lead them, to rally them, to risk all to keep them to their work; when the battle ended, I was ready to drop from the fatigue of one constant cheer, and encouraging the soldiers for three mortal hours of butchery." (Vol. ii. pp. 352, 353.)

These battles were not without an object, neither were the victories fruitless. Omercote soon and easily fell into our hands (April 4th). Then the conquest of Scinde was complete. The British flag floated over the towers of Hyderabad. Scinde was annexed to the Indian Empire; and he who, in fulfilment of his commission, had brought about so great an issue in so short a time, was at once proclaimed Governor of the province.

What was to be the outline of his policy, was written down on the day when the news of the surrender of Omercote reached him:—

"Thank God I have done with war. Never again am I likely to see a shot fired in anger. Now I shall work at Scinde, as in Cephalonia, to do good; to create, to improve, to end destruction and raise up order." (Vol. ii. p. 356.)

He pitied the miseries which the Scindees had suffered, under the galling tyranny of the Beloochees. He appreciated the natural riches of that fertile country; and he devoted himself vigorously to their development, and to the improvement of the people. Unable to find space for details, we shall adopt Sir W. Napier's summary, leaving our readers to test its truthfulness by the subsequent pages of the volumes themselves:—

"He will be now found, without cruelty, or harshness, or bloodshed, and in an incredibly brief time, presenting the astonishing spectacle of a people composed of distinct races,—one fierce and warlike, the others revengeful, and having much to revenge,—uniting under his rule in peace, abandoning evil habits, and joining in a common pursuit of trade and agriculture. And this with such sincerity of feeling, that the Beloochees, fearing him at first as the incarnate spirit of ill, and calling him so, bowed, when they had experienced his sway, to his justice; their fear and amazement at his prowess merging in love and veneration." (Vol. ii. pp. 366, 367.)

Through the rest of his history we must travel with a rapidity unwelcome to ourselves, and probably to our readers. He performed one more great military feat, by conducting a remarkable

campaign against a coalition of robber-tribes in the hill-country,—in military theory, impracticable; but by him judged possible, and successfully sustained. Through the rest of the period of his government, he was occupied with settling the country, establishing an effective system of police, administering justice, relieving the oppressed, proving to the people that honest men were sure of his favour, and that evil-doers could scarcely escape his grasp and his severity; and establishing so great a sense of security through the land, that neighbouring people began to immigrate into Scinde. But while thus doing good, and feeling that it was in him to do more, he was so thwarted, controlled, interfered with, counteracted by smaller minds and the jealousies of men in power, as to stand perplexed between the desire to retire for his own personal comfort, and the hope that, even restricted, opposed, and maligned as he was, he could yet, by holding his ground, do much to promote the happiness and prosperity of the people.

He was still in Scinde when the Punjaub war commenced. He had at that time an army of 15,000 men, disciplined and taught by himself, and with which he could do anything. He hoped to be ordered to effect a diversion of the hostile forces; but instead of this, after much delay and anxious expectation, and to the great disappointment of himself and his army, he was called, in a critical moment, to the camp of Sir H. Hardinge, for the purpose of aiding him with his counsels. This he judged to have been a terrible mistake in military tactics; while to himself the fatigue of the journey was productive of bodily disease, from which he never recovered. Hastening his journey, he yet arrived too late to be of material service. He returned immediately to Scinde, and much had he to suffer afterwards from the miserable treatment which he received at the hands of Lord Auckland, the Governor-General. But he resolved to remain at his post as long as any liberty was left him for doing good, until Lady Napier became alarmingly ill, and then, without further hesitation, he resigned his government, and returned home.

In the correspondence which he maintained while exercising authority in Scinde, there is much to be studied advantageously, by all who are concerned in the Government of India, or who hold either civil or military offices in that vast territory. His just and merciful principles of government, and the spirit in which he carried them into effect, are worthy of all honour and imitation, with the single though sad exception, that the mind which so ably ruled appears to have had no higher object in view, near or remote, than the temporal welfare of the people whom he governed.

Our readers need scarcely be told, that our few pages can give them at best but an imperfect idea of the contents of these four full volumes. We sigh over the number of passages, connected with this and the following period of his life, which, having marked, we must needs leave wholly unnoticed.

He returned to England in 1847, convinced that the Government of India by a mercantile Company, and by the East India Company in particular, was a great calamity, and that the whole of that empire was continually in peril through mismanagement. The Company in turn had no love for him. But sixteen months were not to elapse before he was selected by the Duke of Wellington to be the Commander-in-Chief in India, as the man best capable of facing and overcoming the perils which then threatened that empire in the Punjaub. He undertook the responsible command, but on his arrival in India he found that the war was over, and that he had to contend with a different foe—the spirit of mutiny in the Sepoy army.

It was not a novel subject to him. He had encountered it, and dealt with it, as our readers have seen, within a very few weeks after he first set foot on the soil of India. It had been no stranger to his thoughts or his experience in Scinde. He had there discovered that the Bengal army was not sound; that it was brooding in discontent over the question of its pay, when moved out of its own presidency; that the regiments had too few European officers present with them, and these with little influence; so that the men were chiefly guided by the native non-commissioned and commissioned officers; that insubordination was too often strengthened by cowardly concessions made to the Sepoys; and that dismissal from the army had injuriously taken the place of flogging, and other military punishments. Referring in one place to an injustice done to the men with regard to their pay, he used words which, under present circumstances, we needs must quote:—

“My long experience of soldiers makes me fear these things. Men are dissatisfied, they ruminate upon them, and they will evince their displeasure in critical moments, even though it brings danger upon themselves.” (Vol. iii. p. 65.)

May not this explain the strange contagiousness of the mutiny which we are now deploring—dissatisfaction secretly fermenting, and the mutiny of one regiment providing the “critical moment” for the whole army? He was to meet mutiny in a more ripened form, and in one of these “critical moments,” as Commander-in-Chief. But it found him prepared to grapple with it resolutely and wisely.

He anticipated what he believed would have proved a grievance, by suspending an order of the Company, sent but not promulgated, which would have diminished the amount of composition for the rations of food;—a ready match for igniting such combustible materials. This precautionary measure involved no greater cost to the Company than £9. 6s. per month, for the whole army; and it was grounded, as he was thoroughly persuaded, on justice.

But when mutiny actually showed itself in one of the regiments—the 66th, and he knew that the Brahmins in that regiment were in correspondence with others, and were also devising means of

stopping the supply of recruits, he confounded the conspirators, and crushed the mutiny, by suddenly disbanding the whole regiment, and adopting in its place a Ghoorka contingent, with its numbers and pay; thus showing that the army could be maintained in full numerical force without the Brahmins, and that he was prepared to dispense with them, rather than suffer the discipline of the army to bend to their humours. Be it remembered that these steps were taken by one who saw most distinctly that "the whole framework of discipline was shaken to its foundation." (Vol. iv. p. 250.) For these two politic measures he received an official reprimand from the Governor General; and thereupon he immediately resigned his command, holding it only till his successor should arrive. Meanwhile, with characteristic energy, he devoted himself to the full discharge of the duties of his office.

When he reached England, in March, 1851, he had been nearly two years absent from his home; and after two years and a half more of life, a period in which we can trace no indications of happiness,—a period of much bodily weakness and anguish, and in which his mind was disquieted and irritated by an excessive sense of injury and misrepresentation, of malignity and neglect, in return for services which he had faithfully and ably performed,—vexed alike with the Queen's Ministers, the Company, and the Company's most favoured servants,—he died in his home at Oaklands, in Hampshire, on the 29th of August, 1853.

Thus closed the earthly career of a great man; of one who possessed many of the highest and noblest qualities which are to be found amongst the shattered ruins of our nature, and who had the power and the will to render much higher services to his country than she, in her blindness, would suffer him to undertake. Had he been left to work out his wise and beneficent plans for Scinde, and after his full experience, had been made Governor General of India instead of Commander-in-Chief; and in that great office had been left to the guidance of his own patriotism and genius (subject, of course, to the instructions of the Government with regard to general principles, but left without the trammels of little men in little matters),—we believe that the woes which have recently fallen upon India might have been averted. The mutiny would have been foreseen, and nipped in the bud. Such a place as Delhi would never have been intrusted to an army in which "the whole framework of discipline was shaken to its foundation."

We have now detained our readers beyond the usual length of our reviews, upon the life of a soldier, in whose religious state, we are constrained to say, we have found nothing but a subject of grief, and whose references to that momentous subject we have often seen reason to deprecate and deplore. But notwithstanding this most lamentable defect, we see much that may furnish reasonable counsels to us all.

His intense energy,—his firmness of purpose,—his regardlessness of personal comfort, when duty claimed the sacrifice of it,—his resoluteness to cope with difficulties, rising in proportion to the occasion,—what an example, and too often what a reproach, to Christian men—to the parochial ambassador for Christ, and to the combatants for truth at home and abroad !

His readiness for any service to which he might be called !—How solemnly does this appeal to the consciences of those who suffer this or that minor consideration to detain them from a distant field of Christian enterprise ! *There* was the reward of a corruptible crown,—but *here*, that of an incorruptible.

And may not even our pages be advantageously employed in recommending his example to young military men ? They are constantly going forth from many of the homes into which we are welcomed. While, then, we solemnly deprecate the profane oath,—the readiness to fight duels,—the violence of temper and language,—the tone of thought and feeling on sacred subjects, which these volumes disclose (less painful, we admit, in the later, than in the former half of his life),—we may safely recommend for imitation, his love of home and family ; his rigid sobriety ; the stern honesty which, even in early youth, regulated his expenditure by the amount of his pay ; his high tone of honourable feeling on all occasions ; his abhorrence of self-indulgence ; his earnest study of the profession he had chosen ; his eagerness to discharge its duties in the fullest and best way, and not merely according to the letter of its regulations ; his caution in planning an enterprise ; his startling boldness in its execution ; his disregard of climate, distance, health, of every thing but duty, when called to any service ; his resolute and self-sacrificing perseverance in the path which he knew to be right ; and lastly, his abhorrence of bloodshed and cruelty. These are traits which our younger officers will do well to study and to imitate.

There are three general observations which almost press for utterance, in bringing this review to a close.

In the first place, what a marvellous exhibition does this Memoir present of the power of that will, so simply and emphatically inculcated by the inspired teacher,—“ Whatsoever thine hand findeth to do, do it with thy might ; ” an invaluable precept equally for the soldier in external war, and in the conflict with the passions and corruptions of our nature.

Then, again, what an illustration have we here of the “ equal ” dealing of God with His creatures—of that spirit of compensation which seems to run through all His works ! Here is a man endowed with a spirit of intense energy, sufficient to subdue all obstacles in his way. But this very intensity of spirit is obviously the prompting cause of that intemperance of language, feeling, passion, which are the palpable blots in his character. If our powers are less, so also are our temptations.

And lastly, how strongly is the reflection forced upon us, that the loftiest talents especially demand the controlling and sanctifying influence of the Spirit of God!—With how melancholy a feeling do we close these deeply interesting volumes! That iron frame,—thrust into a narrow coffin, and into a cold dark grave! And the immortal spirit—"Where" is it? None can reply till its eternal abode shall be proclaimed by the trump of the Archangel and the voice of God.

History of Latin Christianity; including that of the Popes to the Pontificate of Nicolas V. By HENRY HART MILMAN, D.D., Dean of St. Paul's. Vols. IV.—VI. London: J. Murray. 1855.

AN ingenious pervert, whose tract, "Four Years' Experience of the Catholic Religion," drew some attention a while ago, observes that the—

"Giant fact, the Catholic Church, is itself a proof that Protestants have not yet attained to any true principles of philosophic inquiry. They are appalled by its magnitude, confounded by what they think its eccentric movements, and seem convinced of one truth alone—the truth that the Catholic Church is irresistible. Like the unscientific races of old, who stood aghast at the advent of a comet, or like a wild band of savage men, who would drive away an eclipse with shouts and the clang of martial arms, the entire mind of Protestantism looks on at this awful portent which meets its eyes wheresoever it turns, and with shoutings, and trumpeting, and all the clamour of brazen controversy, attempts to scare away from the face of the earth that terrible power, whose comings and whose goings they are unable to comprehend."

Such bold assertions produce by reiteration an impression to which the "History of Latin Christianity" furnishes the appropriate answer. The reverent awe, the kindling hope, with which the true Protestant marks the irresistible progress of Christ's Holy Catholic Church, in its history from age to age, can never for one moment be confounded with those feelings which the "History of Latin Christianity" excites. In that History the Church, which the author whom we have quoted mistakes for the Catholic, plays the leading part, and the peculiar form of religion which in his Title-page and throughout his Tract he assumes to be the Catholic, is the portentous result. Indeed, when the Protestant world ceases to wonder at the strange eccentric course of the Church of Rome, as engraved on the page of history; and to shudder at the eclipse of faith, which seems not to pass away, but to darken with the advance of ages, over the world which owns the obedience of Rome; then will it be time for Rome to expect some mitigation in the sternness of that protest which bridles her assumptions, and she may hope to beguile by such assertions as we have quoted—the uncompromising disapproval of that Church Catholic, whom she has sought, but ever in vain, to personate.

The first three volumes of Dean Milman's "History of Latin

Christianity," which were reviewed some time since in these pages, have since been followed by three more, which we now propose to discuss; within limits, however, far from adequate either to the interest of the theme, or to the ability with which it has been handled by the Author.

Thirteen books comprise the finished History; and a fourteenth, added by way of survey, illustrates, with profuse pains and learning, the attractive field of Christian Literature and Christian Art, throughout the whole period which the historian has chosen. Having advanced, in the first eight books, to the close of the twelfth century, he commences his fourth volume with the commanding figure of Innocent III. (1198—1216), and brings up his work to the eve of the Reformation, when the strange form of *Æneas Sylvius* closes the pageant and finally carries the papal tiara upon its brow off the stage of Mr. Milman's History, where that splendid talisman displays through so many centuries, and in such strange variety of ways, its influence over men.

And never had the world beheld a loftier spirit, called into loftier action by the power of that influence, than Innocent III. Born of princely and of Roman blood, brought up among the highest ecclesiastical connections, profoundly taught, and gifted with that half-prophetic insight which endues the youthful counsellor with "more understanding than his teachers," Innocent was the darling foster-child of the Roman Church in his youth, and her chosen representative in the maturity of his powers. A Cardinal at twenty-nine, he acquired in eight short years the undivided confidence of the Sacred College, the Clergy, and the people of Rome; and at thirty-seven their common choice bound upon his temples the mysterious talisman of the Papal crown, which he bore for the eighteen years of life that yet remained to him, striving up to the measure of all his natural powers, and beyond them, to become that head of the Church on earth, which no Pope either ever has been or can be. A lie is best studied in all its mystery, when impressed upon a gentle and noble nature like that of Innocent III., and we shall learn more of Popery from such a Pope than from any inferior instance. We mark, when the first soft pressure of that encircling crown made him feel the power his own, how his spirit sprang to the touch; we have on actual record the thoughts which then ruled within that busy brain; we have the very words of his first communications with the subject multitude, whose admiring confidence had made him Pope.

"In his inauguration sermon broke forth the character of the man; the unmeasured assertion of his dignity, protestations of humility which have a sound of pride. 'Ye see what manner of servant that is whom the Lord hath set over his people; no other than the viceroy of Christ; the successor of Peter. He stands in the midst between God and man; below God, above man; less than God, more than man. He judges all, is judged by none, for it is written—'I will judge.' But he whom the pre-eminence of dignity exalts, is lowered by his office of a servant, that so humility may

be exalted, and pride abased ; for God is against the high-minded, and to the lowly He shows mercy ; and he who exalteth himself shall be abased. Every valley shall be lifted up, every hill and mountain laid low !” (Vol. iv. pp. 11—12.)

Such records are realities, not to be found in the definitions of Roman jurists, or in the lucubrations of intellectual pervers. Enshrined in the volume of history, they show, in impartial colours, to which neither party can object, what the Popedom is, was, and shall be,—not what it may, might, or ought to be.

Innocent believed,—and if ever as wise and great a man should sit in his seat, he would believe it too, false as the delusion has proved,—that every Pope has illimitable supremacy of jurisdiction over all causes, coupled with the right of legislation throughout the world, and the sole privilege of summoning and presiding in general councils. Furthermore, that every Pope is judge in all arduous Church causes, contested elections to benefices, cases involving the degradation of bishops ; and that he has the right of confirming bishops and metropolitans by the gift of the pall, including rights of appointment to devolved sees, reservations, &c. That the whole vast fabric of the dispensing power rests upon the Pope ; that he alone can found new orders, and he alone canonize the saints. We stand aghast ; while our Romanizing opponents observe with truth, that less power would be too little for the Visible Head of the Church to wield, and would invalidate his exalted functions. The History, which records the growth of these pretensions and their demolition, is the true arbiter ; and reveals, in the operation of Bible truth upon hearts simpler but not less noble than Innocent's, the undying antidote to those vast but groundless claims upon the homage of the Church on earth. We agree with Dr. Milman in recognising no visible line of demarcation between the spiritual and the secular elements of the great anti-papal League ; the same Bible which furnished the “ truth as it is in Jesus ” to the enlightened soul, supplied watchwords to the nations, and maxims to the jurists, and precedents to the statesmen who united in those mediæval days to bridle the power of Rome. But to call this, with our Author, *Teutonic Christianity*, is to distinguish it very imperfectly from its great antagonist. Not around the Teuton name have the opponents of Rome mustered from age to age, but round that free Bible which has rallied to the conflict many a Latin Christian, for whom Teutonic affinities never had any attraction. In the closing paragraph of his History our Author touches the key-note, which surely rings as true in the ear of many an Italian, many a Spanish Christian, as in that of a German or an Englishman :—

“ As it is my own confident belief that the words of Christ and His words alone (the primal, indefeasible truths of Christianity), shall not pass away ; so I cannot presume to say that men may not attain to a clearer, at the same time more full and comprehensive and balanced sense of those words, than has as yet been generally received in the Christian world. As all else is

transient and mutable, these only eternal and universal, assuredly, whatever light may be thrown on the mental constitution of man, even on the constitution of nature, and the laws which govern the world, will be concentrated so as to give a more penetrating vision of those undying truths. Teutonic Christianity (and this seems to be its mission and privilege), however nearly in its more perfect form it may already have approximated, may approximate still more closely to the absolute and perfect faith of Christ; it may discover and establish the sublime unison of religion and reason; keep in tone the triple-chorded harmony of faith, holiness, and charity; assert its own full freedom, know the bounds of that freedom, respect the freedom of others. Christianity may yet have to exercise a far wider, even if more silent and untraceable influence, through its primary, all-penetrating, all-pervading principles, on the civilization of mankind." (Vol. vi. 633—4.)

This "penetrating vision of the undying truths which our Saviour's words convey" must not then be confined to Teutonic, as distinguished from Latin Christianity. When we are told of Innocent III. plunging boldly into the supreme affairs of Rome, of Italy, of the Empire; every where maintaining the most august relations, and extending the vigour of his sway through the realms of France, and England, and Spain; controlling, advising, restraining in Bulgaria, Hungary, and the kingdoms of the North; on every occasion of interference familiarizing the Byzantine Empire and the East, Constantinople, Armenia, and the Holy Land, with the pressure of his powerful hand; dealing death among the martyrs of Languedoc and the Paulicians, and calling into life the mighty orders of Saint Dominic and St. Francis;—when we read of him every where battling with the most stubborn opposition, and moulding the most rugged elements to his will,—not carried along, amid the breathless rapidity of events which crowd upon his course, in the full current of a favouring tide, but worn by the adverse struggle, and bitterly conversant with discomfiture in every form; when we witness what a noble nature will do and dare, confiding, however erroneously, in the mission to reign as Pope over the souls of men, we are awestruck to perceive how closely this fine combination of natural powers and impulses can simulate the penetrating vision of undying truth, to which allusion has been made. But history bids Protestants not to fear; the image never has been reality; the idol in its hugest proportions never was a God.

"In the full vigour of his manhood died Innocent III. He, of all the Popes, had advanced the most exorbitant pretensions, and those pretensions had been received by an age most disposed to accept them with humble deference. The high and blameless, in some respects wise and gentle character of Innocent, might seem to approach more nearly than any one of the whole succession of Roman bishops, to the ideal height of a supreme Pontiff: in him, if ever, might seem to be realized the churchman's highest conception of the Vicar of Christ. Gregory VII. and Boniface VIII., the first and the last of the aggressive Popes, and the aged Gregory IX., had, no doubt, more rugged warfare to encounter, fiercer and more unscrupulous enemies to subdue. But in all these there was a personal sternness, a contemptuous haughtiness; theirs was a worldly majesty. Hildebrand and Benedetto Gaetani are men in whom secular policy obscures,

and throws back, as it were, the spiritual greatness ; and though the firmness with which they endure reverses may be more lofty, yet there is a kind of desecration of the unapproachable sanctity of their office in their personal calamities. The pride of Innocent was calmer, more self-possessed ; his dignity was less disturbed by degrading collisions with rude adversaries ; he died on his unshaken throne, in the plenitude of his seemingly unquestioned power. Yet if we pause and contemplate, as we cannot but pause and contemplate, the issue of this highest, in a certain sense noblest and most religious contest for the Papal ascendancy over the world of man, there is an inevitable conviction of the unreality of that Papal power. With all the grandeur of his views, with all the persevering energy of his measures ; throughout Innocent's reign, every where we behold failure, every where immediate discomfiture, or transitory success which paved the way for future disaster. The higher the throne of the Pope, the more manifestly were its foundations undermined, unsound, unending." (Vol. iv. pp. 277—278.)

The lapse of a century reveals a scene before which the earnest and religious spirit of Innocent would have shrunk with a horror, never experienced in the chequered course of his career on earth. It was a strange trial, the arraignment of a dead Pope, Boniface VIII. We should be heartily glad to be able to give the whole of Dr. Milman's spirited narrative of the trial, but this is not possible. We will, however, give extracts from it :—

"On the 16th of March the Pope solemnly opened the Consistory at Avignon, in the palace belonging to the Dominicans, surrounded by his Cardinals and a great multitude of the clergy and laity. The Pope's Bull was read, in which, after great commendation of the faith and zeal of the King of France, and high testimony to the fame of Boniface, he declared that heresy was so execrable, so horrible an offence, that he could not permit such a charge to rest unexamined. The French lawyers were admitted as prosecutors. The Italians protested against their admission. On Friday (March 20th) the Court opened the Session. The prosecutors put in a protest of immeasurable length, declaring that they did not appear in consequence of the Pope's citation of the King of France and his sons. That citation was informal, illegal, based on false grounds. They demanded that the witnesses who were old and sick should be first heard. They challenged certain Cardinals, the greater number (they would not name them publicly), as having a direct interest in the judgment, as attached by kindred or favour to Boniface, as notoriously hostile, as having entered into plots against William de Nogaret, as having prejudiced the mind of Benedict XI. against him. Nogaret, who always reverted to the affair of Anagni, asserted that act to have been the act of a true Catholic, one of devout, filial love, not of hatred, the charity of one who would bind a maniac or rouse a man in a lethargy." (Vol. v. p. 368.)

On the 27th Nogaret appeared again, and entered a protest against Baldred and others, as defenders of Pope Boniface, and against eight Cardinals as appointed by him. Protest was met by protest. Witnesses were examined, whose testimony stood point blank opposed, the one to the other :—

"On these attestations, if these were all, posterity is reduced to this perplexing alternative of belief :—Either there was a vast systematic subornation of perjury, which brought together before the Pope and the Cardinals, monks, abbots, canons, men of dignified station, from various parts of Italy : and all these were possessed with a depth of hatred, ingrained into the hearts of men by the acts and demeanour of Boniface, and perhaps a reli-

gious horror of his treatment of Pope Cœlestine, which seems to be ranking in the hearts of some; or with a furiousness of Ghibelline hostility, which would recoil from no mendacity, which would not only accept every rumour, but invent words, acts, circumstances, with the most minute particularity and with perpetual appeal to other witnesses present at the same transaction. Nor were these depositions wrung out, like those of the Templars, by torture; they were spontaneous, or, if not absolutely spontaneous, only summoned forth by secret suggestion, by undetected bribery, by untraceable influence: they had all the outward semblance of honest and conscientious zeal for justice.

"On the other hand, not only must the Pope's guilt be assumed, but the Pope's utter, absolute, ostentatious defiance of all prudence, caution, dissimulation, decency. Not only was he a secret, hypocritical unbeliever, and that not in the mysteries of the faith, but in the first principles of all religion; he was a contemptuous, boastful scoffer, and this on the most public occasions, and on occasions where some respectful concealment would not only have been expedient, but of paramount necessity to his interest or his ambition. The aspirant to the Papacy, the most Papal Pope who ever lived, laughed openly to scorn the groundwork of that Christianity on which rested his title to honour, obedience, power, worship.

"The most remarkable of all these depositions is that of seven witnesses in succession, an abbot, three canons, two monks, and others, to a discussion concerning the law of Mahomet. This was in the year of the pontificate of Cœlestine, when, if his enemies are to be believed, Benedetto Gaetani was deeply involved in intrigues to procure the abdication of Cœlestine, and his own elevation to the Papacy. At this time, even if these intrigues were untrue, a man so sagacious and ambitious could not but be looking forward to his advancement. Yet at this very instant, it is asseverated, in the presence of at least ten or twelve persons, abbots, canons, monks, Gaetani declared as his doctrine, that no law was divine, that all were the inventions of men, merely to keep the vulgar in awe by the terrors of eternal punishment. Every law, Christianity among the rest, contained truth and falsehood; falsehood, because it asserted that God was one and three, which it was fatuous to believe; falsehood, for it said that a virgin had brought forth, which was impossible; falsehood, because it avouched that the Son of God had taken the nature of man, which was ridiculous; falsehood, because it averred that bread was transubstantiated into the body of Christ, which was untrue. 'It is false, because it asserts a future life.' 'Let God do his worst with me in another life, from which no one has returned but to fantastic people, who say that they have seen and heard all kinds of strange things, even have heard angels singing. So I believe—and so I hold, as doth every educated man. The vulgar hold otherwise. We must speak as the vulgar do; think and believe with the few.' Another added to all this, that when the bell rang for the passing of the Host, the future Pope smiled and said, 'You had better go and see after your own business, than after such folly.' Three of these witnesses were reheard at the second examination, minutely questioned as to the place of this discussion, the dress, attitude, words of Gaetani: they adhered, with but slight deviation from each other, to their deposition; whatever its worth, it was unshaken. These blasphemies, if we are to credit another witness, had been his notorious habit from his youth. The Prior of St. Giles at San Geminio, near Narni, had been at school with him at Todi: he was a dissolute youth, indulged in all carnal vices, in drink and play, blaspheming God and the Virgin. He had heard Boniface, when a Cardinal, disputing with certain masters from Paris about the Resurrection. Cardinal Gaetani maintained that neither soul nor body rose again." (Vol. v. p. 170, 1.)

Then come other attestations to crimes of the same character:—

"Nicolo Pagano of Sermona, Primicerio of S. John Maggiore at Naples, deposed that Cœlestine, proposing to go from Sermona to Naples, sent Pa-

gano's father Berard (the witness went with him) to invite the Cardinal Gaetani to accompany him. Gaetani contemptuously refused. 'Go ye with your Saint, I will be fooled no more.' 'If any man,' said Berard, 'ought to be canonized after death, it is Cœlestine.' Gaetani replied, 'Let God give me the good things of this life : for that which is to come I care not a bean; men have no more souls than beasts.' Berard looked aghast. 'How many have you ever seen rise again?' Gaetani seemed to delight in mocking (such, at least, was the testimony, intended, no doubt, to revolt to the utmost the public feeling against him) the Blessed Virgin. 'She is no more a virgin than my mother. I believe not in your Mariola, Mariola.' He denied the presence of Christ in the Host. 'It is mere paste.'

"Yet this most appalling improbability was surpassed by the report of another conversation attested by three witnesses, sons of knights of Lucca. The scene took place at the Jubilee, when millions of persons, in devout faith in the religion of Christ, in fear of Hell, or in hope of Paradise, were crowding from all parts of Europe, and offering incense to the majesty, the riches of the world to the avarice, of the Pope. Even then, without provocation, in mere wantonness of unbelief, he had derided all the truths of the Gospel. The ambassadors of two of the great cities of Italy—Lucca and Bologna—were standing before him. The death of a Campanian knight was announced. 'He was a bad man,' said the pious chaplain, 'yet may Jesus Christ receive his soul!' 'Fool! to commend him to Christ; he could not help himself, how can he help others? He was no Son of God, but a wise man and a great hypocrite. The knight has had in this life all he will have. Paradise is a joyous life in this world; Hell a sad one.' 'Have we, then, nothing to do but to enjoy ourselves in this world? Is it no sin to lie with women?'—'No greater sin than to wash one's hands.' 'And this was said that all present might hear; not in jocoseness, but in serious mood.' To this monstrous scene, in these words, three witnesses deposed on oath, and gave the names of the ambassadors—men, no doubt, of rank, and well known, to whom they might thus seem to appeal." (Vol. v. pp. 372, 373.)

And what was the result of such a trial? Let the historian reply :—

"Such was the evidence, the whole evidence which appears (there may have been more) so revolting to the faith, so polluting to the morals, so repulsive to decency, that it cannot be plainly repeated, yet adduced against the successor of St. Peter, the Vicar of Christ. What crimes, even for defamation to charge against a Pope! To all this the Pope and the Consistory were compelled to listen in sullen patience. If true—if with a shadow of truth—how monstrous the state of religion and morals! If absolutely and utterly untrue—if foul, false libels, bought by the gold of the King of France, suborned by the unrelenting hatred, and got up by the legal subtlety of De Nogaret and the rest—what humiliation to the Court of Rome to have heard, received, recorded such wicked aspersions, and to have left them unresented, unpunished. The glaring contradiction in the evidence, that Boniface was at once an atheist and a worshipper of idols, an open scoffer in public and a superstitious dealer in magic in private, is by no means the greatest improbability. Such things have been. The direct and total repugnance of such dauntless, wanton, unprovoked blasphemies, even with the vices with which Boniface is charged, his unmeasured ambition, consummate craft, indomitable pride, is still more astounding, more utterly bewildering to the belief. But whatever the secret disgust and indignation of Clement, it must be suppressed; however the Cardinals the most attached to the memory of Boniface might murmur and burn with wrath in their hearts, they must content themselves with just eluding, with narrowly averting, his condemnation.

"Philip himself, either from weariness, dissatisfaction with his own cause, caprice, or the diversion of his mind to other objects, consented to abandon

the persecution of the memory of Boniface, and to leave the judgment to the Pope. On this the gratitude of Clement knows no bounds ; the adulation of his Bull on the occasion surpasses belief. Every act of Philip is justified ; he is altogether acquitted of all hatred and injustice ; his whole conduct is attributed to pious zeal. 'The worthy head of that royal house, which had been ever devoted, had ever offered themselves and the realm for the maintenance of the Holy Mother Church of Rome—had been compelled, by the reiterated representations of men of character and esteem,' to investigate the reports unfavourable to the legitimate election, to the orthodox doctrine, and the life of Pope Boniface. The King's full Parliament had urged him with irresistible unanimity to persist in this course. 'We therefore, with our brethren the Cardinals, pronounce and decree that the aforesaid King, having acted, and still acting, at the frequent and repeated instance of these high and grave persons, has been and is exempt from all blame, has been incited by a true, sincere, and just zeal and fervour for the Catholic faith.' It was thus acknowledged that there was a strong primary case against Boniface ; the appeal to the Council was admitted ; every act of violence justified, except the last assault at Anagni, as to which the Pope solemnly acquitted the King of all complicity. The condescension of the King, 'the son of benediction and grace,' in at length thus tardily and ungraciously remitting the judgment to the Pope, is ascribed to divine inspiration. Nor were wanting more substantial marks of the Pope's gratitude. Every Bull prejudicial to the King, to the nobles, and the realm of France (not contained in the sixth book of Decretals), is absolutely cancelled and annulled, except the two called '*Unam Sanctam*' and '*Rem non novam*,' and these are to be understood in the moderated sense assigned by the present Pontiff. All proceedings for forfeiture of privileges, suspension, excommunication, interdict, all deprivations, or deposals, against the King, his brothers, subjects, or kingdom ; all proceedings against the accusers, prosecutors, arraigned in the cause ; against the prelates, barons, and commons, on account of any accusation, denunciation, appeal, or petition for the convocation of a General Council ; or for blasphemy, insult, injury by deed or word, against the said Boniface, even for his seizure, the assault on his house and person, the plunder of the treasure, or other acts at Anagni ; for anything done in behalf of the King during his contest with Boniface ; all such proceedings against the living or the dead, against persons of all ranks—cardinals, archbishops, bishops, emperors, or kings, whether instituted by Pope Boniface, or by his successor Benedict, are provisionally annulled, revoked, cancelled. 'And if any aspersion, shame, or blame, shall have occurred to any one out of these denunciations and charges against Boniface, whether during his life or after his death, or any prosecution be hereafter instituted on that account, these we absolutely abolish and declare null and void.'

"In order that the memory of these things be utterly extinguished, the proceedings of every kind against France are, under pain of excommunication, to be erased within four months from the capitular books and registers of the Holy See. The archives of the Papacy are to retain no single procedure injurious to the King of France, or to those, whoever they may be, who are thus amply justified for all their most virulent persecution, for all their contumacious resistance, for the foulest charges, for charges of atheism, simony, whoredom, sodomy, witchcraft, heresy, against the deceased Pope." (Vol. v. pp. 375—377.)

These long extracts illustrate the conflict which was carried on between the Papacy and the foes whom it awakened. Thus was the Pontiff, whose spiritual pretensions exceeded those of Hildebrand or Innocent III., pitted against the offspring of an Albigenian martyr ; thus did the subtle lawyer, William of

Nogaret, combine all the resources of his profession, all the prejudices of his nation, all the power of his dangerous and cruel master Philip the Fair, against the object of his furious and unquenchable jealousy, the Pope, who "came in like a fox, ruled like a lion, and died like a dog." Cardinal Wiseman has essayed to restore Boniface VIII. to the respect and admiration of posterity, but in vain. The work of William of Nogaret is too deeply engraven on the page of history, and the last man who dared to bear the Papal crown at the full height of its proud pretensions, whose bull "*Clericos Laicos*" records the claim of Church persons and Church property to freedom from all lay taxation,—whose "*Unam Sanctam*" pronounces it necessary to salvation to believe that every temporal power and every human being is subject to the Pope of Rome,—this last of the greater Popes has left, among the more prominent monuments of history, the memory of his own name, shattered, distorted, blackened, to testify what the lightning-touch of human scorn and distrust can do, after the currents of faith and reverence have been checked by proud and false pretensions, and have been turned back in their channels, and when the moment of revulsion comes at last.

Thenceforth, for seventy years (1304—1376,) the Popes resided at Avignon; and Rome, without a Bishop, almost without Christianity, scarcely cared to hear how first one obscure province of France, and then another, supplied occupants of the Papal throne, and titular bishops of the Imperial See of St. Peter. Lower and lower sank that brilliant tiara, which Hildebrand and Innocent III. had borne so proudly; until we have Avignon the sink of Christendom, with Petrarch standing by, a cotemporary witness of the foul scenes of Papal nepotism and avarice, and drunkenness and lust,—describing, with his own immortal pen, Satan grinning over the view, and learning, by the ingenuities of pontifical vice, a zest of wickedness beyond the fiery stimulants of hell. Yet Archdeacon Petrarch—Canon Petrarch—can no more be suspected of anti-sacerdotal tendencies than Dean Milman of a leaning toward unbelief. The Pope then was not the head of the Clergy, much less of the Church; and history, which reveals the fact, demands some other theory than Romanism to account for the phenomena of the past, and to guide the progress of the Church's future.

John XXII. occupies a prominent position among the Popes of Avignon, and though his mean and miserly nature gives us a less trustworthy view of the essential unreality of those Papal pretensions which he bore, than we gather from studying them in the genuine and noble spirit of an Innocent III., we may nevertheless remember with advantage how this son of a Cahorsin cobbler used the Papal power to fill the Sacred College with Cahorsin cardinals, eight in two promotions; to cast the Bishop of Cahors from his See for compassing the Pope's death by diabolic arts,—to flay him alive, and tear him asunder with four horses; to pledge all

the papal goods, both movable and immovable, to Margaret of Foix, in return for a serpentine ring of magical virtue, which was to protect the sacred person from such unholy arts; to excite the derision of future ages by his edict against shutting up devils in looking-glasses, and the derision of his own age by his futile attempt to extract from the Viscount de Lomenie the fabulous hoards of Clement V.; to damn, by Bull upon Bull, the poor Franciscans who, with the Bull of Nicolas IV. on their side, asserted the absolute poverty of Christ and His apostles. We may remember still with advantage, that on this memorable question, whether Christ was rich or poor, arose that last suicidal stretch of papal power, the exercise by John XXII. of authority to rescind the decree of his predecessor; an assertion soon to be followed by the strange spectacle of the Pope in heresy, when the same John ventured to maintain that the Saints do not enjoy the beatific vision of God till the day of Judgment. "What!" said the orthodox Dominicans;—"What!" said his most Christian Majesty of France, "if the Saints behold not the Godhead, of what use is their intercession? Why address to them useless prayers?"

"The King spoke the language of strong remonstrance; the greater part of the Cardinals admitted, with sorrow, the heterodoxy of the Pope. His adversaries, all over Christendom, denounced his grievous departure from holy truth. Bonagratia, the Franciscan, wrote to confute his awful errors. Even John XXII. began to quail: he took refuge in the cautious ambiguity with which he had promulgated his opinions. He sought only truth; he had not positively determined or defined this profound question.

"But the time was now approaching, when, if a Pontiff so worldly and avaricious might be admitted among the Saints, he would know the solution of that unrevealed secret. John XXII. was now near ninety years old: the last year of his life was not the least busy and unquiet. The Greeks, through succours from the Pope and the King of Naples, had obtained some naval advantages over the Turks; but the Cardinal Legate, expelled from Bologna, either fled for refuge or was unwilling to be absent, if not from the death-bed of his parent, from the conclave which should elect his successor. Against Louis of Bavaria, though in the hope of his surrender of the Empire to his brother he had taken a milder tone, Pope John now resumed all his immitigable rigour: on the condition of the unqualified surrender of the Empire, and that alone, could he be admitted into the bosom of the Church. The Pope had continued to urge the suppression of the Fraticelli by the stake. But his theological hardihood forsook him. He published on his death-bed what his enemies called a lukewarm recantation, but a recantation which might have satisfied less jealous polemics. He had no intention to infringe on the decrees of the Church. All he had preached or disputed he humbly submitted to the judgment of the Church and of his successors.

"But if the doctrinal orthodoxy of John XXII. was thus rescued from obloquy, the discovery of the enormous treasures accumulated during his Pontificate must have shaken the faith even of those who repudiated the extreme views of Apostolic poverty. The brother of Villani the historian, a banker, was ordered to take the inventory. It amounted to eighteen millions of gold florins in specie, seven millions in plate and jewels. 'The good man,' observes the historian, 'had forgotten that saying, 'Lay not up your treasures upon earth;' but perhaps I have said more than enough—perhaps he intended this wealth for the recovery of the Holy Land.' This was beyond

and above the lavish expenditure on the Italian wars, the maintenance of his martial son or nephew, the Cardinal Legate, at the head of a great army, and his profuse provision for other relatives. One large source of his wealth was notorious to Christendom. Under the pretext of discouraging simony, he seized into his own power all the collegiate benefices throughout Christendom. Besides this, by the system of Papal reserves, he never confirmed the direct promotion of any Prelate; but by his skilful promotion of each Bishop to a richer bishopric or archbishopric, and so on to a patriarchate, as on each vacancy the annates or first fruits were paid, six or more fines would accrue to the treasury. Yet this Pope—though besides his rapacity, he was harsh, relentless, a cruel persecutor, and betrayed his joy not only at the discomfiture but at the slaughter of his enemies—had great fame for piety as well as learning. arose every night to pray and to study, and every morning attended Mass." (Vol. v. 485—487.)

It may be scarcely necessary to add, that the successor of John XXII. remedied his "tepid recantation" by a full and orthodox determination in favour of the Saints who do not pass through purgatory immediately beholding the Godhead. *Roma locuta, causa finita est*,—first in one way, then in another.

And while all this, and much more, was going on, just two hundred years before the Reformation was accomplished, let not Protestants suppose that their precious cause was unrepresented throughout Christendom. Through every nation, and every degree, the spirit ran;—religion, learning, law, opposed a formidable, though not then, as now, a victorious, protest against the pretensions of the Papal power. Then, as afterwards, was no lack of brave and resolute men to guide and counsel the great monarchs and nations of Europe,—no lack of lawyers to defend, no lack of orators to stimulate, nor of martyrs to suffer. The Bible is quoted against the Pope, from the council-chamber of Ghibelline Emperors, generations before its bright pages were opened throughout the thousand humbler homes of awakening Protestantism; and we must ever recollect, that if the doctrines of "*Clericos Laicos*" and "*Unam Sanctam*" are scarcely whispered now, with humble explanations and bated breath, Europe owes the deliverance to those who heard with unquailing courage and resolute defiance the loud explosions of those arrogant decrees, when they first issued from Papal lips. We would enumerate these defenders of the faith; but we must not imitate one of our Author's failings in loading our page with names which we do not willingly forget, though we cannot find space to portray them at large. The readers of "*Latin Christianity*" will gather for themselves. Let us hasten forward yet another century, to the Council of Constance (1416), and the close of our Author's undertaking.

To the scandal of the Babylonish captivity at Avignon succeeded the age of the Anti-popes,—grovelling rivals, upon whose dishonored heads it is not too much to say that the crown of the Papacy would have sunk into contempt and final oblivion, had not outraged Christianity sought the remedy by another method; and an age of general councils succeeded, which gave the Pope the advantage of

an august yet manageable foe,—an opposition less spiritual, less ubiquitous and intangible than the Protestantism of our hearths and homes. In the Œcumenical Council the Pope could at least be that head which he could not be in the spiritual Church of Christ; and there, unembarrassed by the fundamental lie which besets his supreme spiritual pretensions, he could contend on more equal terms with the opponents he might meet. It was the last struggle for supremacy before the Reformation came; and though the struggle was worthy of the prize, the Pope still lost his ground: even apparent victories within the Council were neutralized by greater reverses without; the Popedom was weighed in the balances and found wanting.

"In June, 1414, the quiet streets of ancient Constance were disturbed by the first preparations for the great drama which was to be performed within her walls. The Bishop elect of Augsburg and Count Eberhard of Nellenberg entered the city to choose quarters for the Emperor. Hopes began to spread, to strengthen, that the high contracting parties were in earnest; that the Universal Council, so often announced, so often eluded, would at length take place. In August came the Cardinal of Viviers, the Bishop of Ostia, with a distinguished suite, to take order for the accommodation of the Pope John XXIII. and of his Cardinals. From that period to the Feast of All Saints, the day named for the opening of the Council, and for several months after, the converging roads which led to this central city were crowded with all ranks and orders, ecclesiastics and laymen, Sovereign Princes, and Ambassadors of Sovereigns, Archbishops and Bishops, the heads or representatives of the great Monastic Orders, theologians, doctors of Canon or Civil Law, delegates from renowned Universities, some with splendid and numerous retainers, some like trains of pilgrims, some singly and on foot. With these, merchants, traders of every kind and degree, and every sort of wild and strange vehicle. It was not only, it might seem, to be a solemn Christian Council, but an European congress, a vast central fair, where every kind of commerce was to be conducted on the boldest scale, and where chivalrous or histrionic or other common amusements were provided for idle hours and for idle people. It might seem a final and concentrated burst and manifestation of mediæval devotion, mediæval splendour, mediæval diversions: all ranks, all orders, all pursuits, all professions, all trades, all artisans, with their various attire, habits, manners, language, crowded to one single city.

"On the steep slope of the Alps were seen winding down, now emerging from the autumn-tinted chesnut-groves, now lost again, the rich cavalcades of the Cardinals, the Prelates, the Princes of Italy, each with their martial guard or their ecclesiastical pomp. The blue spacious lake was studded with boats and barks, conveying the Bishops and Abbots, the knights and grave burghers of the Tyrol, of Eastern and Northern Germany, Hungary, and from the Black Forest and Thuringia. Along the whole course of the Rhine, from Cologne, even from Brabant, Flanders, or the furthest North, from England and from France, marched Prelates, Abbots, Doctors of Law, celebrated Schoolmen, following the upward course of the stream, and gathering as they advanced new hosts from the provinces and cities to the east or west. Day after day the air was alive with the standards of Princes, and the banners emblazoned with the armorial bearings of Sovereigns, of Nobles, of Knights, of Imperial Cities; or glittered with the silver crozier, borne before some magnificent Bishop or mitred Abbot. Night after night the silence was broken by the poursuivants and trumpeters announcing the arrival of some high and mighty Count or Duke, or the tinkling mule-bells of some lowlier caravan. The streets were crowded with curious spectators,

eager to behold some splendid prince or ambassador, some churchman famous in the pulpit, in the school, in the council, it might be in the battle-field, or even some renowned minnesinger or popular jongleur. The city almost appeared to enlarge itself to welcome week after week the gathering strangers. The magistrates had taken admirable measures to maintain order. Every one seems to glide into and settle down in his proper place. Every where were gathering crowds, yet no tumult : among these crowds now a low deep murmur, now a hush of expectation, no clamour, no confusion, no quarrel, no riot. Constance might seem determined to support her dignity, as chosen for a kind of temporary capital of Christendom. The awfulness of the great subjects which were to be discussed had, as it were, enthralled the mind of man to a calm seriousness ; even amusements and diversions were under sober discipline. Whatever there was, and doubtless there was much, of gross and licentious, was kept out of sight.

"Of all those vast multitudes there was no one whose fate might seem so to tremble on the balance ; who could look on this wonderful scene with such profound emotions of hope and fear ; to whom the Council was at once so full of awe, yet at the same time, to his yet unextinguished ambition, might eventually prove such a scene of pride, of triumph, as John XXIII." (Vol. vi. 156—158.)

Yet he came on to the conflict in no victorious spirit. As he descended the wintry Alps his sledge was overset, and his attendants crowded round to know if he was hurt. "In the devil's name, what do I lying here?" As he wound round the last declivity, and Constance lay below in her deep valley, washed by the lake, the Pope looked down and exclaimed, "A trap for foxes." On the 5th of November he opened the Council. 1,800 clergy, and at certain times 100,000 persons, with 30,000 horses, were assembled in and around the city. Order reigned from first to last ; all was earnestness and reverent zeal ; and now, if ever, men had met to own their spiritual king. But it was not to be the Pope. One month afterwards there entered the city a pale thin man, in mean attire, yet escorted by three nobles of his country, and a great troop of other followers. This was the famous heresiarch of Bohemia, John Huss, pupil of our own Wycliffe, who had already appealed from the Pope to Christ Himself, the one final, unerring Judge. "I, John Huss, offer this appeal to Jesus Christ, my Master and my just Judge, who knows, defends, and judges the just cause ;" ten thousand earnest souls assenting to the truth of that momentous act.

With what vicissitudes the affairs of the Council were conducted, with what displays of skill or force the various parties prosecuted their ends, we leave Dr. Milman to describe ; and those whose opinion of Œcumenical Councils have not been affected by the records of the four first as they have actually come down to us, may gather some useful cautions from these great councils of the Western Church. Suffice it to sum up, in the words of our Author, the chief results of the Council of Constance, as comprised in the fate of "the three Johns."

"Before the Council of Constance were arraigned, for different violations of the law of God and man, three persons, all, somewhat singularly, bearing

the name of John. Pope John XXIII., according to the articles exhibited against him, and those articles supported by undoubted testimony, and so affirmed by the Council, and put forth as the accredited foundation of their judgment, had been guilty from his youth, and during his whole life, of the foulest crimes, being a priest, of licentiousness which passes belief, promiscuous concubinage, incest, the violation of nuns; of the most atrocious cruelties, murder, massacre, the most grinding tyranny, unglutted avarice, unblushing simony. He had rarely celebrated the solemn rites of the Church, the Holy Sacraments, and then with contemptuous neglect and indifference. Against some of these charges John made no defence; in some he seemed to acquiesce, only resting on the plea that they were no heresies, and that the Pope could be judged for heresy alone. John XXIII. was deposed from his Pontifical office, having fled from the Council in violation of his own most solemn protestations; he was ignominiously apprehended, and cast into prison; he was detained in dishonourable but not harsh captivity till the close of the Council. Afterwards, having ceased to be dangerous to the ruling Pope, and having humbled himself before his feet, he was permitted to close his days in peace, even in honour, for he was raised again to the rank of Cardinal.

"The second, John Huss, of life blameless to austerity, absolutely unimpeachable in his morals, charged only with some indirect connection with turbulent proceedings in Bohemia, with an acquittal of all heresy from the Archbishop of Prague and the Grand Inquisitor, with a safe-conduct from the Emperor, was accused of erroneous belief in Transubstantiation and the Administration of the Cup to the Laity. These charges he distinctly denied, and repelled to the satisfaction of most present; he was likewise accused of having denounced the corruptions and vices of the Clergy: yet his denunciations, not to speak of those of Nicolas of Clemangis, Henry of Hessa, Theodoric à Niem, Theodore de Vrie, could hardly have surpassed in severity those of men who sat in judgment upon him, Gerson and Peter d'Ailly Cardinal of Cambray. It is difficult to define or to apprehend the precise remaining delinquencies or errors of which he was found guilty, as having adopted and propagated the condemned doctrines of Wycliffe, treated with derision or undermined the Power of the Keys and the absolute indefeasible authority of the clergy, and making that authority dependent not on their succession or ordination, but on their personal holiness. For these offences, notwithstanding the Imperial safe-conduct, John Huss was seized, imprisoned, burned at the stake.

"The third, Jean Petit, in an acknowledged, and published, and unambiguous writing, had vindicated as just and lawful a most foul and treacherous murder. In this vindication he had laid down principles utterly subversive of human society, principles which would let loose mankind upon each other like wild beasts; principles in direct violation of one of the Commandments of God, and in plain, bold opposition to every precept and to the whole religion of Christ.

"Jean Petit had escaped by death all personal penalty. The condemnation of his book by the Council of Constance, through the awe and influence of the Duke of Burgundy, was postponed, debated, at length eluded. For to condemn Jean Petit for his abstract propositions, was to condemn the act of the Duke of Burgundy. From the first the partisans of Burgundy, with the acquiescence, the servile admission of those who dared not be his enemies, acquitted the Duke of all personal participation in a crime of which all believed, all knew him to be guilty. But the Council of Constance, to its close, hesitated to pass that censure demanded and uttered by the shuddering abhorrence of mankind against the book of Jean Petit. A Council of Faith at Paris, under the Archbishop and the Grand Inquisitor, had condemned the Eight Verities asserted by Jean Petit. The Council of Constance would not affirm this censure; it was even annulled, on account of in-

formality, by the Cardinal Orsini and others of the same rank. The world eagerly awaited the decree of the supreme authority in Christendom on the momentous question, the legality of murder. Session after session dragged out in illimitable length. Bishops, Abbots, theologians, the Bishop of Arras, the Abbots of Clairvaux and Cîteaux, Jean de la Roche, a learned Dominican, did not scruple to undertake the contest, to allege every kind of captious objection, every subtlety of scholastic logic. These monstrous tenets were declared to be only moral and philosophical opinions, not of faith, therefore out of the province of the Church and of the Council. Gerson, the prosecutor in the name of the University of Paris, not avowedly, though known to be in secret supported by the King of France, could not but perceive the monstrous incongruity between the condemnation of John Huss for his anti-hierarchical tenets as of Faith, and the dismissal of questions which concerned the first elements of religion and the Commandments, as beyond the province of Faith. Gerson himself was involved in charges of heresy by the advocates of Jean Petit, determined at all hazards to silence their powerful antagonist. With difficulty a condemnation was extorted of one broad and general proposition. 'It is lawful and even meritorious in any vassal or subject to kill a tyrant, either by stratagem, by blandishment, flattery, or force, notwithstanding any oath or covenant sworn with him, without awaiting the sentence or authority of any judge.' Yet even this censure was annulled, as wanting in form, by the new Pope. Nothing could induce Martin V. to condemn in full Council either the propositions of Jean Petit, or kindred doctrines which had been published in Poland. Even the memory of the third John escaped unscathed from any authoritative proscription by Council or by Pope." (Vol. vi. 217—220.)

And who, amidst these earnest conflicts of great principles, these ecstasies of Franciscan devotion, these ascending flames of the proto-martyrs of our Protestant cause,—who is the busy, flitting Piccolomini, crossing and re-crossing the stage? How quick his tongue—what unrivalled impudence—with what adroitness does he get one lumbering anti-pope, Felix, out of the way,—and stiffen up the wooden obstinacy of another, Eugenius, into a serviceable occupant of the papal chair;—into whose councils does he not penetrate, a self-deriding, convenient little man! Whom does he not betray! Of a child, he tells us, he never had been lucky. He had come of a fertile litter, twenty-one brothers and sisters besides himself; the plague swept off nineteen—the rubbish escaped. At three years old he fell from a wall, and was taken up with an apparently mortal wound in his head. At eight a bull tossed him. To pass over his earlier misadventures, including one of the most whimsical tours in Scotland which have ever been recorded, Æneas Sylvius Piccolomini, always busy, always unlucky, afterwards appears in the sorry guise of a prodigal son. His fifteenth epistle, written to his father, gives an astonishing tale of vice;—"but who," he says, "will blame a poor little fellow (*homuncio*) like me, for doing that which so many great men have done?" And then he coolly makes his unlearned father believe that Moses, Aristotle, and some good Christians, had set him the example. By the time he was thirty-five or forty years of age, he tells us, in his ninety-second epistle, that his constitution was worn out by licentiousness; and because his hair was grey, his brow wrinkled,

and his spirits gone, "*Baccho magis quam Veneri parebo. Vinum me alit, me juvat, me oblectat, me beat.*" Under the reviving influence of such inspirations, he wrote, at forty years of age, the licentious novel of "*Euryalus and Lucretia.*" Still his powers of tongue and pen survived; he was the man to talk over a council, to draw up a minute, to alter dexterously a document (before or after signature mattered not to him); and just as in our railway times an impudent engineer has risen to be a public necessity, so in these Council days an impudent council clerk was the desideratum of the age. He, too, was the man to manage an election; and he records with cunning glee how it was his part to stand sentry over a conclave, and to let nothing go in or out but necessary food; and how one holy father growled and made himself a fool, because the malicious *Æneas Sylvius* let only the mutton and the lamb go in, but no game nor poultry. In truth, the wizen "*homuncio*" was always ready for a joke, either in church or out of it; and has more to tell about a procession or a grand supper, than about the intrigues in which he played such a telling part. His talent, rare in those days as that of some first-rate singer in these, gave him universal access; and as the latter has the run of every theatre in Europe, so the former was secretary to two Popes, an Emperor and an Antiope, after he had ceased attendance at the Council of Basle. All which is ascribed to the wonderful grace of God!

He had long had the grace to decline holy orders, though that was his only avenue to permanent independence and distinction. But in middle age, he says, "*auriculas declinavi, ut iniquæ mentis asellus,*" and in that spirit assumed the Priesthood. He obtained more than one cure of souls in succession, with some designs of doing good in each, which never came to much; by other and more congenial ways he was advancing step by step to the Cardinalate, when the loss of Constantinople (1452) fell like a thunderbolt on Italy, and broke the heart of *Nicolas V.*

A year and a half afterwards, *Pius II.* is on the throne. The babblings of eternal talk flow from the lips of infallibility;—we think we have heard that facile flow of words before—talking over *Mahomet II.*, talking over the King of France: there is talk against the Pragmatic Sanction, talking for or against every thing, every where; especially talk against *Æneas Sylvius*, of the most approved and edifying kind, "*Ænean rejicite, Pium accipite.*" Can it be that our old friend the Secretary bears the Papal crown upon his head in these dangerous days? The weight of the mighty jewel is no check to the prattle of that voluble tongue; no, nor the prospect of another Crusade, nor the more solemn one of eternity itself. He went down with good words into the grave, dying as a Pope of propriety should; every thing said, nothing done.

Much curious and important information is accumulated in the fourteenth and concluding book of *Mr. Milman's History*. The chapters on Latin Letters, and on Teutonic Languages, are of first-

rate quality. Nor do we here, as in the main stream of the History, feel so much those minor imperfections of style, which, like gritty colours in a good painting, will eventually damage the book more than it deserves. To illustrate what we mean, we open at random Volume the Sixth, by which time surely the style of the most laboured thinker should have acquired an habitual smoothness; and at page 177, we read:—

“ But that act of the Emperor, which might seem least connected with the fate of Pope John, was in fact no doubt to his own sagacity, at once the direst omen and the immediate cause of his fall.”

If “ in fact,” why “ no doubt;” and whose “ own sagacity ” is meant; and how can an act be a cause to any one’s sagacity; and why, for want of a little arrangement on the writer’s part, should the quickest-witted reader be annoyed, and slower men perplexed, by such imperfections as these?

But to proceed. Among the little essays interwoven into the fourteenth Book, is one upon the traditional portraiture of our Blessed Lord, which gives a fair specimen of our Author’s peculiar skill:—

“ From the earliest period there had been two traditional conceptions of that which was the central figure of Christian art, the Lord himself. One represented the Saviour as a beautiful youth, beardless—a purely ideal image, typical perhaps of the rejuvenescence of mankind in Christ. Such was the prevailing, if not the exclusive conception of the Redeemer in the West. In the East, the Christ is of mature age, of tall stature, meeting eyebrows, beautiful eyes, fine-formed nose, curling hair, figure slightly bowed, of delicate complexion, dark beard (it is sometimes called wine-coloured beard), his face, like his mother’s, of the colour of wheat, long fingers, sonorous voice, and sweet eloquence (how was this painted?), most gentle, quiet, long-suffering, patient, with all kindred graces, blending the manhood with the attributes of God. In the fabulous letter ascribed to Lentulus, descriptive of the person of the Redeemer, this conception is amplified into still higher beauty. The truth seems to be that this youthful Western type was absolutely and confessedly ideal; it was symbolic of the calm, gentle, young, world-renewing religion. In one place the Christ seems standing on the mystic mountain from whence issue the four rivers of Paradise, the Gospels of everlasting life. The tradition of the actual likeness was Eastern (it was unknown to Augustine), and this tradition in all its forms, at the second Council of Nicea, and in the writings of John of Damascus, became historical fact. Though at that time there was not much respect for Scripture, or probability, yet the youthful, almost boyish type of the Western Church, if it still survived, was so directly at issue with the recorded age of Jesus, that even in the West the description in John of Damascus, embellished into the bolder fiction of Lentulus, the offspring and not the parent of the controversy, found general acceptance in the West as in the East.

“ But the triumph of Iconoclasm had been a monastic triumph—a triumph for which the monks had suffered, and admired each other’s martyr sufferings. Gradually misery and pain became the noblest, dearest images; the joyous and elevating, if still lowly, emotions of the older faith, gave place altogether to gloom, to dreary depression. Among one class of painters, the monks of St. Basil, there was a reaction to absolute blackness and ugliness. The Saviour became a dismal, macerated, self-tortured monk. Light vanished from his brow; gentleness from his features; calm, serene majesty from his attitude.

"Another change, about the tenth century, came over the image of the Lord. It was no longer the mild Redeemer, but the terrible judge, which painting strove to represent. As the prayers, the hymns, gradually declined from the calm, if not jubilant tone of the earliest Church, the song of deliverance from hopeless, unawakening death, the triumph in the assurance of eternal life,—so the youthful symbol of the new religion, the form which the Godhead by its indwelling, beautified and glorified, the still meek, if commanding look of the Redeemer, altogether disappeared, or ceased to be the most ordinary and dominant character: he became the King of tremendous majesty, before whom stood shuddering, guilty, and resuscitated mankind. The Cross, too, by degrees became the Crucifix. The image of the Lord on the Cross was at first meek, though suffering; pain was represented, but pain overcome by patience; it was still a clothed form, with long drapery. By degrees it was stripped to ghastly nakedness; agony became the prevailing, absorbing tone. The intensity of the suffering strove at least to subdue the sublime resignation of the sufferer; the object of the artist was to wring the spectator's heart with fear and anguish, rather than to chasten with quiet sorrow or elevate with faith and hope; to aggravate the sin of man, rather than display the mercy of God. Painting vied with the rude sculpture which arose in many quarters, (sculpture more often in wood than in stone,) and by the red streaming blood, and the more vivid expression of pain in the convulsed limbs, deepened the effect; till, at last, that most hideous and repulsive object, the painted Crucifix, was offered to the groaning worship of mankind." (Vol. vi. pp. 606—608.)

To make the "History of Latin Christianity" the vehicle of contemporary polemics, is not Dean Milman's object, nor his disposition. But his work is full of matter, and matter of an useful kind, bearing on all the questions of the day. Are Protestants, for instance, amused to behold, in this present autumn, the Spanish Ambassador at Rome turned out of his residence to make room for the Holy Father, because the statue of the Immaculate Conception, set up over against the house, is now ready for inauguration, they may read in Milman how St. Bernard, the last of the Latin Fathers, repudiated the idea of the Immaculate Conception, in terms of scientific coarseness; how St. Thomas Aquinas rejected it with intuitive sagacity; how when a stranger, travelling in Spain, arrived at midnight at a convent gate and uttered his "Santissima Virgen!" he knew by the answer, "Sin pecado concebida," or by the silence with which the door was opened, whether it was Franciscan or Dominican; how the first council which let the doctrine in was that reforming Council of Basle which the Pope would not countenance, and for attending which Æneas Sylvius made such a clever apology to his Holiness. Would that in this matter also the Pope of the nineteenth century had listened to his predecessor, "Ænean rejicite, Pium accipite." But as our Author observes, the *spectacle* at Rome, coupled with the silent indifference of Christendom, are signs of the times; and combine to prove that there is not life enough left for a schism on this vital point. The head is sick, the heart is faint, and the lie of Papal supremacy is even now resolving itself into its original nothingness.

MORNING CLOUDS.

Morning Clouds. London : Longman, Brown, and Co. 1857.

WOMEN, if we may borrow a political term to describe a moral feeling, are eminently "conservative." They would, with very rare exceptions, rather endure anything than shake the system of general administration under which they happen to live. If a certain number of more ardent and less regulated spirits than the rest of the sex are disposed to lay a rude hand on the ark of general society, these are rather exceptions to the predominant character, than exemplifications of it; and such wanderers meet with little sympathy from persons of either sex. But it arises out of this quiet and conservative temper of women, that they are apt to be sadly trampled upon by the stronger and rougher animal—man. So that, if, stung by some especial wrong, they venture to lift up the voice of expostulation, the other sex, with instinctive sagacity, indeed, but with little regard to justice, resort to the prescribed weapons for such a peculiar warfare. Woman is sensitively alive to sarcasm, and man encounters her with a sneer. She is exquisitely alive to proprieties, and he charges her with indecorum. Aristophanes, in one age, makes himself and his readers merry with the "progressive ladies" and their supporters at Athens. Molière amuses the Parisians with "les femmes savantes." That too often vulgar but acute satirist, "Punch," finds fine materials for his art in the Transatlantic female Professors. And thus, those who dislike competition of every kind, and who are at the same time sensible how sure they are to be worsted in a hand-to-hand conflict with the sterner sex, are satisfied to remain what they are, rather than to strive for something better. And thus it happens that many, capable of rising to a higher level in all that is graceful and useful, are pressed down, and suffer their tyrants to do with them as they will. Now and then, indeed, a great spirit breaks loose, and makes the tyrant man feel how deep the wrong is which he inflicts on those whom he condemns to be playthings, when they might be the staff of his own comforts and joys.

It is to us a great matter of satisfaction when any efforts of the other sex to reach a higher place in society are successful. There are parts of the New Divorce Bill, as to this particular point, of which we cordially approve, and which we should have been glad to see more widely extended. We shall also rejoice to find the measure carried out which proposes to secure to women the property they may earn by literature or other means, when some wretched husband, who has abandoned them, returns only to prey upon the treasure which their industry and talent may have collected.

But, after all, the true means for raising women in society is to increase their qualifications for it. Raise their powers of thought

and action, and the tyrant man will be compelled to enlarge their privileges and distinctions. And here is the especial value of the book before us. It is the work of a woman, and of a woman anxiously desirous to meet the wants and lessen the sufferings of her sex; and also to give them such counsel as may raise them to fresh significance and power in the great commonwealth of human existence. And, on the whole, she has done her work well. She is by no means satisfied that women should remain the serene nobodies that they are apt to be, or should play the mere child's part in the drama of life which has been assigned to them; but she labours to make them feel what they may be, and, therefore, what they ought to be, in the scale of the creatures of God.

It is our wish to pass through the volume, culling certain parts for extracts, and offering some comments on the whole.

The First Chapter is, to our mind, far from being one of the best. But this conclusion may arise partly from our own limited acquaintance with the mysterious workings of a female mind; and if so, we have only to plead ignorance in the hope of escaping rebuke. The Author paints, as far as we understand her, a female mind under the strong influence of high aspirations after perfection, shadowing out in her day-dreams an *ideal* man, whom she transforms into a lover, and allows herself to be so disquieted by not finding this imaginary being realized in some human form, and kneeling at her feet as a candidate for her affections, as to be reduced almost to desperation. To such an intellectual visionary and hypochondriac the Author offers some very sound advice; but the case appears to us to be too purely fictitious and imaginary to deserve the pains she bestows on it. It cannot be said of such a patient, "More needs she the divine than the physician;" but rather, "More needs she the physician than the divine." It is possible, however, that the writer has, in her intercourse with the world, met with such a case. We heartily hope that she has not here sat for her own picture; for if so, she is anything but an object of envy. Indulged imaginations, which lead to cravings for what is forbidden or withheld, are among not merely the follies but the serious crimes of human nature. Hard work or cold water, we should think, would be good remedies for them; and at all events, let these *malades imaginaires* make haste to "lay such spirits in the Red Sea," or wherever they will be quiet. But our hope is, that the Author is only idealizing in this chapter, or else transferring to a multitude what belongs only to some individual and peculiar case. As a general rule, it is to be hoped that young ladies do not allow themselves to fall in love with shadows, or even with living creatures who manifest no regard for themselves. The chapter, however, is not without some valuable observations, of which we give a specimen:—

"Do not fall under the terrible blow; there is yet something to live for; there is yet love on earth, even pure and strong love, and always a refuge for

the broken-hearted—every where the everlasting love of a reconciled God. He hears you moan ; you are neither unpitied nor forsaken. The words of a fellow-creature are at such times utterly unavailing, but to the Comforter you can show all your grief.

“ It is after the first days of bitterness are overpassed—when disenchanted and feeble, you find traces of the silent wreck on all sides of your daily life : it is then that I would try and gain a hearing for truth among the harsh discords of disappointment ; desiring to press upon your incredulous mind this unpoetical fact—that the love which can never be yours was most unlikely to have made you permanently happy. Granting that your affection was won by real excellence, it by no means follows that it was of the kind which you would continue to love when brought into close connexion with it.” (p. 10.)

“ But to return to this common anticipation of early death ; though I find a sort of amusement in recalling my emotions, when it occupied me (since I certainly played a part in a solemn drama of my own, instead of living with cheerful attention to actual things), yet I would in no way speak lightly of a persuasion that may be sent for warning, and justified by the result. When at every age death is frequent, all who believe revelation must continually prepare for the final summons, and watch always. But, I suppose, it is a duty, with rare exceptions, to *wish* for a continuance of life, and, in all ways which do not run counter to our eternal aim, to live as if we expected it. It was noted by Dr. Cheyne, as his resolution, ‘ to neglect nothing to secure my eternal peace, more than if I had been certified I should die within the day ; nor to mind anything that my secular obligations and duties demanded of me, less than if I had been insured to live fifty years more.’ ”

“ Let us not think it any sign that we love God, if we allow ourselves, when troubles come, to long for death. Job earnestly desired it, but the glorious hope of a Christian is to be made like Jesus ;—surely this likeness is faintly sought for by those who fear to follow Him in the gloom and tediousness of prolonged trial. Remember always, in your most miserable moments, that a merciful Shepherd leads you on,—that His injunction to the trembling disciples of old is still addressed to each of us, ‘ Fear not.’ And do not doubt that He will give you fitting work, though now temporary discouragement may hide from you its importance. No seeming insignificance, no weakness of mind or body, need hinder any creature from advancing the glory of God, and the good of man. Let us shake off the drowsiness of sorrow ; let us find out our work, and by God’s help do it perfectly. Some will answer to this with almost a groan : they will say, ‘ It is the very misery of our lives that we cannot discover in what our work consists ; and so our days drift away, unused among the rubbish of our wasted lives.’ ” (pp. 15, 16.)

The motto of the Second Chapter is from the German of Müller—“ *Work* gives the feeling of strength ; and in this our highest pleasure consists.” In this chapter the headings are—“ Body and spirit—Advantage of every acquirement—Beneficence,—Acceptable service.” And here the Author treats of the struggles of the body to establish its dominion over the soul,—a danger described in the language of Inspiration by the image of “ the flesh lusting against the spirit, and the spirit against the flesh.” In this case our female physician prescribes the remedy of a vigorous discharge of every duty, the full employment of time, and the strong direction of all the faculties and feelings to some specific and well-chosen object. Nor does she forget the fuller remedy prescribed by the highest of all authorities—“ that of no longer walking in the flesh,” but laboring and praying to be enabled to “ walk in the Spirit ;” to call to our aid that Divine

agency without which the strongest is weak, and with which the weakest is strong.

The Third Chapter is employed mainly in considering the question of *mental* culture for the female sex; and strongly exposes the vulgar prejudice, that intellectual cultivation is an injury rather than a benefit to them. This is, no doubt, one of the many wrongs inflicted by the physically strong on the unresisting weak—by man upon the other sex—and is to be at once repudiated by every man who is anxious to do justice to one half, and that perhaps the better half, of the creation of God. No fear, however, is expressed by the Author, that women will much longer submit to this injury; but will soon begin to ask, not, "*Shall I study?*" but, "*What shall I study?*"

To the objection involved in the question, "How shall woman make home the blessed place it may be, if her every-day employment is the raising her inner life to thoughts for which those around her have no taste, and no conscientious call?" the Author thus replies:—

"The answer which satisfies my mind is this: nothing is created by God in vain; there is nothing in its nature good, that He wills to be without purpose. If a woman has a mind which hungers for knowledge, I believe she need not fear to seek it diligently: it is a call to wider usefulness, a trust for the good of others; she will love better, and serve those she loves more wisely, when the chambers of her brain are by knowledge 'filled with all precious and pleasant riches;' yet only so long as she entirely subordinates intellect to Christian devotedness. I suppose there is not a much more miserable creature in this world than the clever woman, who in seeking first the enlargement of the *mind*, has forgotten her peculiar offices of tenderness and affection, alienated her heart from its truest nature, and with increasing aspirations after imagined bliss, has also increased the bitterness of every-day trials. How can she be happy who strives to quench her thirst for happiness in the scanty measures of a creature's mind, daily thwarting the designs of her Maker, neglecting her highest duties? These are shoals well known and 'infamous for wrecks,' but there are dangers as great, and more subtle in their effects, which should be acknowledged and carefully neutralized.

"A mind highly cultivated is often very fastidious, and sad, and irritable, from the frequent struggle it undergoes when brought into contact with average mediocrity. I think it is particularly addicted to these painful conditions when first the capacity for great and noble exercise stretches imagination beyond the limits of present things: at a riper age we have generally had experiences which incline more to humility and patience than to lofty hopes. But the cruel passion of Disgust sets upon the young heart with prevailing weapons; and there are times when a sense of the baseness and spiritual penury to which it attributes the cold contentment of others seems a hundred-fold worse to bear than any positive evil that could be inflicted on itself. I am unable, and should be unwilling, to describe all the manifold approaches of the distemper, which I call Disgust for want of a better name: happy are those who do not know it, who have not felt this profound distaste for every thing and every body—this sickening of heart, when past, present, and future seems equally desert, and every energy is at a stand, craving action, but still aimless." (pp. 31—33.)

"... That which we have to fear and avoid when striving to increase our talents, is a mistaking of their purpose; delighting and resting in them as

if *they* were our portion and spiritual stronghold. In the present alienation of our nature from what it was designed to be, we are liable to this fatal perversion of our Maker's gifts; and it is by His long-suffering mercy that we are withdrawn from such idolatry by perpetual checks from within and from without: when at the highest pitch of self-exaltation, how often, 'lest she should fail and perish utterly,' the soul is 'plagued' with 'sore despair.' " (p. 38.)

"Two of the most useful things a patient student can acquire are the powers of concentrated and of comprehensive thought. Unless you are gaining these, much of your time for reading is wasted, wasted for the present; forming a bad habit for future hinderance. You cannot be ignorant of the bad effects of overloading the mind with more than it can thoroughly appropriate; if you are fond of reading, take care that you do not do this: if you will take pains to examine yourself often as to what ideas you have taken in, what impressions have been consigned to memory, what clear shapes stamped on the imagination, you will gain from books real *possessions*, and not only pastime. You may object to this that I am prescribing for a reader who has already strong powers of mind, who has already 'inured' herself 'to works of science and argumentation': not so,—I would fain have one or two such readers, though they can get help from many a richer vein of instruction; but to those least studiously inclined I would say the same, and fall back for support on the good old axiom, 'What is worth doing at all, is worth doing well.' I believe entire idleness to be less hurtful than the negligent attention of a divided mind; and I think we should do well to ponder on what Dr. Chalmers remarks of the 'vast importance of the faculty of attention, both as the intermediate link between the moral and intellectual parts of our nature, and as the great instrument for the cultivation of the heart.' " (pp. 41, 42.)

There are some observations on Novel-reading at the end of this chapter, which are well worthy of consideration. The Author considers novels as less dangerous than books of the gravest character, in which facts are misrepresented or truth is misstated; because, as she contends, almost all novels are at least based upon moral truth, and are, in fact, "the artistic developments of truths often too subtle for the notice of common observers." And it is then added:—

"I know that I advocate an opinion that will be scouted by many, when I profess no great reluctance to young minds feeding largely on romances, and even second-rate novels. I look upon it as a temporary disease, which will pass away harmlessly *if their nobler appetites are at the same time supplied with suitable provision*. While there is an inclination for the rubbish of literature, I firmly believe it may be *satiated* without permanent damage; and perhaps the soil on which all the novelist's trash was piled may be left something richer for that incongruous accumulation. The heart itself, the imagination of which is only evil continually, will, unaided, produce the wildest and the most perilous webs of fiction—and cherish them with a closer grasp when they have the prestige of being unparalleled by any external impression: whereas the novel reader finds her tender dreams tossed about in broad daylight, and suffering all the vicissitudes of the first, second, and third volume. Her own emotions being thus vulgarised, and evidently worked up for sale, the reader must be an incurable if she continues to expect the perfect *dénouement* of her private romance, or the prolongation of third-volume ecstasies." (pp. 44, 45.)

Thoughtful persons will be found to differ from the Author upon this point; and we certainly think that this kind of reading

has dangers connected with it which are unnoticed by her. In the first place, "many novels are, to our mind, anything but based upon truth." It is not true, for example, that "the reformed rake makes the best husband;" that heroism and gallantry are an apology for all other virtues; that goodness is uniformly followed by prosperity in this world; that vice is always followed by its appropriate chastisement *here*. This further evil also of novel-reading is unnoticed by her—that novels are apt to touch the feelings without calling us to a corresponding course of action; and that thus the passive emotion is weakened without the active habit being strengthened—no small mischief, as Bishop Butler has taught us. The parable says, "Go, and do likewise;" the novel, "Go, and fall asleep." Moral practice owes small obligations to this style of reading.

The Fourth Chapter of the work is on *poetic* tendencies; and is evidently indited in the spirit of a very affectionate daughter of the Muses. The Author begins by imploring from those who have no such tendencies, the greatest consideration for those who have them. She believes that the love of poetry is something akin to an *instinct*; that it cannot be given or taken away. She admits it to be capable of great and easy abuse; and desires to receive with respect even the gentle cautions of those who have little or none of these tastes. She herself suggests wise counsels against over-indulgence in poetical reveries—against dangerous flights on the wings of imagination—against intellectual dreaming—against yielding the mind up to poetical tyrants, of which submission we might find instances in the subjection of the taste to the transcendental nonsense of a large, and at present popular, school. She has also some sensible remarks on the wisdom of cultivating a just poetical taste by reading a variety of poets; by not falling in love with mannerism; by studying each poet for what is his peculiar excellence; by rendering due respect to those poets who have long held authority over the public mind; by the vigorous study of Shakespeare. We have then a little essay on Imagination, opening thus:—

"When I wish to speak in the behalf of imagination, as a high faculty deserving the most patient culture, I feel strong in my own convictions, but weak to express them. And I think I am unsupported by precedent. At this time I cannot recal more than one great authority [Francis Bacon], among English writers, who has sounded on this string the *réveilée* of reason: yet the restless activity of English minds, and their covetousness for tangible results of action, especially need balance from this neglected power." (p. 58.)

We find the following passage on the Study of Languages, which we think our readers will thank us for quoting:—

"With regard to learning languages, I have myself a strong prejudice in favour of it, both as a discipline and as a key to unnumbered treasures.

"It is a cheerful pursuit, because success in it admits of proof; progress

is assured to you, and it entirely removes you from the associations of daily life—thus giving a wider range to sympathy and imagination. It is a great benefit to be induced to study the various lights in which the same fact or idea may be placed ; to be frequently reminded that our own mode of thinking and speaking is not the only way, nor even the prevailing custom beyond certain limits ; for from the days of Sully to the present time, the robust egotism of dear England has needed every antidote reason and experience could give to keep it at all within bounds. Sully remarked, after his stay in England :—' Il n'y a point de peuple en Europe plus hautain, plus dédaigneux, plus enivré de l'idée de son excellence ; si on les en croit, l'esprit et la raison ne se trouve que chez eux. Ils adorent toutes leurs opinions, et méprisent celles de toutes les nations ; et il ne leur vient jamais en pensée ni d'écouter les autres, ni de se défier d'eux-mêmes.' This may be a caricature of our national propensities, but it is a likeness not to be mistaken, though taken three centuries ago. Indeed, you might think, from some of the forms of speech current among us now, that good sense, orthodox piety, and simple eloquence, were our monopolies ; you might be led to believe every German a sceptic, or lost in transcendent nonsense ; every Italian a powerless slave to powerful passions, a stranger to philosophy ; every Frenchman brilliantly vivacious, but without depth—for so have many determining minds labelled the unknown contents of foreign natures. However, as these aliens are all fellow-creatures, it is but just to give them credit for as much personal *individuality* of character as we claim for ourselves : and though we may, after long acquaintance with their works, lament that such and such faulty peculiarities are characteristic, we shall not again be so childish as to sacrifice truth and charity to the propagation of an old prejudice.

"Again, learning a language increases our value for each single word as well as for each several nation ; it is a clumsy illustration, but one that may serve to give my meaning, to say that the difficult road by which every new word reaches the understanding, gives time to study its worth and investigate its origin, whereas, those used by us from infancy, hurry along a beaten path too rapidly for the scrutiny of reflection." (pp. 72—74.)

The whole of this chapter is so good, that we are sorry not to extract more largely from it.

The Fifth Chapter is on Artistic tastes ; and the writer treats it *con amore*, and with a good deal of power. The age, however, does not appear to us to need the advocacy which she employs in their behalf. Too large a portion of the young ladies of the land appear to us to feel worsted-work, Tennyson's poetry, and Ruskin's prose run mad, painting and music, to be the paramount business of life ; forgetting, we fear, the large demands on them in a world of guilt and suffering ; and that even the fine arts themselves will come to little in the hands of the indolent and uncultivated. Beethoven refuses all entrance into his secret chambers of harmony to dull and stupid minds ; and even a pattern in worsted work gives some indication of the cultivated taste of the fair operative.

We could wish for space to dwell upon what the writer says on the subject of Dress, and which might not be useless either on this or on the other side of the Atlantic. How is the intelligence calculated to sadden the heart, that, not only in America, where vulgarity is seeking a refuge in extravagant finery, and where the result is empty warehouses and ruined husbands,—not only in giddy, fantastic, pleasure-loving France, but that in our sober,

practical country, the dress of females appears recently to have risen to a scale of expense beyond all precedent, and sure to issue in the worst results, both to themselves and to their husbands,—perhaps already staggering under the burden of unavoidable expenditure. The Courts of Justice have recently presented some exhibitions on this subject, which are a real blot on the reputation of the country.

In the Sixth Chapter we have some valuable observations on “a time for every thing ;” on essentials being first attended to ; on punctuality ; on economy of time ; on little cares.

The following observations on contentment with our own special appointments in life, appear to us to be valuable :—

“ Granting that there *are* base and unworthy concerns in life, which may drag us down by degrees to a lower position than that which our natures were fitted to occupy, we must guard with vigilant humility against this disease of quarrelling with *circumstances*, never forgetting that when it is impossible to change them, it is always in our power to make them fruitful of much good, and not a little happiness. I do not refer only to the reconciling influence of Christian submission, though without this the undesired lot must seem intolerable, but to its *active* workings in the mind of an intelligent being, who, knowing that all things work together for good to them who love God, counts it a dishonour to love, to limit expectations of that disguised good to the single operation of patience (though that is a mighty, and may be a perfect work), and who, therefore, dares to anticipate with sweet confidence a variety of blessings from the clouds which darken the immediate prospect. This is that resting on the ‘lap of Providence,’ which recruits every faculty, and prepares us, while we wait for the advantages withheld, to make a diligent use of *all* with which we are intrusted. For this purpose, we must know what these are, and carefully endeavour to increase them. According to the sad experience of Edward Irving, ‘a meagre and unsatisfying recollection of occasions lost, and time misspent,’ is the portion of almost every man ; but why should it be so ? Why should we not every day, and every hour, sow good and precious seed ? Be sure of it, there is enough for each one of us to do in the exercise of powers peculiar to each, to supply abundant value to the most commonplace circumstances. And in this, no exception can be made either for mediocrity or high degrees of ability, the dull must work hard to quicken an apathetic or trifling turn of mind, and the clever must strive to secure the best usury for their many talents. Genius has been rightly called ‘the power to labour better and more available than others.’ There is indeed nothing more patient in toil, more unremitting in pursuit, than true genius.” (pp. 91—93.)

In the Ninth Chapter we find the writer chiefly occupied with the case of a morbid conscience,—that state of the mind in which the young patient is possessed with so overwhelming a sense of the infinite importance of strictly spiritual duties, as to deem every other duty almost, or absolutely sinful, and of necessity to shrink from them. This chapter is less to our satisfaction than some of the others, because, while it very justly directs the sufferer to practical duties, and to ordinary pursuits as a means of cure, it does not, as we think, sufficiently direct the mind to those great truths of the all-sufficiency of Divine Grace, and the willingness of Christ to receive the contrite offender. Of course, there are frames of the mind in which the most glorious truths are perverted to the worst purposes,—in which the sufferer, as it were, reads the Bible

backwards; in which fancy crowds the page of the Divine Word with such images and associations of woe and terror, as to turn bread into stones, and fish into serpents. But these are cases rather for the Physician than the Divine; and as forgetfulness is here often the best remedy, almost any innocent preoccupation of the mind may be usefully prescribed. These are a kind of "morning clouds" however, which parents, ministers, and friends have often to watch with trembling anxiety, and which no light may disperse till that of the Eternal Throne breaks in upon them.

The next Chapter refers chiefly to the case of the "Sick," and is plainly the result of deep and sorrowful experience of that heavy visitation. The last passage in the Chapter refers to a trial under sickness, which we do not remember to have had brought under our notice, and it is, we think, described with much pathos:—

"The sufferer from positive illness has perhaps no such need of firm patience as the ever-ailing invalid,—always well enough to encounter the little storms of common life, and seldom sufficiently strong to get through one day without a depressing sense of being unequal to both its troubles and its pleasures. With such patients life drags on heavily, and it must be a brave spirit that does not often feel faint-hearted, when anticipating a repetition of the same efforts, the same languid enjoyments throughout the rest of its earthly course: others can think of the future with joy, or hope, or vivid fear; for the weakly the present is often too full of difficulties to allow their hearts any horizon more distant than the much needed repose of night. And, as is often the case, human pity is apt to fail as people become more and more pitiable; it naturally becomes more of an habitual formula of past, than a tender proof of present feeling; and all around get so used to our weakness that they are half inclined to wonder that we seem dejected by it now and then. But while we creep through these monotonous trials, we will remember that it is not so with Him who made us. He knows how much more crushing is the trifling pain of to-day which reminds us of having endured the same years ago (when it was new, and the pity it excited fresh) and which promises to be still with us, if we live ten or twenty years longer, than the sharper seizure for which there is speedy remedy. Let us think of His unabating pity; His merciful listening to our weary sighs, and like the Israelites when they heard that the Lord had looked on their affliction, we shall bow our heads, and worship with softened grief and deeper humility." (pp. 186, 187.)

But, alas! we suddenly discover ourselves to have given all the space we can allow to this volume, without having noticed more than a small part of its contents. We have this comfort, however, in this sudden arrest of our critique, that it may lead our readers from these pages to the book itself—of every part of which we feel ourselves to have given a very meagre sketch. The latter part of the volume presents a good bill of fare; treating, as it does, of unwarranted dejection of spirits, both the cause and the cure—of unthankfulness—of faults of the temper—of vanity as a vice as well as a folly—of truth and justice in our intercourse with mankind—on indecision—on friendship—on fretfulness—on antipathies—on high aims, and earnest prayers and labours, for resemblance to the spirit and practice of the Saviour. On all these important topics we leave our readers to read for themselves; and

they will be rewarded by finding what a thoughtful, intelligent, well-stored, devout mind has to say upon them. The book is evidently the result of much reflection, and of industrious research into the opinions of others. It is also enriched with an unusual abundance of valuable authorities from various schools and classes, —from Lords Bacon and Shaftesbury, Coleridge, and the German school; from Leighton, Charles Bridges, Chalmers, and Irving, with other worthies. It is but just to the Author to say, that the valuable extracts from exceptionable writers are often qualified by a general repudiation of their error of opinions; and that good men, on the contrary, have all the special weight given to them which is due to their superiority of character.

The general fault which we might be disposed to find with the book is that, in treating the various cases, it dwells less than it should on the abounding consolations arising out of the devout contemplation of the pardoning love of Christ, and of the sanctifying influences of the Holy Ghost. We do not question for a moment either the genuine piety or the scriptural creed of the Author. On the contrary, we believe her, whoever she may be, to have drunk deep at the fountain of life. But she sometimes reminds us of a physician who should walk through the wards of an hospital administering every medicine but the one which is the only remedy for the particular case. No doubt, reason, philosophy, hard work, the diligent discharge of earthly duties, an eager effort to make every one around us happier and better, will do much for wounded hearts and disturbed spirits. But simple recumbency on the merits and all-sufficiency of a Saviour will, we are sure, do infinitely more; and let this remedy, therefore, have the first place on the pharmacopeia of moral medicines. It is with much reluctance we offer these last observations, because we have little or perhaps no doubt that the Author would be among the foremost to put her hand and seal to them. But we have stated them because, if withheld, real injury might be done to the readers of this small but significant volume.

We have, in reading the volume, sometimes endeavoured to picture to ourselves the writer; of whose name and position we are wholly ignorant. Has she herself, we are led to ask, ever shared in the delusions and depressions which she describes in her book? We cannot but suspect that she has, and that she is sitting, as it were, for her own likeness. And it is curious enough, that she does not appear to us to have even now absolutely escaped such hallucinations. It is surely, for example, a mere delusion to imagine that there was any large number of visionaries such as those whom she sketches in the first chapter. And it is equally a delusion that there exists any body of persons worthy of mention who sternly reject the fine arts and miscellaneous reading, or who would exclude such medicines from a sick-room. If these, or any other strange and dismal visions continue to float before

her mind, we deeply sympathize with her. We thank her for her work, we heartily wish her well, and earnestly desire that the God of all mercy may be with her; and that she may live to give to her own sex another volume as clever and rational as this, and with more of the bright and cheering spirit of the faith which we venture to believe is the joy of her own soul.

BRIEF NOTICES OF NEW BOOKS.

A Sermon, delivered at St. Paul's Cathedral, Calcutta, on July 24th, 1857.. By Daniel Bishop of Calcutta, and Metropolitan in India. Calcutta. 1857.

THIS is the second Sermon preached and published by the Venerable Bishop of Calcutta on the great national crisis in India. He had himself appointed a service of humiliation and prayer on that day, in the Cathedral, and *recommended* a similar service to the other Bishops in the Metropolitan See, as well as to the Clergy of India. Did the Bishop thus act because the Government refused its command? To whatsoever cause we owe this Sermon, it is one of a most interesting character. No spectacle can be nobler than that of this aged and distinguished Minister, when it might have been deemed enough for him to "mourn apart" over the calamities and dangers of his adopted country, coming forth from his secret chamber into the Cathedral of his own rearing, and in which he has already, it is said, constructed his own burial-place, and, like an ancient prophet, unfolding the roll at once of guilt and blood, and of hope and consolation. The causes which may have brought down the displeasure of God on India as enumerated by him, are much the same with those universally proclaimed in this country. But he speaks with all the energy, life, and power of a by-stander; not of one who hears the echo over fifteen thousand miles of water, but who sees the conflict with his own eyes, and handles it with his own hands. It is a great happiness that Lord Canning and his Council need not wait for the sermons of our English Fast-day, to know what are their faults and duties. They have the record fresh as it were from the mint, and stamped and lettered with a strong hand—National guilt, Government guilt, Personal guilt. God grant that the Prophet may not speak, as was too often the lot even of those divinely commissioned for their work, and speaking directly from the Throne of God—in vain.

VIEW OF PUBLIC AFFAIRS.

THE German "Confederation" is, happily for all the countries within its circumference, one of the slowest of all the councils in the world. Gunpowder may be deposited safely in a quiet place, but it would be madness to deposit it where sparks are flying in every direction. And a living and lively body like the British Parliament, translated to Frankfort, would blaze out into conflagration every six months. *Denmark* is now appealing to the Confederation on the subject of the Duchy of Holstein. She has a strong disposition to appropriate it; but the legislators at Frankfort will probably allow time enough for all parties to cool, and justice will, in the end, be done.

The King of *Prussia* seems to make slow progress towards a complete recovery. In the mean time, his official duties appear to be cautiously and conscientiously discharged by his brother; and no changes are made which would offend the King, supposing him ever to resume his royal functions. His Majesty's course has, for the few last years, been of so capricious a character, that it is difficult to say whether his re-appearance on the stage of political life is to be more feared or desired.

Austria continues to reduce her army; and it cannot be wondered that she should desire as soon as possible to escape from a position in which the land was one vast camp, and every citizen a soldier. She appears wholly to sympathize with England on the subject of the Danubian Principalities, and to wish for no foreign Prince too weak to resist the arms of Russia, if belligerent, or her bribes, if pacific. The tremendous explosion at Mayence—which, though not in Austria, has always either an Austrian Governor or an Austrian garrison within its walls—has produced, as it well might, a general consternation. It appears not improbable to have been the work of an incendiary. It is said that only a thin door stood between the exploding magazine and a room containing many hundreds of loaded shells, which, had they ignited, would have destroyed the whole city.

Omer Pasha is appointed to the Government of *Bagdad*, either to get rid of him from Constantinople, or to give him a sphere of duty adequate to his great powers. That Pashalic, once the richest in the Empire, has as nearly reached its death-bed, as the Emperor of Russia supposed to be the case with the whole country. Omer Pasha is to resuscitate it;—which means, that he is to substitute good laws for bad, good commercial policy for bad; but to leave untouched a superstition which is the ruin of every country in which it prevails. In *Turkey* itself there is an apparent change of policy every week. The Sultan is a puppet in the hands of Foreign Ministers. Now England, now France, and now Russia predominates there. But, in the end, we have little doubt

that Lord Stratford de Redcliffe will carry his point. The "Conference" for carrying out the incomplete measure of the old Peace Conference, is to re-assemble almost immediately ; and it needs no prophetic glance to discern that the Principalities will have no independent Sovereign, but that Turkey will continue to hold them as dependencies. The attention of the Paris Conference will be mainly directed to secure to these Provinces, not a new Sovereign, but new laws, and a better administration of them by their ancient Ruler.

Russia appears to be busy in healing the wounds of the last war,—and perhaps in preparing for a new one. She is gradually adopting the commercial and social plans of those Western nations which have recently given her so sound a beating, and have levelled one of those fortresses which was the key of her strength and the pride of her heart. All other reforms will fail while her serfdom survives ; while laws are not equally administered ; while lying is the rule, and truth is the exception, in all grades of society ; and while man, as man, is denied the rights and privileges to which his human nature entitles him.

The Emperor of the *French* appears to have been chiefly occupied by the pleasures of the chase, and the too often painful dissipations and profligacies of his Court. But in that dark and capacious mind are chambers large enough to admit of speculations far deeper than all which meets the eye and the ear. His chase often extends to far other things than foxes and wolves ; and his follies are often a veil for other things. He talks of St. Cloud, and is thinking of Turkey.—The two antagonist religious parties—the Montane and Ultramontane—are struggling hard for the ascendancy in Paris and throughout the Empire. Nothing can suit the Emperor better, than that each should exhaust the strength of the other by conflict, and both be driven, by their private interest, to seek a refuge in himself.—Like his uncle, he is disposed to have a hand in everything. He has lately reduced, by command, the number of ladies' dresses to be brought to Compeigne from sixteen to eight ; and has commanded the Bourse and the nation to be perfectly at ease, and happy at the state of the money market. The Bourse may feel it right to obey ; but who will answer for the ladies ? The money market, however, appears to suffer less in that country than in our own—obviously because the commercial transactions are fewer and smaller.

The *Pope's* return to Rome has been celebrated by the erection of a triumphal arch, on one side of which his Highness is seated and in the act of issuing a proclamation as follows :—"Mariam D. sine labe declarat ;" and on the other, the Pope, with a scroll in his hand inscribed with the words "Liverpool, Westminster," and the words, "Hierarchiam in Anglia restituit."

What is to be said of the state of *America* ? If appearances are to be trusted, the proper words by which to describe its circumstances are insolvency, starvation, tumult. And yet we have such

confidence in the power of Saxon blood, of Saxon good sense, and of Saxon energy and a Saxon faith—that we expect to see our Transatlantic friends cast away the slough of their present troubles, and come forth in all their old power and vigour. We have no great fear for any country which has a Free government and a Protestant creed, if the “law of liberty” is in their heart as well as in their profession. In the mean time, we trust that they will not complete, by dishonesty and repudiation, the ruin of those English houses on whose prosperity they have inflicted such serious wounds. So closely is the interest of nations interwoven that the difficulties of America, like the shock of an earthquake reaching across the Atlantic, are felt in every part of the civilized world. Each man in trade has, to a certainty, the fortunes of every other man in trade in his own keeping.

There is nothing of moment to record with regard to most of our own *Colonies*. An awful wreck has taken place almost within sight of *Sydney*. The Caffres at the *Cape* are reduced to the lowest state of destitution, and are now suing for bread at the hands of those they recently sought to destroy.

But, now, we reach the *one vast Colony* on which, at this moment, the eyes of all civilized nations are fixed in deep and solemn contemplation. And one result of this general occupation with the transactions on that darkened stage is, that the public mind has anticipated all that we should be likely to say on the subject. What words are those which have lately met our rejoicing eyes? “Delhi is taken,” “Lucknow is relieved,” “Havelock is reinforced”—“The Delhi fugitives are overtaken, and almost annihilated in a series of battles,”—“The mutineers are defeated at Agra, with the loss of a thousand men and forty-three guns!” And all this is accomplished with scarcely the addition of a single man from England! Blessed be the Great Author and Giver of all these astonishing successes, of which the prominent features are—the disproportionate means by which the triumphs have been won, and the singularly opportune moment at which they have been granted. Who can fail to see the finger of God in the facts—that both at Lahore and at Lucknow, the enemy were standing almost with the match in their hands to spring a mine, which would have involved the universal ruin of the whole mass of Europeans?

No words can do justice to the universal skill, valour, self-devotion of the English army. Some reports, however, which are whispered from day to day, cast a shadow over the scene. We cannot but stand in doubt as to the somewhat Indian stratagem by which the officer in command appears to have seduced the Delhi Princes into a carriage and there shot them. Neither can we hear without shame and sorrow, that the complete capture of Delhi was perhaps delayed a full day by the drunkenness of the victorious troops. It is a subject of passing necessity, that we should do more for the morals of our own army. Let us com-

plete their true military education, by bringing them under the mild discipline of the Cross.

At Home, the public mind is of necessity deeply absorbed by questions arising out of the subject to which we have last referred. All classes of the religious community are deep in the consideration of what are the true measures to be employed for the regeneration and safety of re-conquered India. Individuals of the first distinction are pronouncing, at public meetings all over the country, the almost undivided opinion, that England has dishonoured herself in the administration of India by the suppression of her religious character. She has not governed as a Christian country; has assumed that all faiths are to be esteemed of equal claims by statesmen; has regarded it as right to secure the allegiance of India by withholding from her all that could make her great and happy.

The various religious "Societies," also, are all mustering for the war against superstition in some and irreligion in others. The Church Missionary Society is known to have efficient measures in store. The Protestant Dissenting Societies are equally buckling on their armour. And the Society for the Propagation of the Gospel has, much to her honour, already taken the field. A public meeting has been held, with the Primate in the chair, at which the chief speakers were the Bishops of London and Oxford, Mr. Pullen, and Sir J. Page Wood. The speech of the first of these dignitaries, although characterized by his usual force, nature, and frankness, appears to us to have carried the principle of "bye-gones are bye-gones," or "what is past is to be forgotten," to a dangerous extent, if it be so interpreted as to suggest the slightest apology for the *past* administrators of India. They appear to us to have altogether blinked their principles. We must believe their shame-faced exhibitions of Christianity to have been the deep and ever-flowing source of calamities to our Indian Empire. And it is no violation of Christian charity to put that fact, visible and imperishable, upon record;—not for the purpose of insult or revenge, but so as to provoke a blush and a tear for the past, and strong resolutions for the future. The Bishop of Oxford's speech was, we confess, more to our mind. It spoke out. It called things by their right names. It denounced a crooked and cowardly policy, as a national crime. It took upon ourselves at home a just share of the general guilt and dishonour; and it called upon every man in the community to put his soul into the act, and go forth, resolving, as far as God should enable him, to plant the Cross upon the walls of every city and fortress of India, till all should know and adore the Crucified. We sometimes feel ourselves to have strong reason for complaint against the Right Rev. speaker; and we do not hesitate, with all the respect due to his high office and his father's name, to express it. But in his recent Charge, as well as on several of his late public addresses, he has deserved well of the Church and of the country, and it is with

no reluctant hand that we render him the thanks and honour which he appears to us to deserve.

There is one other Home topic, on which it must be wholly unnecessary for us to attempt to instruct our readers. The *money* question has forced itself upon the attention of every man. And it is curious how many points of coincidence this disturbance has with the present insurrection in India.

In the money question, as well as in India, the storm has been wholly unexpected;—the bad have been the curse of the better; a great Idol of Gold has been set up; crimes have been committed under the veil of secrecy; grand conspiracies have been formed to do wrong; false principles have been acted upon;—for almost the whole mischief may be traced to men falling into the capital error of trading upon false capital in order to secure inordinate gain. And how sad have been the consequences! Many honourable names are tarnished; poverty has turned wealth out of doors; and it was, for a time, a matter of doubt whether the Bank of England herself might not appear in the list of Bankrupts. Her Governors are reported to have stood despondingly for a time over an almost empty till. In this case, happily, we have wanted neither transports nor armies. Lord Palmerston has fought the battle of the “Panic,” and all seems to be getting right again.

Parliament, as our readers know, has been called together to grant the Ministers an indemnity. The Law of the country is—and that it is an admirable law, none but self-interested advocates can doubt—that the Bank of England is to issue notes only to the extent of fourteen millions beyond the cash in its coffers. This law has now, under a most formidable pressure, been interrupted; and every reasonable man acquiesces in the violation. It is an unquestioned maxim, that “necessity has no law;” and in this instance it is easy, we believe, to prove that the necessity existed. No doubt the relaxation will cease the moment the necessity has passed; and though the stream of the currency has been disturbed, a little time will restore it to its proper channel and to its proper elevation.

And now our contracting space warns us that we must arrest our hand. What words are these! Soon, we shall cease to have the mastery over our hands, and they will be grasped and fixed by the strong cold hand of Death. The dying year must not fail to remind us that death is near our own door; and should prompt us so to think, watch, pray, and labour, as those on whom that dark curtain is about to fall, and to hide us from the world for ever. To the ungodly or careless, terrible is this truth; but what says the inspired prophet? “He that sat upon the throne said, Behold, I make all things *new*. . . I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the water of life freely. He that overcometh, shall inherit all things; and I will be his God, and he shall be my son.” What more do we need for time or eternity?

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LONDON:
PRINTED BY C. F. HODGSON,
GOUGH SQUARE, FLEET STREET.



